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AVESTA.

AVESTA:

THE RELIGIOUS BOOKS OF THE PARSEES;

FROM

PROFESSOR SPIEGEL'S GERMAN TRANSLATION

OF THE

ORIGINAL MANUSCRIPTS.

18335
a.c.

BY

ARTHUR HENRY BLEECK,

AUTHOR OF A PERSIAN GRAMMAR, ETC.

IN THREE VOLUMES.

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PREFACE.

In presenting to the public this the first English version of the Avesta, the Translator deems it necessary to state in few words the circumstances connected with its appearance.

The translation itself was commenced more than three years ago, at the request of Mr. Muncherjee Hormusjee Cama, who was anxious to have it published for the use of his countrymen. The manuscript of the first volume, the Vendidad, was then sent to Professor Spiegel, of Erlangen, who had kindly offered to revise it, and make such alterations as several years of additional study (Vol. I. of the German Translation was published in 1852), might have suggested to him. These corrections are pointed out in the Notes, except in a few instances where the difference between the English and the original German renderings is merely nominal.

After the MS. had been returned with Professor Spiegel's corrections, Mr. Cama and the Translator

carefully compared it with a Gujerati manuscript translation—perhaps the best which the Parsees possess—and the principal variations between this translation and that of Professor Spiegel are added in the foot-notes to each page. On the whole, there is less difference between Professor Spiegel's version and the Gujerati translation than might have been expected. They agree in most essential points; and although the number of verbal discrepancies might have been considerably enlarged, it did not appear necessary to swell the number of the notes with these trifling variations.

With regard to the second and third volumes, containing the Vispered and Yaçna, and the Khordah-Avesta, Professor Spiegel did not think it worth while to have the MS. submitted to him, the rather that it was but a short time since the appearance of the German edition, and all doubtful points could be more fully discussed in the "Commentary."* The Translator has, however, so far as his knowledge would permit, compared the more difficult passages with the original Zend, not for the purpose of criticising Professor Spiegel, but to guide him a little in his choice of words; for it need hardly be said that the translation of a work which is itself a translation, does not allow of so much freedom as may be admissible when translating from a

* Mr. Cama has procured from Professor Spiegel the right of translating this Commentary, and it will shortly appear.

native writer. Hence the present translation is much more literal than elegant; and the Translator fears that many of his English readers will pronounce a considerable portion of the Gâthâs and some part of the Yashts to be almost as unintelligible in their present form as in the Zend itself. On this point the Translator ventures to bespeak the indulgence of critics; and to prove that the obscurity is not of his creating, he begs to refer in particular to the German version of two passages, viz., Yasht 10, 51, and Yasht 13, 26, as a specimen of the difficulties he has had to encounter.*

The Parsee reader will observe that in the Khordah-Avesta Professor Spiegel has frequently omitted passages which had occurred elsewhere, in order to avoid repetition, whereas in the Gujerati translation these passages are given entire.

It should be mentioned that the Introductions to Professor Spiegel's three volumes are not included in this Translation, and the Notes, especially those of Vols. II. and III., have been considerably abridged, because many of the subjects treated of can be discussed more advantageously in the forthcoming Commentary.

In conclusion, the Translator wishes to state that this

* In his note to this verse the Translator omitted to state that he had ventured to render the word *fravazĕmnanaṅm* actively. Professor Spiegel has [*die schnellsten*] *der Beförderten*. The participle *vazĕmnó* (Middle Voice) signifies "drawn" or "carried" (by horses in a chariot, etc.), and *perhaps* this may be the real meaning here. The only question is how far the prefix *fra* changes the signification of the original verb.

edition has been printed by Mr. Cama for the purpose of distributing it gratuitously to his Parsee brethren in India; but the Translator having expressed a wish that a few copies might be sold in this country, to introduce the ancient religion of Zarathustra to the English public, Mr. Cama has kindly acceded to the Translator's request.

INTRODUCTION.

THE history of the Zend writings, of the many vicissitudes through which they have passed, and the perils they have escaped, would form one of the most interesting chapters in the annals of the human race. Little as we know respecting the more ancient period of the Old Iranians, we know enough to be aware of its importance in the annals of the world, and to be desirous of recovering, as far as possible, the records of a race whose influence was once felt throughout the greater part of Asia, who ruled over Egypt, and who were of kindred blood with the races which peopled Europe. The first great struggle for empire of which detailed and authentic accounts have reached us, is the contest between the Greeks and Persians A.C. 490,* more than twenty-three centuries ago; and even at this early date the religion of Zarathustra was already so old that the language in which it was originally composed differed essentially from the language spoken by Darius.† This much we have learned from the Cuneiform Inscriptions; but when we attempt to go farther, and fix the date of the Iranian Prophet, we are met by difficulties at present insuperable, and we can neither deny nor confirm the statement of Aristotle, who places Zoroaster six thousand years before his own time, or rather that of Plato (about A.C. 360).

Comparative philology teaches us that the Zend and Sanskrit

* Of course I do not mean to ignore the Chaldean, Assyrian, and Babylonian monarchies, but there was no Herodotus to chronicle their story: "*Vixere fortes ante Agamemnona.*"

† This difference may be partly due to dialect; but there is no doubt that the language of the Avesta is centuries older than the language of the Cuneiform Inscriptions.

are sister tongues, and comparative mythology shows that the people whose traditions and legends culminated respectively in the Vedas and the Avesta were originally of one family. We can also perceive distinct traces of a religious schism between the two great branches of the Aryan family, but whether this schism was due to the introduction of the Zarathustrian creed or not, we have no certain means of determining. For the present, then, we can say but little respecting the pre-historic period of the Iranians; and even when we arrive at the firmer ground of Cyrus the Great (about A.C. 550) we are still left in almost complete ignorance as to the precise form of the Zarathustrianism of his day. In the reign of Darius the name of AHURA-MAZDA (in the form *Auramazda*) is indeed of frequent occurrence, but the name of Zarathustra does not occur. This need not surprise us when we reflect that the Inscriptions of Darius are simple historic records.

The limits of an Introduction will not allow us to attempt more than the merest outline of Persian history, and we must content ourselves with saying, that in the reign of Darius the Persian Empire attained its greatest splendour, and the list of conquered countries in the famous Inscription of Behistun shows us the extent of the dominions of the great king. Still the frequent rebellions which are also recorded show us by how feeble a band the kingdom was held together. For two centuries, the Persian monarchy remained in the family of the Achæmenians, until the overthrow of the kingdom by the Greeks under Alexander.

For five hundred years the history of Persia as an independent nation is a blank; it was divided into petty kingdoms, ruled over first by the Greeks and then by the Parthians, from B.C. 331 to A.D. 226. In the latter year, Ardeshir Babegan, a Persian officer of royal descent, who was serving in the army of Artaban the Parthian, revolted and succeeded in recovering the empire. The first care of Ardeshir was to restore the national religion to its primitive splendour, and it is to his reign (or possibly to the reign of one of his successors) that the *written*

text of the Avesta must be referred. The long period, however, of five centuries, or fifteen generations, during which the followers of Zarathustra had been in subjection to an alien race, must no doubt have seriously interfered with the traditions, and hence the deranged orthography of the Zend texts. Hence also the confused notions among the Persians respecting their own history, which led them to accept the fabulous accounts of Zarathustra and Gushtasp as preserved in the Arda-i-Viraf-Nameh.* At the same time the Mobeds whom Ardeshir summoned to collect the writings and traditions of the ancient faith, appear to have discharged their task honestly, and in truth it would have been difficult for them to interpolate any new doctrines of their own, even had they desired it, because the language of the Avesta had long since ceased to be spoken, and the contemporaries of Ardeshir could no more have composed a chapter of the Vendidad than an English gentleman of this century could imitate the Anglo-Saxon of King Alfred. Occasionally, when the original text was imperfect, the Mobeds introduced a few words to connect the sense; "but these," says Professor Westergaard, "are merely simple clauses, or introductory words, partly found already in the ancient texts, and even these betray a want of real knowledge."

We may, therefore, consider it certain that the text of the Avesta which we now possess is such as had been preserved by tradition from a very early period, and that whatever may be its imperfections it is at least genuine. Unfortunately the imperfections are very numerous, and hence the difficulty of an exact translation is greatly increased. Westergaard says on this point: "From the fall of the Achæmenians to the rise of that [the Sassanian] dynasty, more than five centuries had gone by. This is a space in which much may be forgotten and mistaken

* Persian history resembles the course of those rivers whose sources are unknown and which occasionally disappear into subterraneous channels and only come to light some miles farther on. Thus of the Arian kingdom of B.C. 2234 we know nothing but the name; nor is it till the reign of Cyrus, or more strictly speaking Darius himself, that we really have authentic records. These continue for two hundred years, and then we are in the dark for five hundred years. Then we have history for four hundred years, and then comes the Mohammedan Conquest

even by the most tenacious memory, much be lost and corrupted in spite of the greatest carefulness, and this even under favorable circumstances, much more so when distress and contempt prevail. That this actually has been the case tradition confesses, stating as it does that most of the ancient texts were already lost. This the texts also imitate by their fragmentary state (which is no doubt of greater extent than it appears), by the unintelligible passages, mutilated sentences and uncouth words, where recollection must have failed, or where only defective pieces of written documents were preserved."

Our space will not permit of a detailed history of Persia under the Sassanian dynasty, and to give a barren list of the thirty-one kings who composed it would be neither interesting nor instructive. We can, however, well dispense with the history of this period, because nothing during it could be added to the written law of Zarathustra. Suffice it to say that the Sassanian kings extended the empire of Persia, till in the reign of Nushirwan the Just (A.D. 531 to 579) it reached from the banks of the Phasis to the shores of the Mediterranean, from the Red Sea to the Jaxartes and the Indus. The coinage of the Sassanian monarchs, many specimens of which have fortunately been preserved, bear infallible witness to the nature of their religion. On almost all of these the word *Mazdiesn* = "Adorer of Hormazd," precedes the title of the reigning king, while on the obverse is a representation of a Fire altar.

The last of the Sassanians was Yezdegird III., who ascended the throne A.D. 632. In his reign occurred the Mohammedan invasion, which swept away for ever the dominion of the followers of Zarathustra. Although the Persians fought with the utmost bravery, and were victorious in a first engagement, it was impossible to resist the fanatic valour of the Moslems, and on the plains of Cadesia, after a carnage of four days, the Sacred Banner—the Direfsh-i-Kawani—was captured, and the Persian general, Rustem (a namesake of the national hero) slain. The Persians made one more great effort; but at Nahavend, to the south of Hamadan, the loss of one hundred thousand men put

an end to the struggle (A.D. 641). Yezdegird fled, and some time afterwards was murdered while he slept, by a miller, for the sake of his rich arms and robes (A.D. 651).

The Mohammedan Conquest was far more fatal to the religion of Zarathustra than any of the early disasters which had befallen the Persian empire. The Greeks and Parthians were more or less tolerant of all religions, and when they conquered a country did not attempt to extirpate the national faith; but to the Moslems, who fought to establish their own creed, toleration was unknown, and when violence failed to convert they resorted to extirpation. Hence, in a short time, the Zarathustrian religion was all but rooted out of Persia, and the Parsees were confined to the oasis of Yezd. Still there lingered for many years amongst the landed nobility of Persia a fond, though secret, attachment to the religion of their ancestors, particularly in the eastern provinces, remote from the capital and less influenced by foreign dominion. It is to this reverence on the part of the Persian nobles for the ancient faith and traditions, that we owe the preservation of those materials which served Firdusi as the groundwork of his noble epic; and amidst all the fabulous legends in which Oriental imagination delights to veil the exploits of national heroes, we can trace a dim outline of historic facts and connect the mythic tales of the Mohammedan poet with the most ancient heroes and divinities of the Avesta and the Vedas.*

Thus far we have given an outline of the historical part of the Zarathustrian religion; we must now relate how the Zend language was first brought to Europe, and how the labours of modern scholars have succeeded in restoring, at least, some knowledge of an ancient and all but extinct tongue, which had remained in obscurity for upwards of a thousand years. The Parsees emigrated to India about the middle of the seventh century,† and for more than a thousand years may be said to

* The old Persian creed and moral system exercised a greater influence on Mohammedan writers than is generally known. In Saâdî, for example, are many precepts which evidently emanated from the Zoroastrian religion, and it is a significant fact that in Saâdî all the *good* kings are *Persians*.

† The date of the first immigration into India is uncertain. A second immigration appears to have taken place a century later.

have been all but unknown to Europe. The mode in which the Avesta was first brought to Europe has almost the appearance of a chapter of romance, for it was owing to what may be termed a sudden fancy on the part of a single man that the discovery of the Zend Manuscripts is due.

It is now rather more than a century ago that a young Frenchman, by name Anquetil du Perron, happened to see a few pages in the Zend character which had been copied from a Manuscript of the Vendidad Sadé in the Bodleian Library.* He immediately conceived the idea of going out to India in search of the original Zend writings; and having no other means of making the journey (a long and hazardous one in those days), he actually enlisted in a regiment about to proceed to India. His friends now took his cause warmly in hand, and he was soon released from his enlistment, and sent out to India with a pension from the King to enable him to prosecute his design. After various adventures Anquetil was successful in his attempt: he procured copies of the Avesta and other works relating to the Zarathustrian religion, made translations with the help of the Destur Darab, and returned in triumph to Europe. So far the courage and perseverance of Anquetil du Perron merit the highest encomiums; but, unfortunately for his own reputation, Anquetil's vanity was of a nature beyond what could be tolerated even in a successful discoverer, and instead of modestly allowing his achievements to speak for themselves, he published his translation of the Avesta with as triumphant an air as if he had discovered two or three new worlds, and at the same time he filled nearly a quarto volume with his own adventures (written in a bad style and for the most part excessively uninteresting), even inserting puerile anecdotes bearing upon his personal appearance, and hinting that he was a very handsome fellow, especially before *son teint rose* had been spoiled by an Indian sun. As if this were not enough he spoke slightingly of the University of Oxford, and thereby roused the ire of Sir William Jones (then a young man),

* This MS. was procured at Surat, by George Bourchier, in 1718.

who, in a celebrated letter (written in French, because, says Sir William, it was the only language of which M. A.... du P.... understood—*a little*), not only inflicted a most severe castigation upon Anquetil's presumption, but so far as wit and ridicule were concerned, went far to disprove the very existence of the Zend itself. In this Sir W. Jones was of course wrong; but looking at Anquetil's translation, we cannot feel surprised at the doubts which Sir W. Jones entertained of its authenticity. For this Anquetil is not to blame; since, when we consider the disadvantages he had to contend with, we can only wonder that he was able to produce any translation at all. In the first place, his teacher, the Destur Darab, though well acquainted with the Parsee traditions, possessed no *grammatical* knowledge of the Zend at all,—in fact, it would seem as if very little grammatical learning existed even so far back as the date of the Huzvâresh translation; and in a thousand years of subjection and exile it was not to be expected that the Parsee priests could do more than preserve the Avesta and the *literal* translation. Add to this that the Destur and Anquetil communicated with each other through the medium of Persian; and we find the case to resemble that of a man attempting to teach a language which he does not understand himself, by means of a language which his pupil understands but indifferently.

In Germany, Anquetil's book fared better than in England. The Germans, not greatly caring about the University of Oxford, and thinking that vanity sat as lightly on an author as feathers on a bird, set themselves soberly to examine the merits of Anquetil's discovery, and very soon a German translation of Anquetil's three volumes, with an "Appendix" of two volumes, was published by Kleuker, who successfully vindicated Anquetil from the charge of having attempted to impose a fabricated language upon the learned of Europe. Anquetil's book was published in 1771 (he returned from India in 1762), and Kleuker's translation appeared in 1781.

For many years after this the study of Zend made scarcely any progress. Erskine and some other scholars regarded it as merely

a corruption of Sanskrit, and this opinion was pretty generally received until Professor Rask* completely overturned it, and proved that Zend, though allied to Sanskrit, was a distinct language; and, farther, that modern Persian was derived from Zend, as Italian is from Latin.

But the real founder of Zend philology was Eugène Burnouf, whose "Commentaire sur le Yaçna," and "Etudes sur les Langue et les Textes Zends," are a monument of patient learning and critical acumen. Taking the translation of Anquetil du Perron as a starting point, he proceeded to compare it with the Sanskrit version of Neriosengh, and to carefully analyze every word of the original Zend. The result of his investigation was to prove that Anquetil's translation could by no means be looked upon as exact, but at the same time Burnouf did ample justice to the memory of the adventurous traveller to whose energy and perseverance Europe was indebted for the means by which the acquisition of Zend was rendered possible. Burnouf's labours extended over a period of more than twenty years (1829–1852), and during this time other scholars had begun to apply themselves to the study of Zend. The discovery that it was one of the languages of the Cuneiform Inscriptions gave a fresh importance to the language of the Avesta, and the progress of Zend philology was now rapid.† The Avesta had been already made accessible to European students by Burnouf, who caused the Vendidad-Sadé to be lithographed and published in a magnificent folio volume (1829–1843). In 1850 Professor Brockaus, of Leipzig, published an edition of the Vendidad-Sadé in Roman characters, and added to it a Glossary of such words as had been explained by Burnouf, Bénfey, Bopp, Roth, Lassen, and others. Professor Westergaard next gave a complete edition of the Avesta and Khordah-Avesta in Zend characters (1852–54).

* Rask's Treatise was translated into German by F. H. von der Hagen, and published in 1826. I have not been able to procure a copy of the Danish original, which was published only a short time earlier.

† In England Sir H. C. Rawlinson was the first to translate a large portion of the Cuneiform Inscriptions by means of Zend.

In the year 1862 Professor Haug published at Bombay some "Essays on the Sacred Language, Writings, and Religion of the Parsees," a work which, with the exception of the criticism on Professor Spiegel, (in which the Translator can by no means acquiesce), is a really useful one, since it places before the student much information in a condensed form, and also contains an outline of Zend grammar.

The works of several other scholars who have devoted themselves more or less to the study of Zend will be found in the "List of Books relating to the Avesta, the Zend Language, the Old-Iranian Religion and Antiquities," printed at the end of the work.

We must now briefly mention the labours of Professor Spiegel, who has contributed so much to our knowledge not merely of Zend but of the previously unknown Huzvâresh, a language of the utmost importance for the correct interpretation of the Avesta. In consequence of his reputation as an Orientalist, and particularly as a student of Zend, Professor Spiegel was commissioned some years ago by the Bavarian Government to visit the various Public Libraries of Europe which contained Zend, Huzvâresh, and other Manuscripts, and make copies of all which might be necessary. This laborious task Spiegel accomplished, and at once commenced preparing an edition of the original Texts and a German Translation of the same. Before any part of this was ready, he published a Pârsî Grammar in 1851. Next appeared his German Translation of the Avesta in 1852, followed shortly after by Vol. I. of the Zend Text, accompanied by the Huzvâresh Translation. A Grammar of the Huzvâresh was published in 1856, and followed in 1860 by a second part containing a history of the Traditional Literature of the Parsees, copious extracts in Huzvâresh, and a Vocabulary. In 1859 Spiegel gave us his version of the Vispered and Yaçna, and in 1863 completed his translation of the extant Zend Texts by publishing the Khordah-Avesta.

We are aware that Professor Spiegel's labours have been somewhat harshly criticized by more than one of his country-

men, but without saying anything of a controversial nature, which would be quite out of place in this Introduction, we would observe that Professor Spiegel is the first to give us a complete translation of all the Zend writings now extant, and to say that his translation is not perfect is simply to confess that the study of Zend is still far from perfect. No one is better aware of this than Professor Spiegel himself; and, in truth, it would be easy for a captious critic to find abundant fault with every work which has ever been written respecting the Zend Language; but as this could lead to no useful result, would it not be better if Zend scholars were to exercise a little mutual forbearance with respect to each other's errors, and adopt the motto, "Scimus et hanc veniam petimusque damusque vicissim."

At present the study of Zend is only in its infancy; and although so much has been done of late years for Zend philology, much more remains to do before our knowledge of the Old-Iranian Religion and Antiquities can be said to be complete. As yet the language itself is confined to a few of the learned, and seems likely to remain so, as there is neither a Grammar* nor a Dictionary of Zend yet published. This is the more to be regretted, because the whole subject of the Mazdayaçnian religion deserves more attention than has hitherto been paid to it. A religion which is probably as ancient as Judaism, and which certainly taught the immortality of the soul and a future state of rewards and punishments for centuries before those doctrines were prevalent among the Jews,—a religion which for ages prior to Christianity announced that men must be pure in thought as well as in word and deed, and that sins must be *repented of* before they could be atoned for,—a religion whose followers were forbidden to kill even animals wantonly, at a time when the ancestors of the French and English nations

* The so-called Zend Grammar of S. Pietraszewski (an English translation of which has been published at Bombay) does not deserve the name. The author is an ex-Dragoman (formerly in the Russian service), and has conceived the extraordinary idea that the Zend language is to be interpreted by means of *Polish*, that Zarathustra was a *Pole*, and that the Vendidad contains an account of the march of the Polish nation into Poland, with rules for their guidance on the way. In Europe M. Pietraszewski is simply laughed at, and no scholar condescends to even notice his works.

were accustomed to sacrifice human victims to their sanguinary Deities,—such a pure and venerable religion is one which must always command the respect of the civilized world, and of which a Parsee may well be proud.

And yet till recently, at least, the Parsees seem to have taken but little interest in their own legends, their own language. It was not a Parsee, but the Mohammedan Firdúsí, who collected the stories of Old-Persian heroes and kings and embodied them in an immortal poem; and now, again, it is not Parsees but European scholars who have restored to some degree of intelligibility the all but forgotten language of Zarathustra. No doubt there are obstacles in the way of the Parsees which are not felt in Europe. Greek, Latin, French, and German (without which scarcely a step can be taken in the study of Zend), are familiar to all European students, while they are little known in Bombay; but, on the other hand, the Parsees find it comparatively easy to acquire Sanskrit and Persian, languages which present so many difficulties to a European scholar, and a knowledge of which is also indispensable for the acquisition of Zend.

We believe, however, that many of the Parsees are now desirous of doing everything in their power for promoting the study of their ancient language and religion. As we have said already, the Mazdayaçnian religion is one which well deserves the attention, not only of the Parsees themselves, but also of European scholars, and lest we should be thought partial in pronouncing this opinion, we feel we cannot do better than conclude this introduction with a translation of the words of the talented founder of Zend philology:—"One of the most evident and best known features of the system whose origin is attributed to Zoroaster, is the place which human personality and human morality occupy in it. The proportions of this system, as far at least as we have a glimpse of it in the fragments of the Zend books which remain to us, are no doubt less vast than those of Brahmanism, as it appears in the gigantic conceptions of Vedic naturalism. But in detaching itself more decidedly from God and Nature, Zoroastrianism has certainly

taken more account of man than Brahmanism, and it may be said that to a certain point it has gained in depth what it has lost in extent. It does not belong to me to point out here what influence a system which tends to develope the noblest instincts of our nature, and which imposes on man as the most important of his duties that of striving constantly against the principle of evil, has exercised on the destinies of the peoples of Asia, among whom it has been adopted at different epochs. It may, however, be said that the character at once martial and religious, which appears with such heroic traits in most of the Yeshts, could not have been without influence on the masculine discipline under which, if we may believe classic antiquity, the monarchy established by Cyrus rose to grandeur."—Burnouf, Etudes sur la Langue et sur les Textes Zends, p. 81.

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ERRATA.

II. p. 60, note 13, for "Jínu" read "Jinn."

III. p. 28, v. 3, for "works" read "words."

AVESTA.

VENDIDAD.

VOL. I.

VENDIDAD.

FARGARD I.—INTRODUCTION.*

In the first Fargard of the Avesta we have a most important geographical record of the countries known to the early Iranians. It was formerly held that this Fargard contained a series of traditions relating to the most ancient migrations of the Arian race; but the best authorities are now agreed that the idea of "successive migrations" by the Arians into the various countries enumerated must be given up. Bunsen and Haug, however, we believe, still adhere to their previous opinion; and we have accordingly thought it best to subjoin their explanation of this Fargard.

Professor Spiegel now translates verse 2 as follows:

2. "I created the (home-)place, a creation of pleasantness, not anywhere (else) where joy."

With this translation the Huzvâresh Gloss suits very well:

"Where a man is born there is he brought up, and he accounts that as the fairest [place]."

Thus the meaning of the commencement of Fargard I. is this: Ahura-Mazda has implanted in human breasts the love of home, so that in spite of all defects men love their native country, and prefer to remain in it and not wander into other lands. In other respects the Fargard is simple and intelligible. Ahura-Mazda relates to Zarathustra the various countries he created, all of which were at first good and perfect, until corrupted by Anra-mainyus, to whom, as the Principle of Evil, all "oppositions," or evils, are attributed. There is, however, no mention of religious ordinances in this first Fargard, which seems originally not to have belonged to the Vendidad itself, though it was early prefixed to it as an historical introduction.

* The substance of this Introduction is taken from Professor Spiegel's "Commentary on the Avesta," now publishing. The Introductions to the other Fargards have been adapted from Spiegel's translation of the Avesta, but they are not translated literally.

FARGARD I.

1. Ahura-Mazda spake to the holy Zarathustrâ.
2. I created, O holy Zarathustra, a place, a Creation of delight, (but) nowhere was created a possibility (of approach).
3. For had I not, O holy Zarathustra, created a place, a creation of delight, where nowhere was created a possibility,
4. The whole corporeal world would have gone after Airyana-vaêja. [A place, a Creation of delight, not so delightful as the first (have I created); the second, an opposition of the same—one destroying men (has Aṅra-mainyus created)].[1]*
5. The first and best of regions and places have I created, I who am Ahura-Mazda;
6. The Airyana-vaêja of the good creation.[2]
7. Then Aṅra-mainyus, who is full of death, created an opposition to the same;
8. A great Serpent and Winter which the Daevas have created.
9. Ten winter-months are there, two summer-months,
10. And these are cold as to the water, cold as to the earth, cold as to the trees.
11. After this to the middle of the earth, then to the heart of the earth,
12. Comes the winter; then comes the most evil.
13. The second and best of regions and places have I created, I who am Ahura-Mazda.
14. Gaû the dwelling-place of Sughdha.[3]
15. Then Aṅra-mainyus, who is full of death, created an opposition to the same.
16. A wasp which is very death to the cattle and fields.
17. The third and best of regions and places have I created, I who am Ahura-Mazda.
18. Mouru, the high, the holy.[4]
19. Then Aṅra-mainyus, who is full of death, created an opposition to the same.
20. Evil reports.†
21. The fourth and best of regions and places I created, I who am Ahura-Mazda.

* The small figures refer to the Notes at the end of each Fargard.

† Evil Thoughts.—*Gujerati Translation.*

22. Bakhdhi * the beautiful, with lofty standards.[5]

23. Then Aṅra-mainyus, who is full of death, created an opposition to the same.

24. Dêvouring beasts. †

25. The fifth and best of regions and places I created, I who am Ahura-Mazda.

26. Nisa ‡ which lies between Mouru and Bakhdhi.[6]

27. Then Aṅra-mainyus, who is full of death, created an opposition to the same.

28. Doubt [*i.e.* Unbelief].

29. The sixth and best of regions and places I created, I who am Ahura-Mazda.

30. Harôyu, § which is rich in clans.[7]

31. Then Aṅra-mainyus, who is full of death, created an opposition to the same.

32. Slothfulness and poverty. ‖

33. The seventh and best of regions and places I created, I who am Ahura-Mazda.

34. Vaĉkereta, the dwelling-place of Dujak. ¶[8]

35. Then Aṅra-mainyus, who is full of death, made an opposition to the same.

36. A Pairika, Khnánthaiti, who attached herself to Kĕrĕçâçpa. * *[9]

37. The eighth and best of regions and places I created, I who am Ahura-Mazda.

38. Urva ††[10] which is full of pasture-grounds.

39. Then Aṅra-mainyus, who is full of death, created an opposition to the same.

40. Evil defilement.

41. The ninth and best of regions and places I created, I who am Ahura-Mazda.

42. Khnĕnta the dwelling-place of Vehrkâna,[11]

43. Then Aṅra-mainyus, who is full of death, made an opposition to the same.

44. Wicked inexpiable deeds, pæderastism.

45. The tenth and best of regions and places I created, I who am Ahura-Mazda.

46. The beautiful Haraqaiti. ‡‡[12]

47. Then Aṅra-mainyus, who is full of death, made an opposition to the same.

* Bokhar.—*Guj. Tr.*
† Ants carrying away grain—*Guj. Tr.*
‡ Nisapoor.—*Guj. Tr.*
§ Hullub.—*Guj. Tr.*
‖ A certain beautiful singing fly.—*Guj. Tr.*
¶ Cabool. The place of evil shadow.—*Guj. Tr.*
* * The worship of idols which were destroyed by Kereçaçpa.—*Guj. Tr.*
†† Oruvatoos.—*Guj. Tr.*
‡‡ Hermund.—*Guj. Tr.*

48. Wicked inexpiable deeds, the burying of corpses.
49. The eleventh and best of regions and places I created, I who am Ahura-Mazda.
50. Haêtumat,* the brilliant, the shining.[13]
51. Then Aṅra-mainyus, who is full of death, made an opposition to the same.
52. The sin Yâtu.†[14]
53. This is their manifest sign.
54. This is their manifest mark.
55. Wherein they always become the Yâtus' own through murder.
56. Then are they very much the Yâtus' own.
57. Then come those to light who are for murdering and for smiting the heart.
58. . . . . [Text illegible].‡
59. The twelfth and best of regions and places I created, I who am Ahura-Mazda.
60. Ragha,§ which consists of three tribes.[15]
61. Then made Aṅra-mainyus, who is full of death, an opposition to the same.
62. Wicked monstrous doubt.
63. The thirteenth and best of regions and places I created, I who am Ahura-Mazda.
64. Chakhra the strong.‖[16]
65. Thereupon Aṅra-mainyus, who is full of death, made an opposition to the same.
66. Wicked inexpiable deeds; the burning of the dead.
67. The fourteenth and best of lands and places I created, I who am Ahura-Mazda.
68. Varena¶ with the four corners.[17]
69. For which was born Thraêtaŏnô who killed the serpent Dahâka.[18]
70. Then Aṅra-mainyus, who is full of death, made an opposition to the same.
71. Wicked signs** and un-Arian plagues of the region.
72. The fifteenth and best of places I created, I who am Ahura-Mazda.
73. Hapta Hendŭ.[19]
74. Then Aṅra-mainyus, who is full of death, made an opposition to the same.
75. Wicked tokens** and a wicked heat.
76. The sixteenth and best of places I created, I who am Ahura-Mazda.

* Sistan.—*Guj. Tr.* † Sorcery.—*Guj. Tr.* ‡ The great irrevocable Yatus.—*Guj. Tr.*
§ Rey.—*Guj. Tr.* ‖ The strong and pious.—*Guj. Tr.* ¶ Kerman.—*Guj. Tr.*
** Menstruation.—*Guj. Tr.*

77. To the east of Raṅha. * [20]

78. Which is governed without kings. †

79. Thereupon Aṅra-mainyus, who is full of death, made an opposition to the same.

80. Winter, created by the Demons (and hoar-frost the defilement of the land).

81. There are also other regions, places, plains and lands.

NOTES TO FARGARD I.‡

[1] V. 4. I have hesitated some time over the words enclosed in brackets, as the Huzvâresh translation does not translate them. However, they are certainly not a gloss.§ It seems to me that the chapter must have begun with v. 5. The passages in parentheses are supplied from the Huzvâresh translation.

[2] V. 6. This country must be placed in the farthest east of the Iranian highlands, at the sources of the Oxus and Jaxartes (*cf.* Lassen Ind. Alterthk. I., p. 527). In later times Airyana-vaêja becomes a purely fabulous region. Thus the Minokhired says (p. 322 ff.): "The Dev of winter is most vehement in Erân-vej. It is stated in the law that in Erân-vej the winter lasts ten months and summer two months, and these two summer-months are cold as to water, cold as to the earth, cold as to the trees; and they have, as opposition, the winter and many snakes. They have few other oppositions. And it is manifest that Ahura-Mazda created Erân-vej good beyond other places and localities; and the good is this, that men live 300 years and cows and cattle 150 years, and that they have little pain or sickness, and that they do not lie, and have no falling off of nails or hair, and the Dev of lust has less power over them, and ten men eat of one loaf and become full therewith, and every forty years a child is born of one man and one woman, and their law is the law of the Paŏiryo Ṭkaêsha, and when they die they are sanctified. Their chief (raṭ) is Gopatishâh (*cf.* my Pârsí Grammar, pp. 142, 172), their king and ruler is Çĕrosch."

[3] V. 14. That is, S-o-gd, as the name shows.

[4] V 18. Apparently the modern Merv.

[5] V. 22. The modern Balkh.

[6] V. 26. The determination of this locality is a disputed point; the most probable opinion is that of Burnouf, that it is the region Νησαία which touched on Hyrcania and Margiana (Strab. L.XI., 7). Only then there is this difficulty, that the place must lie between Mouru and Bakhdhi, which does not seem compatible with the positions above assigned to those localities. We should hence be compelled to suppose two Bakhdhis. Anquetil proposes similar expedients.

* Khorasan.—*Guj. Tr.* † Where live horse-riders.—*Guj. Tr.*

‡ Of Spiegel's Notes the substance is given, but not the literal translation. A few additions have been made from other sources by the translator.

§ Westergaard prints the verse as if it were genuine. Bunsen considers it as an addition of the Zendist.

Or else he thinks we must assume a second Balkh: "Supposing (what is very probable) that Balkh bâmi, that is to say Balkh the lofty, was only so called in opposition to another Balkh which must have given its name to the Gulf of Balkhan, Nesâ would be found exactly between this latter town and Marôu.—If we understand by Moore, Maraga, a town of Aderbedjan; by Bakhdhi, Bactriana, situated, according to M. Freret (Mem. de l'Acad. des Belles Lettres IV., p. 611) between Elymais and Sousiana; and by Soghdo, Sogdiana, near Arbeles, Nesa, situated in Irak Aadjemi, must have given the name to the Nisæan Plains, where the Kings of Persia kept their studs, and will be found between Mooré (Malaga) and Bakhdhi (Bactriana)." Ritter also declares the place still doubtful (Asien Bd. VIII., p. 56 ff). The Inscription of Behistun mentions a town, Nisâya, in Media (I. § 13, Nisâya nâma dahyâus Madaiy).

[7] V. 30. Harôyu, called Hariva in the Cuneiform Inscriptions, is the Ἀρεία of the ancients, the region about Herât, which, according to W. Ousely (Orient. Geogr., p. 217, note) was formerly called Heri, a name which is still preserved in the name of the river Heri-rud and agrees very well with the older appellation.

[8] V. 34. That Vaêkereta was taken by the Huzvâresh translators for Kabul is certainly true, but whether a false reading is to be blamed for this, as Anquetil thinks, we leave undecided. It is certain that not much can be made of the geographical explanations of the Huzvâresh translation, for evidently the true tradition had been already lost and they only guessed at an explanation. Ritter (l. c., p. 58) offers the conjecture that the expression dujakô shayanĕm might denote the town Dushak, whose ruins Christie saw at a distance, but thinks it uncertain whether this is an old town. This question does not seem to me very important, for although the town Dushak may be modern, the name might still be ancient. My opinion, however, that dujaka must be taken as a proper name is confirmed by verses 14, 42, where in Çughdhô shayanem vehrkano, shayanem is throughout taken as a proper name. Besides, dujaka appears in the Yaçna, cap 45, with the signification "evil" (= dushṭa, Nerioseng).

[9] V. 36. See remarks on Farg. XIX. 18.

[10] V. 38. Not yet more accurately determined (See Lassen, l. c.).

[11] V. 42. Vehrkâno, according to the Iranian vowel-changes by which the old *v* corresponds to *gu* in the modern language, is the modern Gurgan (Jorjan of the Arabians) with which it is identical. In the Inscription of Behistun it is called Varkâna (II. 92).

[12] V. 46. Concerning Haraqaiti there has never been a difference of opinion. Even Anquetil recognized the truth, that it is the Ἀραχωσια of the ancients. In the Inscriptions the name runs Harauwatis, because the old Persian *uv* represents the Zend *q*. By the laws of vowels Haraqaiti = Harauwatis is identical with the Indian Saravati. Sarasvati, in the language of the Vedas, signifies "abounding in water." Further notices in Ritter, l. c. p. 61ff.

[13] V. 50. Haêtumat becomes in Sanskrit Setumat, *i.e.* "provided with bridges." Whether the meaning is the same in Zend cannot positively be affirmed, as haêtu is not met with. The Huzvâresh translators

render Haêtumat by Itomand; and this, according to the Bundehesh, is the name of a river in Sejestan. Evidently Itomand is the same as Etymander or the modern Helmend.

[14] V. 52. It cannot be exactly ascertained from the Avesta what the *Yâtu* sins are. Apparently they implied murder, but the later Parsees understand by *Yâtu*-sin the infliction of a wound which cannot be healed in five days. See my Pârsí-grammatik, pp. 157, 201.*

[15] V. 60. Raghu, the well known town in Media, is mentioned by Darius in the Inscription of Bisutun (Col. II. § 13). Isidor Charac. calls it "The greatest of all the Median cities, near Mount Caspius, from which the Caspian Gates have their name."

[16] V. 64. Chakhra may possibly be the country which Firdusi calls چرم = Chihrem.

[17] V. 68. Varena is explained variously. Lassen (Ind. Alterthk. I. p. 425, 527) identifies it with the *Fa-lu-nu* of a Chinese writer, and looks in it for a part of Cabul. Roth (Zeitschr. der D.M.G. II. 219) seeks it in the south-east of the Arian territories. The Parsee traditions place it in Taberistan. The Huzvâresh translation explains it by Patasqar-ger, the name of a mountain in Taberistan. The historian of Taberistan, Sche-ed-dīn (p. 11, ed. Dorn) makes Frédūn born in the village Werek or Wereki (بديه وركي). Another tradition mentioned by the same author makes Feridūn dwell in *Gosh*, evidently one of the gaoshas (گوشه = corner) in our text.

[18] V. 69. Dahâka, the name of a snake, is derived by Roth from the root dâs, signifying "to destroy."

[19] V. 73. Hapta Hendu, *i.e.* India, named Hidus in the Cuneiform Inscriptions. The signification of Hapta Hendu was long unknown, till explained by the Vedas, which call India "Sapta sindhavas," = "the seven rivers." What rivers these are is shown in the Yâskas Nirukta (IX. 26 ed. Roth). *Cf.* A. Kuhn, Jahrb. für wissensch. Critik. 1844, Nov. p. 800.

[20] V. 77. Raŋha, doubtful, but not to be confounded with the Ragha previously mentioned. In the Huzvâresh it is Rūm (אריים).

THE importance of the first Fargard as a literary monument of the early history of the Arians is so great, that we subjoin the following translation and explanation of it by Bunsen and Haug. The notes have been selected from various passages scattered throughout the "Zend Account" in Bunsen's Egypt, Vol. III.

THE FIRST FARGARD OF THE VENDIDAD.

1. Ahura-Mazda said to the hallowed Zarathustra: "I created, most holy Zarathustra, into a delicious spot what was hitherto

* There seems little doubt that the *Yâtu* sins were sins of sorcery and witchcraft.—*Vide p.* 12, *Note.*

wholly uninhabitable. For had not I, most holy Zarathustra, converted into a delicious spot what was hitherto wholly uninhabitable, all earthly life would have been poured forth after Airyana-vaêjô.*

2. ["Into a charming region (I converted) one which did not enjoy prosperity, the second (region) into the *first;* in opposition to it is great destruction of the existing cultivation."] †

3. As the first best of regions and countries, I, who am Ahura-Mazda, created Airyana-vaêjô of good capability; thereupon in opposition to him Aṅgrô-mainyus, the death-dealing, created a mighty serpent and snow, the work of the Daevas. ‡

4. Ten months of winter are there—two months of summer.

["Seven months of summer are there; five months winter there were; the latter are cold as to water, cold as to earth, cold as to trees; there (is) mid-winter the heart of winter; there all around falls deep snow; there is the direst of plagues."] §

* The meaning of the verse is this: In the earliest time Airyana Vaêjô was the only cultivated country; all the rest was a desert. But as there was a danger of Airyana Vaêjô being overflown by every living thing that existed in this desert, habitable regions were created in other parts of the earth.

† There is no Huzûresh translation at all of this verse. In the glosses which precede the translation of the third, no reference is made to it whatever. The meaning of the passage is this: Ahura-Mazda transformed into a delightful region those districts which had previously been deserts and therefore not an agreeable residence; but to all these there were evils attached which were drawbacks to their being inhabited. The expression, "I created into a first the second region," may mean—The desert, the wasted, I raised into a paradise, or at least into a country next to a paradise.

‡ The name of the first country is Airyanem Vaêjô. By this is to be understood the original Arian home, the paradise of the Iranians. The ruler of this happy land was King Jima, the renowned Jemshîd of Iranian legend. Ahura-Mazda and Zarathustra here adore the celestial source of water, the Ardvî çûrâ anâhitâ (It. 5, 17, 104). Here Zarathustra prays to the Drvâçpâ (the patroness of horses, It. 9, 25) and to Ashi (17, 245). Thus Airyana Vaêjô becomes altogether a mythical country, the seat of gods and heroes where there is neither sickness nor death, frost nor heat, as is the case in the realm of Jima. In the chapter before us, however, we may still discover the historical background. In Airyana Vaêjô there are ten months of winter. But winter, as being one of the curses of Ahriman, has no connection with the paradise in which, according to the legend, only happiness and bliss were found. This notice, however, is exactly suited to regions in the far north, or in a very high situation, and it is a primeval reminiscence of the real cradle of the Iranians. Thus in the legend of Airyana Vaêjô, the real historical reminiscence of their early home has been merged in the description of a happy paradisiacal original state of mankind, not as is presented to us in various popular tales.

§ If we examine this chapter purely in reference to its contents, we may distinguish an original document and several supplements, added for the purpose of explanation or correction. The additions have generally been considered as mere glosses, but judging even from the etymological peculiarities they must be older than the last version of the Vendidad, or at least than the last collection. The words of the original v. 4, *two months of summer, ten of winter*, did not appear to the later interpreters as suitable to the first Land of Blessing, the real Paradise. They therefore altered them into *seven months of summer and five of winter*, which, however, was in direct contradiction to the words of the original, a thing of frequent occurrence in the Vendidad, and a manifest indication of its being a later modification of expressions which either appeared out of character or too strong. (Compare Vendidad 3, 135,

5. As the second best of regions and countries, I, I Ahura-Mazda, created Gâu, in which Sughdha is situated. Thereupon, in opposition to it, Aṅgrô-mainyus, the death-dealing, created pestilence which is fatal to cattle, small and great.*

6 As the third best of regions and lands, I, I Ahura-Mazda, created the strong, the pious Môuru. Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition to it war and pillage.†

7. As the fourth best of regions and countries, I, I Ahura-Mazda, created the happy Bâkhdî with the tall banner. Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition to it buzzing insects and poisonous plants.‡

8. As the fifth best of regions and countries, I Ahura, I Mazda, created Nisâi [between Môuru and Bâkhdhî]. Thereupon Aṅgrô-mainyus created in opposition to it the curse of unbelief.§

9. As the sixth best of regions and countries, I, Ahura-Mazda, I created Harôyu, the dispenser of water. Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition to it, hail and poverty.‖

10. As the seventh best of regions and countries, I, Ahura-Mazda, I created Vaêkereta,¶ in which Duzhaka is situated. Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition to it the Pairika Khnathaiti, who attached herself to Kereçâcpa.**

137 *et seqq.;* 6, 93–100; and 5, 1–49; 6, 102–106; 13, 80–96, and 97–105 of Spiegel.) But this change had not yet banished the severe cold from Paradise. Its existence must be admitted, and attempts were made to describe its effects in more detail, for the words "cold as to water," etc., to the end of the verse are additions of the Zendist. These details are out of character altogether with the original.

* Sughdha is evidently Sogd, Sogdiana, the Fire-land, that is the land where the sacred fires were especially lighted. The name was afterwards spelt Sugdia. It is in the 38th degree of latitude, where Marakanda (Samarcand) is situated, a paradisiacal land watered by the river Sogd; so that Sogd and Paradise are used synonymously by later writers. The course of the Arians was now to the south-west.

† The country is the present Merv, the Margiana of the classics, Margush of the inscriptions, to the south-west of Sogdiana, the place of wild animals, especially *birds*, as its name implies. According to the Vendidad, birds, as well as trees, water, and fire, necessarily formed part of a good Ahura-Mazdian country.

‡ Bakhdi, or the "fortunate spot," is Bactra. The "tall plumes" indicate the imperial banner (mentioned also by Firdousi) and refer consequently to the time when Bactria was the seat of empire. Up to this time nothing is said about Media, though she conquered Babylon in 2234 B.C.

§ The city of Nisæa is situated on the Upper Oxus. "Unbelief," signifies the apostacy from pure Fire-worship. Here, therefore, the first schism takes place.

‖ Haroyu is Herat, of which frequent mention is made subsequently; Hariva in the cuneiform inscriptions.

¶ Vaêkereta is no doubt Segestan.

** The Huzûresh translators understand the Pairikâ Khnathaiti to signify "idol-worship." The origin of this meaning is probably to be sought in some old reminiscence of the worship of a Pairiké. In the valley of Pishin, to the east of Segestan, fairies, the Paricani of the ancients, are to this day worshipped by the natives. Full details of Kereçaspa and his amour with "a powerful woman who did not profess the Zarathustrian religion" (the Pairika) are found in the Jeshts.—See It. 5, 19, 38, etc.

11. As the eighth best of regions and countries, I Ahura-Mazda created Urvâ, abounding in rivers. Thereupon Aṅgrô-mainyus created in opposition to it the curse of devastation.*

12. As the ninth best of regions and countries, I Ahura-Mazda created Khnenta,† in which Vehrkâna is situated. Thereupon Aṅgrô-mainyus created in opposition to it the evil of inexpiable sins, pæderastism.

13. As the tenth best of regions and countries, I Ahura-Mazda created the happy Haraqaiti. Thereupon Aṅgrô-mainyus, the death-dealing, created the evil of inexpiable acts, the burial of the dead.‡

14. As the eleventh best of regions and countries, I Ahura-Mazda created Haêtumat, the wealthy and brilliant. Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition to it Yâtu sins.§

15. ["And he (Aṅgrô-mainyus) is endowed with various powers and various forms. Wherever these come, on being invoked by one devoted to Yâtu, there the most horrible Yâtu sins arise; then spring up those which tend to murder and the deadening of the heart; powerful are they by dint of concealing their hideousness and by their enchanted potions."]

16. As the twelfth best of regions and countries, I Ahura-Mazda created Raghâ with the three races. Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition to it the evil of unbelief in the Supreme.‖

17. As the thirteenth best of regions and countries, I Ahura-Mazda created Chakhra,¶ the strong, the pious. Thereupon

* Urva is proved by Haug to be Cabul.

† Khnenta is, perhaps, Candahar.

‡ Haraquaiti, the Harauwatîs of the cuneiform inscriptions, the Arachosia of the classics.

§ Sins of sorcery. The Parsees have lost the real meaning of Yâtu, which they explain by murder. In the Vedas Yâtu-dhâna = sorcerer, or witch, *lit.* one who wanders up and down at night. Haêtumat is the valley of the present Hilmend, the Etymander of the classics.

‖ The twelfth land is called Raghâ, with the predicate of Thrizanta, *i.e.* having three races. In Yaçna, 19, 18, is the following remarkable passage:—"What sort of lords (*ratavô*) are these?—the lord of a *nmâna* (family, household), the lord of a *vis* (district), the lord of a *zantu* (race, tribe), the lord of a country, the fifth (lord) Zarathustra. Among the countries which (profess) religions different from that of Zarathustra, the Zarathustrian Raghâ has our lords. What are these lords? The lord of the family, of the district, of the tribe, and the fourth Zarathustra." It is clear from this that the inhabitants of Raghâ did not recognize Zarathustra as their supreme lord; but that they considered him as inferior to the real lord of the soil, though superior to the heads of tribes. This is the reason why they are mentioned as possessing "other than the Zarathustrian faith." This is a clue to the meaning of the curse of Ahriman—Raghâ's *doubt* as to the Supreme, or the spiritual supremacy of Zarathustra.

¶ Chakhra has the same predicates, *strong* and *pious*, which we find given to Môuru; but since the inhabitants were guilty of occasionally burning the dead, the epithet "pious" refers probably to their recognition of the spiritual supremacy of Zarathustra

Aṅgrô-mainyus, the death-dealing, created the curse of inexpiable acts, the burning of the dead.*

18. As the fourteenth best of regions and countries, I Ahura-Mazda created Varena† with the four corners; to him was born Thraêtaona, the slayer of the destructive serpent. Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition to him irregularly recurring evils (sicknesses)‡ and un-Arian plagues of the country.§

19. As the fifteenth best of regions and countries, I Ahura-Mazda, created Hapta Hindu,‖ from the eastern Hindu to the western. Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition to it untimely evils and irregular fevers.

(20. As the sixteenth best of regions and countries, I Ahura-Mazda created those who dwell without ramparts on the sea-coast.¶ Thereupon Aṅgrô-mainyus, the death-dealing, created in opposition snow, the work of the Daevas; and earthquakes, which make the earth to tremble.)

(21. There are also other regions and countries, happy, renowned, high, prosperous, and brilliant.)

as contrasted with the inhabitants of Raghâ. Where Chakhra was is doubtful. Spiegel suggests Chihrem, mentioned in Firdousi. Butler's Lexicon, *voce* Charkh = a circle (from the Zendish *Chakhra* = a wheel), states that it is the name of a city in Khorassan.

* *Pach* = coquere, to *cook*, here signifies the burning of the dead.

† According to Haug, Varena = Ghilan. Varena is the birthplace of the hero Thraêtaona, the Feridûn of Iranian legend. His most celebrated exploit, the murder of the infamous tyrant Zohak, is invariably supposed in the legend to have taken place on the Albors, or more properly on the mountain of Demavend, to the south of the Caspian; the recollection of it indeed is kept up to this day, by the annual jubilee for the victory of Feridûn. The origin of the legend is seen at once to be mythological, for Thraêtaona is the Trita of the Vedas, the slayer of the demon Vrita, who prevents the clouds from pouring out water; but there can be little doubt that some important event in the early history of the Iranians was worked up with it.

‡ Irregularly recurring evils = irregular menstruation.

§ *Un*-Arian plagues—that is, such as were not met with in the old Arian countries.

‖ Hapta-Hindu = the Indus country, called in the Vedas "Sapta sindhavas," or "the Seven Rivers." The curses of the country are the sorceries of Ahriman and excessive heat—which accords with the southern part of the Indus district.

¶ As the Caspian was the sea nearest to the Old Iranians, we must here understand the shores of that sea. The Indian Ocean is out of the question, in consequence of the mention of cold. But the more probable supposition is that the author had in view the boundaries of the earth, and that Raṅgha means the circumambient ocean.

FARGARD II.—INTRODUCTION.

THE second Fargard, like the first, does not seem originally to have belonged to the Vendidad itself. The purport of the Vendidad was, as the name indicates,* to impart legal ordinances against uncleanness (and to give rules for purification). In the following Fargard there is no trace of any such ordinances, but it is not the less valuable as a fragment of the old Persian hero-mythology, and many scholars, including Rhode,† Ritter,‡ Bopp,§ Lassen,‖ Roth,¶ and Windischmann,** have discussed its contents at length and shown its connection with the ancient traditions of India. This is not the place to enter into a lengthened discussion, but we may observe that the Yima of the Vendidad is identical with the Yama of the Vedas, only that in the latter Yama is represented as the Ruler of departed souls, who live under his sovereignty in another world in the enjoyment of all bliss and happiness, whereas in the Persian mythology Yima's kingdom is placed on this earth, in the fabulous region of Airyana-vaêja,†† and its inhabitants consist of a limited number only, who dwell with Yima in a state of felicity, exempted from all the curses of Aṅra-mainyus.

Amid the general wreck of Old Persian literature it is difficult to pronounce with certainty on the relation which this Fargard bears to the Zarathustrian religious system, but it seems to be connected with Fargard I., v. 6, and to contain a more detailed account of Airyana-vâêjâ, and a description of the Paradisiacal life enjoyed there before Aṅra-mainyus afflicted it with the plague of winter, the coming of which is foretold in v. 47 ff.

It is a peculiar feature of this tradition that Yima refuses to become a Lawgiver; but he willingly accepts from Ahura-Mazdâ the commission to make the earth wide and happy.

* Vendidad = Vîdaeva-data = the Law against the Daevas.
† Heilige Sage des Zendvolks, p. 62 ff. ‡ Asien, Bd. VIII., p. 27 ff.
§ Nalus, p. 203 (Ed. 2). ‖ Indische Alterthumsk. I., pp. 516–19.
¶ Zeitschrift der deutschen morgenl. Gesellschaft IV., pp. 417–33.
** Zoroastrische Studien, p. 19 ff.
†† Similarly the Minokhired places the *Var* of Jemshid in the Airyana-vaêja.

FARGARD II.

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, the Heavenly, the Holy, Creator of the corporeal world, the Pure!

2. With whom, first of mankind, hast thou conversed, Thou who art Ahura-Mazda?

3. Besides me, Zarathustra, to whom hast thou taught the law which is derived from Ahura, the Zarathustrian?

4. Then answered Ahura-Mazda: To Yima,* the beautiful, the owner of a good flock, O pure Zarathustra.

5. With him, first of mankind, have I conversed, I who am Ahura-mazda.

6. Besides you, Zarathustra, I have taught to him the Zarathustrian law, derived from Ahura.

7. Then spake I to him, O Zarathustra, I who am Ahura-Mazda:

8. Obey me,† O Yima the fair, Son of Vivanhâo, as the recorder and bearer of the law.

9. Then answered me Yima the fair, O Zarathustra,

10. I am not the creator,‡ nor the teacher, nor the recorder, nor the bearer of the law.§

11. Then spake I to him, O Zarathustra, I who am Ahura-Mazda:

12. If thou wilt not obey me as recorder and bearer of the law,

13. Then enlarge my world, make my world fruitful, obey me as protector, nourisher, and overseer of the world.

14. Then answered me Yima the fair, O Zarathustra:

15. I will enlarge thy world, I will make thy world fruitful, I will obey thee as protector, nourisher, and overseer of the world.

16. During my rule there shall be no cold wind, nor heat, no disease, no death.[1]

17. Then brought I forth to him the arms of victory, I who am Ahura-Mazda.

18. A golden plough‖ and a spear made of gold.¶[2]

19. Yima is there to bear rule.

* Jamshid.—*Guj. Tr.*

† Accept from me the recording, etc.—*Guj. Tr.*

‡ I cannot become, etc.—*Guj. Tr.*

§ I am not fitted for, and not instructed as, a preacher and bearer of the law.—*Windischmann.*

‖ Ring.—*Guj. Tr.*

¶ A scimitar gilded with gold.—*Guj. Tr.*

20. After that Yima had for a kingdom three hundred countries* to [his] share.†

21. Then was his earth full of cattle, beasts of burden, men, dogs, birds, and ruddy burning fires.

22. There was not room for the cattle, the beasts of burden, and the men.

23. After that Yima had for a kingdom six hundred countries to [his] share.†

24. Thereupon his earth became full of cattle, beasts of burden, men, dogs, birds, and ruddy burning fires.

25. The cattle, the beasts of burden, and the men found no room for themselves.

26. After that Yima had for a kingdom nine hundred countries to [his] share.†

27. Thereupon his earth became full of cattle, beasts of burden, men, dogs, birds, and ruddy burning flames: the cattle, the beasts of burden, and the men found not room for themselves.

28. After this I sent word to Yima: Yima the fair, Son of Vivanhâo,

29. This earth has waxed full of cattle, beasts of burden, men, dogs, birds, and red burning fires.

30. The cattle, the beasts of burden, and the men find no room for themselves.

31. Then went Yima forth to the stars, towards mid-day, to the way of the sun.

32. He cleft this earth with his golden plough;‡

33. He bored into it with the spear,

34. Saying: With love, O Çpenta-ârmaiti,

35. Go forth and go asunder at (my) prayer.

36. Thou supporter (Mother) of the cattle, the beasts of burden, and mankind.

37. Then Yima caused this earth to cleave asunder a third part greater than it was before.

38. Then Yima made the earth cleave asunder two thirds greater than it was before.

39. After that Yima made the earth cleave asunder three thirds greater than it was before.

40. On it strode forward the cattle, the beasts of burden, and the men.

41. According to their§ desire and will, as it is ever their§ will:[3]

42. The Creator, Ahura-Mazda, produced a congregation, the heavenly Yazatas, the renowned in Airyana-vaêjâ, of the good creation.[4 and 5]

* Years.—*Guj. Tr.*

† After that three hundred [six hundred—nine hundred] winters passed over King Yima.—*Windisch.*

‡ Shovel.—*Windisch.* (*qu.* Spade?)

§ His, etc.—*Windisch.*

43. Yima the shining, the possessor of a good flock, produced a congregation of the best men, the renowned in Airyana-vaêjâ, of the good creation.

44. To this congregation came the Creator, Ahura-Mazda, with the heavenly Yazatas.

45. To this congregation came Yima the shining, the possessor of a good flock, with the best men, the renowned in Airyana-vaêjâ of the good creation.

46. Then spake Ahura-Mazda to Yima: "Yima the fair, Son of Vivanhâo,

47. Upon the corporeal world will the evil of winter come:

48. Wherefore a vehement, destroying frost will arise.

49. Upon the corporeal world will the evil of winter come:

50. Wherefore snow will fall in great abundance,

51. On the summits of the mountains, on the breadth of the heights.

52. From three (places), O Yima, let the cattle depart,

53. If they are in the most fearful places,

54. If they are on the tops of the mountains,

55. If they are in the depths of the valleys,

56. To secure dwelling places.

57. Before this winter the country produced pasture;

58. Before flow waters, behind is the melting of the snow.

59. Clouds, O Yima, will come over the inhabited regions,

60. Which now behold the feet of the greater and smaller cattle:

61. Therefore make thou a circle of the length of a race-ground* to all four corners.[6]

62. Thither bring thou the seed of the cattle, of the beasts of burden, and of men, of dogs, of birds, and of the red burning fires:

63. Therefore make thou this circle the length of a race-ground to all four corners as a dwelling place for mankind;

64. Of the length of a race-course to all four corners for the cows giving milk.

65. There collect the water to the length of a Hatra;[7]

66. There let the birds dwell.

67. In the everlasting golden-hued (region), whose food never fails.

68. There make thou dwelling-places,†

69. Floors, pillars, court-yards, and enclosures.

70. Thither bring thou the seed of all men and women,

71. Who are on this earth the largest, best, and most beautiful.

72. Thither bring the seed of all kinds of cattle,

73. Which on this earth are the largest, best, and most beautiful.

74. Thither bring the seeds of all kinds of trees.

* Path.—*Windisch.* † Tents.—*Windisch.*

75. Which on this earth are the tallest and sweetest smelling.
76. Thither bring the seeds of all foods,
77. Which on this earth are the sweetest and best smelling.
78. Make all these in pairs, and inexhaustible,
79. Even to the men who are in this circle.[8]
80. Let there not be there strife or vexation;[9]*
81. No aversion, no enmity;
82. No beggary, no deceit;
83. No poverty, no sickness;†
84. No teeth exceeding the due proportion;
85. No stature exceeding the due proportion of the body;‡
86. No other of the tokens which are the tokens of Anra-mainyus, which he has made amongst men.
87. At the upper part of the region make nine bridges;§
88. Six in the middle, three at the bottom.
89. To the first bridges bring the seed of a thousand men and women.
90. To the middle, (the seed) of six hundred, to the lowest, of three hundred.
91. Hither (bring) those who are in the enclosure with the golden lance.
92. Round about this enclosure (make) a lofty wall and a window that gives light within.
93. Then thought Yima: How shall I make an enclosure as Ahura-Mazda has said?
94. Then said Ahura-Mazda to Yima: Yima, beautiful, son of Vivanhâo;
95. Tread on this earth with the heels, strike it with the hands;
96. So as to cause the man-inhabited earth to cleave asunder.[10]
97. Then made Yima the enclosure‖ the length of a riding-ground to all four corners.
98. Thither brought he the seed of cattle, beasts of burden, men, dogs, birds, and red burning fires.
99. After that made Yima the enclosure of the length of a riding-ground to all four corners as a dwelling place for men:
100. Of the length of a riding-ground to all four corners for the milk-giving cows.
101. There he collected the water to the length of a Hatra;
102. There made he the birds to dwell;
103. In the everlasting golden-hued (region), whose food never fails.
104. There made he dwelling-places,

* No hump-backed or hump-fronted.—*Guj. Tr.* † No jealous or impotent.—*Guj. Tr.*
‡ No deformed persons or lepers whose body is to be separated (from others).—*Guj. Tr.* § Streets.—*Guj. Tr.*
‖ A square equal in length on all four sides.—*Guj. Tr.*

105. Floors, pillars, court-yards, and enclosures.
106. Thither brought he the seed of all men and women,
107. Who on this earth are the tallest, best, and most beautiful.
108. Thither brought he the seed of all kinds of cattle,
109. Which on this earth are the largest, best, and most beautiful.
110. Thither brought he the seeds of all trees,
111. Which on this earth are the tallest and sweetest smelling.
112. Thither brought he the seeds of all food,
113. Which on this earth are the sweetest and best smelling.
114. All these he made in pairs, and imperishable,
115. Even to the men who were in the circle.
116. There was there no strife, nor quarrel,
117. No aversion, no enmity,
118. No beggary, no deceit,
119. No poverty, no sickness,
120. No monstrous tusks,
121. No form exceeding the proportion of the body,
122. No other of the tokens which are the tokens of Anra-mainyus which he has made.
123. At the top part of the region he made nine bridges,
124. Six in the middle, three at the bottom.
125. To the first bridge he brought the seed of a thousand men and women;
126. To the middle, of six hundred, to the lowest, of three hundred.
127. Hither (brought he) those who were in the enclosure with the golden lance.
128. Round about this circle (he made) a lofty wall and a window that gave light within.
129. Creator of the corporeal world, Pure One!
130. Of what kind are the [lights, O holy Ahura-Mazda, which give light] in the circle which Yima has made?[11]
131. Then answered Ahura-Mazda: Self-created lights and created in rows (order).[12]
132. Of a single kind and course are seen the stars, the moon, and the sun.[13]
133. These have for one day what is a year.
134. Every forty years two human beings are born of every two human beings, a pair, one male and one female child.
135. In like manner of the kinds of beasts.
136. These men lead the most delightful life in the circle which Yima made.
137. Creator of the corporeal world, Pure One?
138. Who has spread abroad the Mazdayaçnian law in this circle which Yima has made?

139. Then answered Ahura-Mazda: The bird Karshipta,* O holy Zarathustra.
140. Creator of the corporeal world, Pure One!
141. Who is their master and overseer?
142. Then answered Ahura-Mazdâ:
143. Urvatat-narô† and thou O Zarathustra.

NOTES TO FARGARD II.

[1] V. 16. So also the later Parsee traditions mention that Yima for a time maintained immortality in the world.

[2] V. 18. Lance. Roth translates the word *çufra* by "fan," or "winnowing machine," and compares it with the Sanskrit *çûrpa*. I consider the words identical; but in the Avesta a derivative meaning is required.

[3] V. 41. Verses 20–42 vary in different texts. See my Treatise, "Ueber einige eingeschobene Stellen des Vendidad."

[4] V. 42. "The renowned in Airyana-vaêjâ" is an adjective of honour with the full force of which we are not acquainted.

[5] V. 42. Yazata, in Sanskrit *yajata*,= "worthy of honour," is the modern Persian يزد *ized*, pl. يزدان *yezdan*. The Mohammedan Persians apply both epithets to God.

[6] V. 61. The word "circle" must not be taken in its geometrical sense, but rather as the French "arrondissement." "*Perimeter*" would be more accurate, but is somewhat pedantic. We have therefore substituted "enclosure" in most of the passages to avoid the incongruity of "circular" and "four-cornered." The *Guj. Tr.* has "square" instead of "circle;" and Windischmann retains the original word "Varem" (the *Var* of the Mkh.), without translating it, and instead of the phrase "the length of a riding-ground," he has "of the length of a path" (bahnlang). The verses 47–61 are considered by the modern Parsees as a prophesy of the reign of "Malkoshan" who will come at the time of the last things.

[7] V. 65. Hathra is the Parsee Hesar. Anquetil (Z. Av. II., p. 464) says that a Hathra is about a thousand paces more than a Farasang.

[8] V. 79. According to the later Parsees these men lived 300 years. See Parsí Gram., pp. 141, 171.

[9] V. 80. The words frakavo and apakavo are both doubtful. I agree with Professor Roth in deriving them from the Sanskrit root ku = "to shout," whence kavatnu, in the Vedas, an opprobrious epithet.

[10] V. 96. The Vendidad-sades have here a passage which is wanting in the MSS. with the translations, and in the Huzvâresh. It runs: "Then did Yima as Ahura-Mazda wished; he trod on this earth with his heels, he smote it with his hands so as to cause the man-inhabited earth to cleave asunder."

* The bird-shaped Karshipta.—*Guj. Tr.* † Thy Urvatat-narô.—*Guj. Tr.*

[11] V. 130. The words in brackets are not in the Huzvâresh translation. Though not absolutely necessary they are desirable for the sake of clearness.

[12] V. 131. Here follows in the text some words which are evidently a gloss on verse 124. Roth translates them: "All the everlasting lights shine from above, all the created lights from below."

[13] V. 132. This means, according to the Huzvâresh translation, "they are not there," which is correct. The difference between day and night is unknown to the blessed in Yima's circle.

FARGARD III.—INTRODUCTION.

After two introductory historical chapters follows a third, which is more of a law-giving character. Whether, however, it belonged to the original Vendidad or whether it is a fragment of some ancient work containing agricultural precepts, is uncertain. The contents of the Fargard are clear enough. In answer to his questions Zarathustra is informed of five things which are most pleasing to the earth and five things which are most displeasing to it. Next follow five things which especially afford contentment to the earth, but between these are inserted a variety of remarks which interrupt the connection and are evidently, in many cases, interpolations from other Fargards to which they properly belong. This will be shown more clearly in the notes to the respective passages.

The things which are respectively the most pleasing and the most displeasing to the earth are also mentioned in the Minokhired (p. 105 ff.), but with some variations, and the number of each is doubled.

FARGARD III.

1. Creator of the corporeal world, Pure One!
2. What is in the first place most acceptable to this earth?
3. Then answered Ahura-Mazda: Where a holy man walks about, O holy Zarathustra,
4. Offering-wood in the hand, Bĕrĕçma in the hand, the cup in the hand, the mortar in the hand,
5. In accordance with the law speaking these words: Mithra with his broad territories will I invoke, and Râma-qaçtra.*[1]
6. Creator of the corporeal world, Pure One!
7. What is in the second place most acceptable to this earth?
8. Then answered Ahura-Mazda: That a holy man should build himself there a habitation,
9. Provided with fire, provided with cattle, provided with a wife, children, and good flocks.
10. Then is there in this habitation abundance of cattle, abundance of righteousness, abundance of provender, of dogs, of women, of youths,† of fire, of all that is requisite for a good life.[2]
11. Creator of the corporeal world, Pure One!
12. What is in the third place most acceptable to this earth?
13. Then answered Ahura-Mazda: Where by cultivation there is produced, O holy Zarathustra, most corn, provender, and fruit-bearing trees;[3]
14. Where dry land is watered, or the water is drained from the too-moist land.[4]
15. Creator of the corporeal world, Pure One!
16. What is in the fourth place most acceptable to this earth?
17. Then answered Ahura-Mazda: Where most cattle and beasts of burden are born.[5]
18. Creator of the corporeal world, Pure One!
19. What is in the fifth place most acceptable to this earth?
20. Then answered Ahura-Mazda: Where cattle and beasts of burden most leave their urine.
21. Creator of the corporeal world, Pure One!
22. What is in the first place most displeasing to this earth?
23. Thereupon answered Ahura-Mazda: The conception of the Arĕzura,‡ O holy Zarathustra;[6]

* Speaks loudly the peaceful words of the Law, "I invoke Mithra the glorious, peaceful, and protector of the forest."—*Guj. Tr.*

† Children.—*Guj. Tr.* ‡ Deep holes.—*Guj. Tr.*

24. When the Daevas with the Drujas come together to it out of hell.

25. Creator of the corporeal world, Pure One!

26. What is in the second place most displeasing to this earth?

27. Then answered Ahura-Mazda: Where most dead dogs and dead men are buried in it.

28. Creator of the corporeal world, Pure One!

29. What is in the third place most displeasing to this earth?

30. Then answered Ahura-Mazda: Where most heaps of Dakhmas are made, where they lay upon them dead men.

31. Creator of the corporeal world, Pure One!

32. What is in the fourth place most displeasing to this earth?

33. Then answered Ahura-Mazda: Where are most holes of the (beasts) created by Ahriman.

34. Creator of the corporeal world, Pure One!

35. What is in the fifth place most displeasing to this earth?

36. Then answered Ahura-Mazda: When, O holy Zarathustra, the wife or son of a [deceased] righteous man goes in the way of perversity,*

37. And makes lamentations, covered with earth and dust.*

38. Creator of the corporeal world, Pure One!

39. Who first rejoices this earth with the greatest joy?

40. Then answered Ahura-Mazda: He who especially digs up where dead men and dogs are buried.

41. Creator of the corporeal world, Pure One!

42. Who secondly rejoices this earth with the greatest joy?

43. Then answered Ahura-Mazda: He who especially levels the Dakhmas where dead men are laid down.

44. No where shall a single [man] carry a dead body.

45. If a single [man] carries it, the dead body,

46. The Naçus defiles [him] from the nose, from the eyes, from the tongue, from the face, from the back.†

47. On their nails (*i.e.* of those who commit this sin) springs‡ this Drukhs Naçus,

48. And they are unclean hereafter for ever and ever.

49. Creator of the corporeal world, Pure One!

50. Where is the place for the men who carry the dead?

51. Then answered Ahura-Mazda: It must be the most waterless and treeless [part] of this earth;

52. The purest and the driest;

* When a holy man, woman, or children die and become dust, still their relations weep and keep mourning after them; wherever those mourners sit and walk that earth is displeased through those persons.—*Guj. Tr.*

† From the sexual parts.—*Guj. Tr.*

‡ Runs.—*Guj. Tr.*

53. Where the cattle and beasts of burden least walk along the ways:

54. And the fire of Ahura-Mazda, and the Bĕrĕçma that is bound in holiness, and the holy man.

55. Creator of the corporeal world, Pure One!

56. How far from fire, how far from water, how far from the Bĕrĕçma which is bound together, how far from the pure man?

57. Then answered Ahura-Mazda: Thirty paces from the fire, thirty paces from the water, thirty paces from the Bĕrĕçma which is bound together, three paces from the pure man.

58. So shall these Mazdayaçnians heap up a heap upon this earth there-for.

59. Afterwards with food shall these Mazdayaçnians bring them here, afterwards with clothes shall these Mazdayaçnians bring them here.

60. In the worst,*

61. In the meanest.†

62. This food shall [they] eat, these clothes shall [they] wear;

63. All, even to the aged, the old who have no more seed.

64. After that whatever is aged, old, and has no more seed.—

65. Strong, swift, and pure, the Mazdayaçnians shall afterwards leave‡ him upon the mountains.

66. At the broad of his back shall they cut off his head. Let them give the body to the devouring creatures of Çpĕñta-mainyus, to the carnivorous birds and Kahrkâças.

67. Thus let them say: "This one repents himself of all evil in thoughts, words, and deeds."

68. "If he has committed other sinful deeds;"

69. "The punishment is confessed"§ [*i.e.* is remitted through confession].

70. "If he has not committed other sinful deeds;"

71. "They are repented of for evermore."[8]

72. Creator of the corporeal world, Pure One!

73. Who thirdly rejoices this earth with the greatest joy?

74. Then answered Ahura-Mazda: He who most levels (fills up) the holes of the creatures of Añra-mainyus.

75. Creator of the corporeal world, Pure One!

76. Who fourthly rejoices this earth with the greatest joy?

77. Then answered Ahura-Mazda: He who most cultivates the fruits of the field, grass and trees, which yield food, O holy Zarathustra.

78. Or, he who provides waterless land with water, or gives water to the waterless (land).

79. For the earth is not glad which lays long uncultivated.

* The most—*Guj. Tr.*
† The least.—*Guj. Tr.*
‡ Carry.—*Guj. Tr.*
§ Confession (patét) is atonement—*Guj. Tr.*

80. If it can be cultivated;*
81. Then is it good for a habitation for these (men).[9]
82. There the cattle increase, which long went childless.
83. Then is it good for the male beasts.
84. He who cultivates this earth with the left arm and the right, with the right arm and the left, O holy Zarathustra,
85. To him it brings wealth.
86. Like as a friend to his beloved she brings to him issue or riches, whilst he lays down stretched out.
87. He who cultivates this earth, O holy Zarathustra, with the left arm and the right, with the right arm and the left.
88. Then this earth speaks to him: Man! thou who cultivatest me with the left arm and the right, with the right arm and the left,
89. Always will I come hither and bear.
90. All food will I bear, together with the fruits of the field.
91. He who does not cultivate this earth, O holy Zarathustra, with the left arm and the right, with the right arm and left,
92. Then this earth speaks to him: Man! thou who dost not cultivate me with the left arm and right, with the right arm and left,
93. Always thou standest there, going to the doors of others to beg for food.
94. Always they bring food to you, thou who beggest lazily out of doors.†
95. They bring to you out of their superfluity of good things.
96. Creator of the corporeal world, Pure One!
97. What is the increase of the Mazdayaçnian law?
98. Then answered Ahura-Mazda: When one diligently cultivates corn, O holy Zarathustra.
99. He who cultivates the fruits of the field cultivates purity.
100. He promotes the Mazdayaçnian law;
101. He spreads‡ the Mazdayaçnian law abroad
102. For a hundred Paitistanas,
103. For a thousand Paitidaranas,
104. For ten thousand Yaçna-keretas.[10]
105. When there are crops then the Daevas hiss,§
106. When there are shoots then the Daevas cough,‖
107. When there are stalks then the Daevas weep,¶

* The earth requires cultivation, like a young and beautiful virgin requires to bear children, and wishes a young man for this purpose.—*Guj. Tr.*

† Be thou timorous for carrying it.—*Guj. Tr.*

‡ He *nurses* the Mazdayaçnian law *upon* a hundred *feet*, a thousand *breasts;* he recites ten thousand *prayers.*—*Guj. Tr.*

§ He who gives out corn wounds the Daevas.—*Guj. Tr.*

‖ He who gives clean corn destroys the Daevas.—*Guj. Tr.*

¶ He who teaches the cultivation of corn to others causes wailing to the Daevas.—*Guj. Tr.*

108. When there are thick ears of corn then the Daevas fly.*[11]
109. There are the Daevas most smitten in the dwelling-places where the ears of corn are found.
110. To hell they go, melting like glowing ice.[12] †
111. After that let this Manthra be recited:
112. "No one, if he eats nothing, has any strength;
113. "He is not able to be of pure conduct,
114. "Not (able) to be employed in cultivation: ‡
115. "Since with food lives the whole corporeal world, and without food it dies."
116. Creator of the corporeal world, Pure One!
117. Who fifthly rejoices this earth with the greatest joy?
118. Then answered Ahura-Mazda: When one, O holy Zarathustra, labours on this earth for the holy man—[but] if he does not give in holiness;[13]
119. He will be thrown from off this Çpĕnta-ârmaiti (earth) into darkness;
120. Into sorrow, into the very worst places;
121. Into all the sharp-pointed grasses.[14]
122. Creator of the corporeal world, Pure One!
123. If one buries in this earth dead dogs and dead men and does not dig them up again for half a year; §
124. What is the punishment for this?[15]
125. Then answered Ahura-Mazda: Let them strike him five hundred blows with the horse-goad, five hundred with the Çraŏshô-charana. ‖[16]
126. Creator of the corporeal world, Pure One!
127. When one buries in this earth dead dogs and dead men and does not dig them up again for a year;
128. What is the punishment for this?
129. Then answered Ahura-Mazda: Let them strike him a thousand blows with the horse-goad, a thousand with the Çraŏshô-charana.
130. Creator of the corporeal world, Pure one!
131. When one buries in this earth dead dogs and dead men and does not dig them up again for two years;
132. What is the punishment there-for?
133. What is the atonement there-for?
134. What is the purification there-for?
135. Then answered Ahura-Mazda: For this there is no punishment; for this there is no atonement; for this there is no purification;

* He who gives some wheat cuts the Daevas asunder.—*Guj. Tr.*
† He who gives much corn burns the Daevas' mouths with red-hot iron.—*Guj. Tr.*
‡ Not able to beget children.—*Guj. Tr.*
§ Under a year.—*Guj. Tr.*
‖ Whip.—*Guj. Tr.*

136. For these inexpiable deeds for evermore.

137. [They are to be atoned for] In the following manner:[17]

138. (It is asked) Whether any one praises and hears the Mazdayaçnian law;

139. Or whether any one does not praise and hear the Mazdayaçnian law.

140. Since it (the law) will take away these (sins) from those who praise the Mazdayaçnian law,

141. If afterwards they do not again commit wicked deeds.

142. For this Mazdayaçnian law, O holy Zarathustra, takes away the bonds from the man who praises it.

143. It takes away deceit.[18]

144. It takes away the murder of a pure man.

145. It takes away the burying of the dead.

146. It takes away the inexpiable deeds.

147. It takes away the high sin of debts.[19]

148. It takes away all the sins that one commits.

149. In this wise, O holy Zarathustra, does the Mazdayaçnian law take away all the evil thoughts, words and deeds, of a pure man, even as the strong swift wind clears the sky from the right side.

150. Well is it here, O Zarathustra, when one has performed good works.

151. The good Mazdayaçnian law cuts completely away all punishment.*

NOTES TO FARGARD III.

[1] V. 5. The Minokhired (*l. c.*) throws verses 3–5 into one. The sense is the same, *i.e.* "that land is most joyful where a holy truth-speaking man fixes his dwelling."

[2] V. 10 The Minokhired lays the whole stress on the fire: "In the second place [is that land most joyful] where one prepares a place for the fire."

[3] V. 13. The Mkh: "Thirdly, where great and small cattle sleep."

[4] V. 14. The Mkh.: "Fourthly, where one tills and cultivates untilled and uncultivated land."

[5] V. 17. The Mkh.: "Fifthly, where one digs up the holes of the *Kharfesters* (=noxious animals). The five other things added in the Mkh. are—1. Invocation of the Yazatas. 2. Cultivation of waste land. 3. Where the good become lords over the bad. 4. Where the fruits of the earth are shared with the Yazatas and the good. 5. Where the Zaŏthra and Yaçna are offered.

[6] V. 23. The word "grevaya" (allied to "gĕrĕw" and "garewa"= fœtus) seems to signify "conception." The Huzvâresh translation explains verses 23–24 of the fleshly copulation of the Daevas and Drujas.

[7] V. 37. This paragraph also is obscure; but it appears to contain

* In the good Mazdayaçnian law is created an atonement for sins.—*Guj. Tr.*

an injunction against the Semitic mode of lamenting the dead. That such lamentation was forbidden to the Parsees is clear from several passages in the later writings. *Cf.* Arda-Viraf-namch, p. 33, Pope's translation: "The river that you see before you is composed of the tears of mankind, tears shed (against the express command of the Almighty) for the departed; therefore, when you return again to the earth, inculcate this to mankind—that to grieve immoderately for the departed is in the sight of God a most heinous sin," etc. Also in the Sad-der Port. xcvii., Hyde's translation, it is said: "If any one departs out of this evil world, no one ought to weep for him, because all the water that flows from his eyes will be a bar to him before the gate Chinavar."

The Minokhired contains also a statement of ten things which are displeasing to the earth: 1. The land where hell is created; 2. Where a pure man is killed; 3. Where Devs and Drujas come together; 4. Where an idolatrous temple is built; 5. Where a wicked man fixes his habitation; 6. Where dead bodies are buried; 7. Where *Kharfesters* make their holes; 8. Where people turn from good to bad; 9. Where cultivated land is made waste; 10. Where hair and nail-parings are thrown about.

[8] Vv. 44–71. These verses are an evident interpolation, and almost all the passages are found in other places. V. 58–59 occur in Fargard VII. V. 60–61 are ἅπαξ λεγόμενα and are only translated conjecturally. V. 66 occurs in Fargard IX; and v. 68–71 occurs several times in connection with great sins. In v. 47 the words in parentheses are taken from the Huzvâresh translation. Burnouf (Journ. Asiat., Juillet 1840, p. 27) translates verses 68–71 thus: *And if having committed other culpable actions he confesses having committed them, that is his expiation; but if having committed other culpable actions he* [*does not confess that he*] *has committed them, he shall repent of it for ever and ever.* I cannot agree with this translation. The contrast is evidently between fravarsta and nôiṭ fravarsta = committed and not committed:—the first implies those sins which are to be punished; the second, mental sins, for which repentance only is sufficient.

[9] Vv. 81–83. An evident interpolation which is somewhat obscure. I have followed the Huzvâresh as closely as possible. The word charâiti (in Huzvâresh קראתיך) signifies, I think, "an animal which goes on pastures," *i.e.* grazes. *Cf.* N. P. چرا ئیدن.

[10] Vv. 102–104. I have retained the Persian words as it is not clear what we are here to understand by them. The meaning of verse 104, however, is obvious: Whoever cultivates the fruits of the earth furthers the Mazdayaçnian law as much as if he were to offer a hundred Yaçnas.

[11] V. 108. Gundô, which I translate "ears of corn," does not occur again.

[12] V. 110. Zafarĕ is ἅπαξ λεγόμενον. In the Huzvâresh it is צופר or צכפר. Anquetil and the modern Parsees usually render it by دهان = "the mouth;" but the Huzvâresh for this is צפר. I consider צופר as allied to זכפא = ژرف "deep," which often occurs in the Bundehesh, and is used of the abode of Aŭra-mainyus.

[13] V. 118. According to the text of the Vendidad Sâde it must be translated: "If, O holy Zarathustra, one labours on this earth for the holy man and gives it in holiness. If, O holy Zarathustra, one labours on this earth, and does not give it in holiness," etc. The omission in our text is certainly harsh, but not impossible, and I have not felt inclined to alter anything contrary to the best MSS., and the Huzvâresh translation.

[14] V. 121. Nimata = "grass." *Cf.* νέμειν, nemus and Ags. nimid.

[15] V. 124. The Huzvâresh always explains the enclitic hê by "for this sin in order that it may not exist."

[16] V. 125. The Parsees translate Astra by خنجر تیر = "a sharp dagger;" but Roth has proved (Zeitschr. der D. M. G. IV., p. 264) that it is the Vaidik Ashtra = "an ox-goad." Çraŏshô-charana is very obscure, and the Parsees, according to Anquetil, no longer know what it means. It can scarcely be a gold coin, as has been imagined, for there is no passage in the Vendidad to prove that coinage was known, and besides, the buying off punishment with money appears to have been a later custom.

[17] V. 137 ff. Evidently an interpolation, though made at an early time, as the Huzvâresh translation contains these paragraphs. The motive for inserting them was doubtless to mitigate what appeared to be too severe a denunciation. In accordance with the tenour of the Huzvâresh Translation, I have supplied the words in brackets to render the passage intelligible, and connect it with the preceding verses.

[18] V. 143. Draŏsha is connected with the root Druj. The Huzvâresh translation explains it in detail: "If any one teaches that we may not steal, yet accounts it a good deed to rob the rich and give it to the poor."

[19] V. 147. It is a sin not to pay one's debts. *Vide* the following Fargard.

FARGARD IV.—INTRODUCTION.

THE fourth chapter of the Vendidad is one of the most difficult in the whole book, although its general purport is obvious enough. After an obscure passage relating apparently to debt (verses 1–3) follows an enumeration of certain sins called *Mithra-drujas*, or breaches of promise (verses 4–23). These were of various grades, and it is worthy of note that they were held to affect not only the guilty person but also his nearest relations. The punishment appointed was excessive in comparison with the punishments assigned to other crimes, which rarely exceeded two hundred strokes, whereas for the *Mithra-drujas* the number varied from three hundred to one thousand (verses 24–53). These strokes were to be inflicted partly with a horse-goad, and partly with an instrument called *Çraŏshô-charana*; but what this was we do not exactly know (*vide* Note to Fargard III., v. 125). Next follows the punishment appointed for inflicting wounds in the body of different degrees (verses 54–114). The remainder of the chapter (verses 115–158) is exceedingly obscure, and consists of fragments, many of which seem quite misplaced, and which have evidently been interpolated.

FARGARD IV.

1. Who to a lending man does not pay back the debt;
2. Is a thief of the loan, a robber of what is lent to him; *.
3. For him (the debtor) one must preserve night and day as well as (his own property).[1]
4. Creator! How many are these thy Mithras [*i.e.* contracts] Ahura-Mazda's?
5. Then answered Ahura-Mazda: Six, O pure Zarathustra—
6. The first takes place with the word.
7. The second by joining hands.
8. The third is of the value of a bullock.
9. The fourth of the value of a beast of burden.
10. The fifth of the value of a man.†
11. The sixth of the value of a tract of land—
12. Namely of a tract which has good increase, is wide, fruitful, strong, and profitable.[2]
13. The word makes the first Mithra; ‡
14. The value of a hand takes it afterwards away.
15. He gives afterwards, as an atonement, of the value of a hand;
16. That of the value of a bullock takes it then away.
17. Then he gives atonement of the value of a bullock; §
18. That of the value of a beast of burden takes it then away.
19. Then he gives atonement of the value of a beast of burden;
20. That of the value of a man ‖ takes it away.
21. Then he gives atonement of the value of a man;
22. That of the value of a tract of land takes it away.
23. Then he gives atonement of the value of a tract of land,[3]
24. Creator! With how much does the contract when broken ¶ affect [*i.e.* pollute, or make guilty] which is committed by the word?[4]

* 1. He who does not recite the Neyaesh; 2, becomes a thief of the Neyaesh, a highwayman, a repudiator of debts.—*Guj. Tr.*

† Apprenticeship or betrothal.—*Guj. Tr.*

‡ Obligation.—*Guj. Tr.*

§ Sheep.—*Guj. Tr.*

‖ Betrothal.—*Guj. Tr.*

¶ Creator! How much to him by committing Mehr-daruji (breach of contract) guilty becomes who speaks.—*Guj. Tr.* The *Guj. Tr.* goes on to explain this: "How much atonement is to him who breaks a promise." Although the sense of these verses is obvious, they are awkward to render into intelligible English, on account of the ellipse. The full question might run, "To what extent does a contract when broken cause the breaker of the contract to incur pollution (and hence punishment)?" and the full answer, "It causes him to incur so much pollution as to bring three hundred punishments equal to his own upon his nearest relations."

25. Then answered Ahura-Mazda: With three hundred similar punishments * which it brings upon the nearest relations.

26. Creator! With how much does the contract when broken affect which is committed by the joining hands?

27. Then answered Ahura-Mazda: With six hundred similar punishments which it brings upon the nearest relations.

28. Creator! With how much does that breach of contract affect of the value of a bullock?

29. Then answered Ahura-Mazda: With seven hundred similar punishments which it brings upon the nearest relations.

30. Creator! With how much does the breach of contract affect of the value of a beast of burden?

31. Then answered Ahura-Mazda: With eight hundred similar punishments which it brings upon the nearest relations.

32. Creator! With how much does the breach of contract affect of the value of a man? †

33. Then answered Ahura-Mazda: With nine hundred similar punishments which it brings upon the nearest relations.

34. Creator! With how much does that breach of contract affect of the value of a tract of land?

35. Then answered Ahura-Mazda: With a thousand similar punishments which it brings upon the nearest relations.

36. Creator! He who breaks a Mithra (contract) in words; ‡

37. What is the punishment for it?

38. Then answered Ahura-Mazda: Let them strike three hundred blows with the horse-goad, three hundred with the Çraŏshô-charana.

39. Creator! He who breaks the Mithra of the value of a hand;

40. What is the punishment for it?

41. Then answered Ahura-Mazda: Let them strike six hundred strokes with the horse-goad, six hundred with the Çraŏshô-charana.

42. Creator! He who breaks a Mithra of the value of a bullock:

43. What is the punishment for it?

44. Then answered Ahura-Mazda: Let them strike seven hundred strokes with the horse-goad, seven hundred with the Çraŏshô-charana.

45. Creator! He who breaks a Mithra of the value of a beast of burden:

46. What is the punishment for it?

* Atonements.—*Guj. Tr.*

† Betrothal of children.—*Guj. Tr.*

‡ *Lit.* He who lies to Mithra. Strictly speaking, Mithra is the divinity who presides over contracts, so that "to lie to Mithra" and "to break a contract or promise" are identical.

47. Then answered Ahura-Mazda: Let them strike eight hundred strokes with the horse-goad, eight hundred with the Çraŏshô-charana.

48. Creator! He who breaks a Mithra of the value of a man;*

49. What is the punishment for it?

50. Then answered Ahura-Mazda: Let them strike nine hundred strokes with the horse-goad, nine hundred with the Çraŏshô-charana.

51. Creator! He who breaks a Mithra of the value of a tract of land;

52. What is the punishment for it?

53. Then answered Ahura-Mazda: Let them strike a thousand strokes with the horse-goad, a thousand with the Çraŏshô-charana.

54. He who prepares to strike a man that is to him Âgerepta;

55. If he knocks him down it is to him Avaŏirista;

56. If revenge sits in his mind it is to him Aredus.[5]

57. At the fifth of the sins Aredus (the man) fills up his body [*i.e.* with sin].[6]

58. Creator! He who commits the Âgerepta on a man;

59. What is the punishment for it?

60. Then answered Ahura-Mazda: Strike five strokes with the horse-goad, and five with the Çraŏshô-charana;

61. The second time strike ten strokes with the horse-goad, ten with the Çraŏshô-charana;

62. The third time strike fifteen strokes with the horse-goad, fifteen with the Çraŏshô-charana;

63. The fourth time strike thirty strokes with the horse-goad, thirty with the Çraŏshô-charana;

64. The fifth time strike fifty strokes with the horse-goad, fifty with the Çraŏshô-charana;

65. The sixth time strike sixty † strokes with the horse-goad, sixty with the Çraŏshô-charana;

66. The seventh time strike seventy ‡ strokes with the horse-goad, seventy with the Çraŏshô-charana.

67. If he commits this deed for the eighth time without the former being atoned for;

68. What is the punishment for it?

69. Then answered Ahura-Mazda: Let them strike this sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.[7]

70. Creator! If he who has committed Âgerepta on a man has not atoned for it;

* Engagement of children.—*Guj. Tr.*

† Seventy.—*Guj. Tr.* ‡ Ninety.—*Guj. Tr.*

71. What is the punishment there-for?

72. Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

73. Creator! He who commits Avaŏiristá;

74. What is the punishment for it?

75. Then answered Ahura-Mazda: Let them strike ten strokes with the horse-goad, ten with the Çraŏshô-charana; the second time fifteen strokes with the horse-goad, fifteen with the Çraŏshô-charana; the third time strike thirty blows with the horse-goad, thirty with the Çraŏshô-charana; the fourth time fifty blows with the horse-goad, fifty with the Çraŏshô-charana; the fifth time strike seventy blows with the horse-goad, seventy with the Çraŏshô-charana; the sixth time strike ninety blows with the horse-goad, ninety with the Çraŏshô-charana. If he commits the deed the seventh time without having made atonement for the former times, what is the punishment for it? Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

76. Creator! If he who has committed the Avaŏirista does not atone for it;

77. What is the punishment for it?

78. Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

79. Creator! He who smites a man with the blow Aredus;*

80. What is the punishment for it?

81. Then answered Ahura-Mazda: Let them strike fifteen blows with the horse-goad, fifteen with the Çraŏshô-charana; the second time thirty strokes with the horse-goad, thirty with the Çraŏshô-charana; the third time strike fifty blows with the horse-goad, fifty with the Çraŏshô-charana; the fourth time strike seventy blows with the horse-goad, seventy with the Çraŏshô-charana; the fifth time strike ninety blows with the horse-goad, ninety with the Çraŏshô-charana. If he commits this deed the sixth time without having made atonement for the former times, what is the punishment for it? Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

82. Creator! If he who has injured a man with the stroke Aredus does not make atonement for it;

83. What is the punishment for it?

84. Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

* A blow with a weapon.—*Guj. Tr.*

85. Creator! If a man strikes a hard sore* on a man,[8]

86. What is the punishment for it?

87. Then answered Ahura-Mazda: Strike thirty strokes with the horse-goad, thirty with the Çraŏshô-charana;

88. The second time strike fifty blows with the horse-goad, and fifty with the Çraŏshô-charana;

89. The third time strike seventy blows with the horse-goad, seventy with the Çraŏshô-charana; the fourth time strike ninety blows with the horse-goad, ninety with the Çraŏshô-charana. If he commits the deed the fifth time without having atoned for the former, what is the punishment? Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

90. Creator! If he who has struck a hard sore on a man does not atone for it;

91. What is the punishment for it?

92. Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

93. Creator! He who wounds a man so that the blood flows;

94. What is the punishment for it?

95. Then answered Ahura-Mazda: Let them strike fifty strokes with the horse-goad, fifty with the Çraŏshô-charana; the second time strike seventy blows with the horse-goad, seventy with the Çraŏshô-charana; the third time ninety blows with the horse-goad, ninety with the Çraŏshô-charana. If he commits the deed a fourth time without having atoned for the former, what is the punishment for it? Then answered Ahura-Mazda: Let them strike his sinful body two hundred strokes with the horse-goad, two hundred with the Çraŏshô-charana.

96. Creator! If he who has wounded a man so that the blood comes, does not atone for it;

97. What is the punishment there-for?

98. Then answered Ahura-Mazda: Let them strike his sinful body two hundred strokes with the horse-goad, two hundred with the Çraŏshô-charana.

99. Creator! He who strikes any one a blow so as to break a bone;

100. What is the punishment for it?

101. Then answered Ahura-Mazda: Let them strike seventy strokes with the horse-goad, seventy with the Çraŏshô-charana; the second time strike ninety blows with the horse-goad, ninety with the Çraŏshô-charana.

102. If he commits the deed the third time without having atoned for the former, what is the punishment for it?

* That is, a wound, or perhaps "a bruise."

103. Then answered Ahura-Mazda: Let them strike his sinful body two hundred strokes with the horse-goad, two hundred with the Çraŏshô-charana.

104. Creator! If he who has wounded a man so that a bone has been broken, does not atone for it;

105. What is the punishment there-for? Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

106. Creator! He who inflicts a dangerous wound on a man;

107. What is the punishment for it?

108. Then answered Ahura-Mazda: Let them strike ninety blows with the horse-goad, ninety with the Çraŏshô-charana.

109. If he commits this deed the second time without having atoned for the first;

110. What is the punishment there-for?

111. Then answered Ahura-Mazda: Let them strike his sinful body two hundred strokes with the horse-goad, two hundred with the Çraŏshô-charana.

112. Creator! If he who has inflicted a dangerous wound on a man, does not atone for it;

113. What is the punishment there-for?

114. Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

115. Afterwards are their deeds compensated;[9]

116. In the way of purity;

117. According to the precept of purity.

118. If then, men, in conformity with the law * come hither, a brother or a friend,

119. Desirous (to atone) with gold, or with women, or with the understanding—

120. If they wish (to atone) with gold they may bring gold hither.

121. If they wish (to atone) by means of women they may bring hither women.

122. If they wish (to atone) by the understanding they may recite the Manthra-çpenta.

123. Within the first and second (part) of the day, within the first and second (part) of the night.

124. For the increase of the understanding which withdraws itself from purity.†

* If any man, a co-religionist, comes hither . . . . desirous of gold, or of women, or of instruction; if he wishes gold they may give him gold, etc. etc.—*Guj. Tr.*

† Is from purity.—*Guj. Tr.*

125. Through purity and prayer for the increase of the understanding, in order that it may ever remain.

126. To the middle of the day, and in the night, without sleeping either by day or in the night,

127. Until they have spoken all these words which the Herbeds have spoken:

128. Which they have made for men with seething waters,* O Zarathustra.

129. One must not speak contrary to the law concerning flesh or concerning pasture.†

130. With regard to the married,‡ I call them, O holy Zarathustra, before him

131. Who is not married;

132. Him who has a household before him who has none; the father of a family before the childless;

133. The rich before the poor.§

134. For he seeks most among other men to protect the Vôhumanô who furthers the increase of cattle, before him who does it not.

135. If he then is dead (viz. who furthers the increase of cattle);

136. He is of the value of an Aspĕrĕna, of the value of a lesser animal, of the value of a beast of burden, of the value of a man.

137. For this man—if one repents—wars with the Astavidhôtus;

138. He wars with the Ishus Qâthakhtô;

139. He wars with Zemaka (the Demon of winter) and puts on him a smaller garment;‖

140. He wars against the brain of wicked men;

141. He wars against Ashemaŏgho, the impure, who eats nothing.¶ [10]

142. If he has committed this deed for the first time, not for second time;

143. If they become aware of these deeds in the corporeal world;

144. Let them begin to cut the bones, with iron knives,

145. Of his body worthy of decay; or even more.

146. If they become aware of these deeds in the corporeal world,

147. Let them fasten iron fetters on the bones

148. Of the body worthy of decay; or even more.

149. If they become aware of this deed in the corporeal world,

150. He causes a hundred men to fall without wishing it.

* He must study with his body like seething waters.—*Guj. Tr.*

† One must not refuse to give cattle or clothes.—*Guj. Tr.* ‡ The girl.—*Guj. Tr.*

§ 132, 133. A house to him who has none, a son to him who is childless, riches to him who has none.—*Guj. Tr.* ‖ As cold decreases by wearing a garment.—*Guj. Tr.*

¶ Who eats by oppression.—*Guj. Tr.*

151. On account of his body worthy of decay; and even more than that.

152. If they become aware of this deed in the corporeal world,

153. Thus he commits without knowing it a great sin;

154. If they become aware of this deed in the corporeal world,

155. (Then it is as if) he were knowingly to approach the hot golden boiling water lyingly,* as if speaking truth, (but) lying to Mithra.[11]

156. Creator! He who knowingly approaches the hot golden boiling water, as if speaking truth, but lying to Mithra;

157. What is the punishment for it?

158. Then answered Ahura-Mazda: Let them strike seven hundred blows with the horse-goad, seven hundred with the Çraŏshô-charana.

NOTES TO FARGARD IV.

[1] Verses 1–3 are extremely difficult and obscure. Mr. Hormazji Pestonji has kindly forwarded me, through Mr. Murray Mitchell, of Bombay, the following English version of a Gujerati translation:

1. *Which man to perform neyaesh not worship sublime may take away.* Gloss: *So is the man who ought to perform neyaesh and does not do it.* 2. *Thief of Neyaesh he is become guilty thief debt taking away.* Gloss: *That man is a stealer of Neyaesh and is held guilty. Again it is declared in the Avesta, that if a man incurs a debt with a view not to pay it back, and afterwards says, The man that gave me [the money] does not remember it; he is a first-rate thief; he is as guilty as if he actually stole the property of another. From such a transgression Druj obtains pregnancy.* 3. *He as if in the midst of the day in the midst of the night habitation himself high may keep.* Gloss: *That man is like one that, having abused kindness [cf.* Sadder xxviii.*] is held guilty day and night.*

The preceding translation is not very clear, but both it and the Huzvâresh translation agree in making the passage refer to debt, which was accounted disgraceful by the old Persians. Thus Herodotus I. 183, says: "Amongst them (the Persians) to tell lies is accounted the most shameful thing, and next to owe a debt, both for many other reasons, and especially because they say a debtor is compelled to tell some falsehood." Plutarch says: "The Persians account lying as the second of crimes, and to be in debt as the first," etc.

[2] V. 2 is a manifest interpolation, intended as a gloss on verse 11.

[3] The general sense of verses 4–23 appears to be that whoever breaks an agreement of a certain value must make reparation to the amount of the next higher value. In the Gujerati-English version above quoted, the passage runs as follows: 13. *By words first promise making.* Gloss: *Whatever man first makes a promise, or that says,* etc. 14. *Hands covenant breaking after more.* Gloss: *After joining hand to hand in*

* As he who gives impure waters of various kinds, such as of miscarriage or menstruation, etc., and says it is pure water, etc.—*Guj. Tr.*

making a covenant, if the speaker turn aside, he falls into guilt, and the guilt of the hand is upon him, [and so great is this guilt that] the guilt of breaking former covenants is hid by it, that is, the guilt of breaking this covenant is greater than the guilt of breaking those covenants.

[4] Vv. 24–25. Mithrô aiwi draŏkhtô = "a broken contract," or "breach of contract." Âçtâraiti and âçtârayêiti, = "to affect with, to make unclean, or pollute." The noun âctâr is met with in Parsí. Mkh. 35–36, where it is translated by dosha in the first passage, and duḥkha in the second. The Huzvâresh translation takes nabânazdistanaṁ as a dative, and para baraiti, which in other places = "to take away," is here expressly rendered "to bring to" (or "upon").

[5] Vv. 54–56. These three crimes, Âgerǫpta, Avaŏirista, and Aredus, are frequently mentioned, but their exact importance is doubtful. Perhaps Avaŏirista, = "a wound inflicted in anger, without premeditation," and Aredus, = "a wound inflicted out of revenge and premeditatedly."

[6] V. 57. In the Huzvâresh translation: he becomes "Tanafur." I translate pĕrĕ, "to fill up" (see *Guj. Tr.*). The meaning is, perhaps, that when a man commits the sin Aredus for the fifth time, there is no longer room for bodily punishment; the sin takes entire possession of his soul.

[7] V. 69. There is some difficulty in translating the often-recurring epithet pĕshô-tanûs. It is evident from Farg. V. v. 14, that the two words form a compound. The reading pĕçô is certainly wrong.

[8] V. 85. I translate Qara by "a sore" (Schwäre), because I take the two words to be etymologically identical.

[9] From verse 115 to the end of the Fargard is the most difficult passage in the Vendidad, as it is composed entirely of fragments thrown together without order, and not in their original connection. The first of these fragments, like many other interpolated passages, expatiates on the duty of reading the Avesta as an atonement for sins. These sins may also be atoned for with gold, or by the giving a female relation in marriage. Verse 128 proves the lateness of the interpolation, as it refers to a legend of the time of the Sassanian dynasty, viz., the story that Aderbad Mahresfand caused melted lead to flow from his body. The Huzvâresh translation also expressly refers to this legend.

[10] Verses 130–141 appear originally to have belonged to a chapter in recommendation of agriculture and the breeding of cattle. It need not excite astonishment that the rich are placed before the poor, because amongst the Parsees wealth acquired in purity was accounted as something meritorious. Vôhu-manô (verse 134) may either signify Ized Bahman, the protector of cattle, or it may mean a man possessing a good mind, as in Farg. XIX. v. 66.

[11] V. 155. I really do not know the exact meaning of this difficult passage. It may possibly refer to a kind of ordeal.

FARGARD V.—INTRODUCTION.

THE fifth chapter relates particularly to the uncleanness occasioned by dead bodies and the means of removing the same. Its contents are briefly as follows: 1. A mention of various circumstances under which uncleanness is not incurred, although the contrary might be expected, together with the reasons for this exemption (v. 1–23). 2. A declaration that Fire and Water do not kill any man, but only attract to themselves the parts which belong to Ahura-Mazda: and hence the contradiction is removed that two elements so pure, and belonging to Ahura-Mazda, could destroy any creation of Ahura-Mazda's, and thus work against their own purpose (v. 24–34). 3. The treatment of dead bodies in summer and winter (v. 35–49). 4. The purification of water which has flowed over corpses (v. 50–64). 5. An episode on the high value of the Vendidad (v. 65–82). 6. The uncleanness which the death of a person or animal occasions to the persons living in the same house (v. 83–122). 7. The management of Fire, the Bĕrĕçma, etc., on the occasion of a death (v. 123–135). 8. The treatment of women who have been delivered of a still-born child, together with general instructions for the management of women in child-bed (v. 136–160). 9. The use of clothes which have become unclean (v. 161–178).

FARGARD V.

1. A man dies in the depth of the vallies:
2. Hither fly the birds from the heights of the mountains down to the depths of the vallies,
3. Down to this body of the dead man, and devour it.
4. Then the birds fly up again from the depths of the vallies to the heights of the mountains;
5. They fly to a tree, either a hard one or a soft one; *
6.† They vomit on it, they dung it, they deposit on it (part of the corpse).
7. A man goes up from the depths of the valley to the heights of the mountain;
8. He goes to the tree where the bird is—he wishes firewood for the fire—
9. He fells this tree, he cuts it in pieces, he cleaves it, he burns it with the fire, the Son of Ahura-Mazda;
10. What is the punishment for this?
11. Then answered Ahurâ-Mazda: No corpse which has been carried away by dogs, birds, wolves, winds, or flies, defiles a man.[1]
12. Were these corpses which have been carried away by dogs, birds, wolves, winds, or flies, to defile men,
13. Then would almost all my corporeal world be little allied to purity, but become Khraŏjdaṭ-urva and Peshô-tanus;[2]
14. On account of the multitude of these corpses which have perished on this earth.
15. Creator! A man pours water over a corn-field;
16. The water flows over this field for the second, for the third time;
17. After the fourth time a dog, or a panther, or a wolf brings a corpse into the field;
18. What is the punishment for this?
19. Then answered Ahura-Mazda: No corpse which the dogs, birds, wolves, winds, or flies, have brought defiles a man.
20. Were these corpses which dogs, birds, wolves, winds, or flies, have brought to defile men,

* That is, a tree of close grain like the oak, or a softer-wooded one, as a fir-tree.
† In Spiegel's translation the verses after 5 are wrongly numbered, as the 6 has been dropped. Therefore to find the corresponding verses in Spiegel, after verse 5 add one to the numbers here printed.

21. Then in a short time my whole corporeal world would little love purity, but become Khraŏjdat-urva and Peshô-tanus;

22. On account of the number of these corpses which have perished on the earth.

23. Creator! Does the water destroy a man?

24. Then answered Ahura-Mazda: The water does not destroy a man.

25. Açtô-Vîdhôtus binds him,* the birds carry the bound one away;[3]

26. The water carries him up, the water carries him down, the water washes him;

27. Afterwards the birds eat him up.

28. There (in the other world) he goes up and down by destiny.[4]

29. Creator! Does the fire destroy a man?

30. Then answered Ahura-Mazda: Fire destroys no man.

31. Açtô-vîdhôtus binds him,† the birds‡ carry away the bound one,

32. The fire burns his bones and his vital principle.

33. There (in the other world) he goes up and down by destiny.

34. Creator! When the summer is over, then in winter[5]

35. How shall the Mazdayaçnians act?

36. Then answered Ahura-Mazda: In every house, in every village, they shall erect three Katas§ for him who is dead.

37. Creator! How shall these Katas for the dead be made?

38. Then answered Ahura-Mazda: They shall not touch against the uplifted head;

39. They shall not reach farther than his feet and his hands;

40. For this is the lawful Kata for a dead body.

41. There shall they lay down the soulless bodies during two nights, three nights, or a month long.

42. Until the birds fly up, the trees grow up,

43. The pernicious ones (the Daevas)‖ hasten away, and the wind makes the earth dry.[6]

44. After this, when the birds fly away, the trees grow up, the pernicious ones¶ hasten away, and the wind makes the earth dry;

45. Then shall the Mazdayaçnians expose these bodies to the Sun.

46 If the Mazdayaçnians do not expose the bodies to the Sun,

47. Command thou the same punishment for a year long that is prescribed for the murder of a pure man.

* His breath.—*Guj. Tr.*
† His breath.—*Guj. Tr.*
‡ The Daevas.—*Guj. Tr.*
§ A place of three corners.—*Guj. Tr.*
‖ Of the winter.—*Guj. Tr.*
¶ The winter.—*Guj. Tr.*

48 Until the corpses are purified, the Dakhmas purified, the uncleanness is carried away, and the birds have eaten (the corpse).

49. Creator! Dost thou, who art Ahura-Mazda, bring the water

50. Out of the sea Vôuru-kasha with Wind and Clouds?[7]

51. Dost thou bring it down to the corpses, Thou who art Ahura-Mazda? Dost thou bring it to the Dakhma, Thou who art Ahura-Mazda? Dost thou bring it to uncleanness, Thou who art Ahura-Mazda? Dost thou pour it over the bones, Thou who art Ahura-Mazda? Dost thou bring it away clandestinely (nobody perceiving it), Thou who art Ahura-Mazda?

52. Dost thou bring these things to the sea Pûitika?

53. Then answered Ahura-Mazda: It is as thou, O Zarathustra! who art pure, sayest.

54. The water bring I away, I who am Ahura-Mazda, from the sea Vôuru-kasha with wind and clouds;

55. I bring it to the corpses, I who am Ahura-Mazda; I bring it to the Dakhma, I who am Ahura-Mazda; I bring it to uncleanness, I who am Ahura-Mazda; I pour it over the bones, I who am Ahura-Mazda; I bring it away secretly, I who am Ahura-Mazda.

56. I bring these things to the sea Pûitika: they are seething in the midst of the sea.

57. Purified do the waters flow from out the sea Pûitika to the sea Vôuru-kasha.

58. To the Tree Hvâpa.

59. There grow my trees, all, of all kinds.

60. These I cause to be rained down from thence, I who am Ahura-Mazda;

61. As food for the pure man, as fodder for the cow created by the good [principle, Ahura-Mazda].*

62. The corn may men eat, the pastures are for the cow created by the good [principle].

63. This is the Good, this is the Beautiful, as Thou who art pure sayest.

64. By these words the pure Ahura-Mazda rejoiced him, the pure Zarathustra.

65. Purity is the best thing for men after birth.[8]

66. This is purity, O Zarathustra! the Mazdayaçnian law.

67. He who keeps himself pure by good thoughts, words, and deeds.

68. Creator! How is the greatness, goodness, and beauty in this Zarathustrian law, given against the Daevas (Vendidad), which is great, good, and beautiful above all other words?

69. Then answered Ahura-Mazda: Similarly, O holy Zara-

* The cow, the giver of goodness.—*Guj. Tr.*

thustra, is this Zarathustrian law, given against the Daevas, above all other words in greatness, goodness, and beauty,

70. As the sea Vôuru-kasha is higher than other waters,

71. As the greater waters flow superior to the lesser,

72. As the greater trees surpass the smaller,

73. As (the heavens) are around this earth.

74. Spoken by Ratu,* spoken by Çraŏshâvareza,[9]

75. With an uplifted Draŏna,† or one not uplifted,

76. With [one] entrusted or not entrusted,

77. With [one] given or not given,‡

78. The Ratu can remit him a third part of the punishment.

79. If he has committed other sinful deeds,

80. Then the punishment is repented [*i.e.* remitted through repentance];

81. If he has not committed other sinful deeds (*i.e.* spiritual), then they are repented of for ever.[10]

82. Creator! If men are in the same house together, on the same bed, or on the same mat,

83. Two others opposite one,

84. Or five, or fifty, or a hundred, together with their wives:§

85. Then one of these men dies,—on how many of the men does the Drukhs Naçus settle with corruption, rottenness, and filth?[11]

86. Then answered Ahura-Mazda: If it is a priest, O holy Zarathustra, the Drukhs Naçus rushes up;[12]

87. If it comes to the eleventh it defiles the tenth.

88. If it is a warrior, O holy Zarathustra, the Drukhs Naçus rushes up;

89. If it comes to the tenth it defiles the ninth.

90. If it is a husbandman, O holy Zarathustra, the Drukhs Naçus runs up;

91. If it comes to the ninth it defiles the eighth.

92. If it is a dog belonging to cattle, O holy Zarathustra, the Drukhs Naçus runs up;

93. If it comes to the eighth it defiles the seventh.

94. If it is a dog belonging to a village, O holy Zarathustra, the Drukhs Naçus rushes up;

95. If it comes to the seventh it defiles the sixth.

96. If it is a dog, a bloodhound,‖[13] O holy Zarathustra, the Drukhs Naçus runs up;

97. If it comes to the sixth it defiles the fifth.

98. If it is a young dog, O holy Zarathustra, the Drukhs Naçus rushes up;

* Ratu = "High-priest." † Draŏna = "a ceremonial cake for departed souls."

‡ These verses appear to refer to the Parsee custom of entrusting the performance of certain ceremonies for departed souls to the nearest relations or to a priest.

§ The *Guj. Tr.* omits the words "with their wives."

‖ A helpless dog, or without a master.—*Guj. Tr.*

99. If it comes to the fifth it defiles the fourth.

100. If it is a dog which cannot see,* O holy Zarathustra, the Drukhs Naçus rushes up;

101. If it comes to the fourth it defiles the third.

102. If it is a dog just born, O holy Zarathustra, the Drukhs Naçus runs up;

103. If it comes to the third it defiles the second.

104. If it is a dog just come to life, O holy Zarathustra, the Drukhs Naçus runs up;

105. If it comes to the second it defiles the first.

106. If it is a dog as yet without life,† O holy Zarathustra, the Drukhs Naçus runs up;

107. If it comes to the first it defiles the first.

108. Creator! If it is the dog Urupis,‡

109. How many creatures of Çpenta-mainyus does the dog Urupis defile directly? how many indirectly?

110. Then answered Ahura-Mazda: The dog Urupis does not defile the creatures of Çpenta-mainyus, neither directly nor indirectly,

111. *Except the person who strikes or kills him:*

112. *(This person) he does follow always.* §

113. Creator! If it is a pernicious, bad two-legged being, a very noxious and impure one, ‖

114. How many creatures of Çpenta-mainyus does it defile *directly? how many indirectly?*

115. Then answered Ahura-Mazda: Like a lizard¶ whose moisture is dried up, which has been dead above a year.[14]

116. For living, O holy Zarathustra! the pernicious being, the two-legged one, very noxious and impure (defiles):

117. It defiles the creatures of Çpenta-mainyus directly;

118. It defiles them indirectly.

119. Living, it injures the water; living, it extinguishes the fire; living, it leads the cattle the wrong way; living, it smites the pure man a blow which injures his consciousness and his vital power; but not so when it is dead:

120. For whilst it is alive, O holy Zarathustra! this deadly serpent, the two-footed, is very hurtful and impure;

121. (Living), it takes the pure man away from the world, food, pastures, trees, bushes, and iron; but not so when it is dead.

122. Creator! We bring to the habitations in this corporeal world, O pure Ahura-Mazda! fire, the Bĕrĕçma, the cup, the Haŏma, and the mortar.

* A sagacious and black-eared dog. † A long-eared dog.—*Guj. Tr.*

‡ Mangoos.—*Guj. Tr.* § Defiles him for ever.—*Guj. Tr.*

‖ In the *Guj. Tr.* this is explained to be a vicious man, an infidel, or highwayman, and the meaning is that such a one is impure to the touch in his life-time.

¶ Frog.—*Guj. Tr.*

123. If afterwards a dog or a man dies in this habitation,
124. How shall the Mazdayaçnians conduct themselves?
125. Then answered Ahura-Mazda: They shall bring out from this habitation, O holy Zarathustra! the fire, the Bĕrĕçma, the cup, the Haŏma, and the mortar.
126. They shall bring out the dead body;
127. Like as a man, according to the law, is brought to the place for bodies,* and is there consumed.
128. Creator! How shall the Mazdayaçnians bring fire back again to the dwelling in which the man died?
129. Then answered Ahura-Mazda: Nine nights shall the Mazdayaçnians wait in Winter, a month long in Summer.
130. Afterwards the Mazdayaçnians may bring back the fire to the dwelling where the man died.
131. Creator! If the Mazdayaçnians bring back fire to the house in which the man died;
132. Within nine nights, within a month,
133. What is the punishment for it?
134. Then answered Ahura-Mazda: Let them inflict on their sinful bodies two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.
135. Creator! If a woman becomes pregnant in a Mazdayaçnian house,
136. For one month, two months, three months, four months, five months, six months, seven, eight, nine, or ten months;
137. Then the woman is delivered, without a child, of something lifeless:
138. How shall the Mazdayaçnians act?
139. Then answered Ahura-Mazda: (They shall bring it) to the purest place which is in this Mazdayaçnian dwelling,[15]
140. Which is the driest;
141. Where the cattle and the beasts of burden go about the roads least,
142. And the fire of Ahura-Mazda, the Bĕrĕçma which is bound in holiness, and the pure man.
143. Creator! How far from the fire, how far from water, how far from the Bĕrĕçma bound in holiness, and the pure man?
144. Then answered Ahura-Mazda: Thirty † steps from the fire, thirty steps from the water, thirty steps from the Bĕrĕçma.
145. Then shall the Mazdayaçnians make a raised place on the earth;
146. The Mazdayaçnians shall bring thither (the same), with food and with clothes shall the Mazdayaçnians bring them.
147. Creator! What food shall this woman first eat?

* For devouring.—*Guj. Tr.* † Three.—*Guj. Tr.*

148. Then answered Ahura-Mazda: Ashes mixed with cow's urine,

149. Three drops, or six, or nine.

150. (Thereby) they sprinkle the Dakhmas, which are within the fruitful child-bearing women.

151. Then they may enjoy the warm milk of mares, cows, sheep, and goats,

152. Large and small fruits,[16]

153. Cooked meat without water, pure corn without water, and wine without water.

154. Creator! How long shall they (who have been confined) wait, how long must they wait before they enjoy flesh, corn, and wine?

155. Then answered Ahura-Mazda: Three nights shall they wait, three nights must they wait before they enjoy meat, corn, and wine.

156. After three nights let them wash the naked body of (the child-bearing woman)* with cow's urine and water, at nine holes,[17] then is she clean.

157. Creator! How long shall they (who have borne children) wait, how long must they wait after the three nights before they return to the place, to food, and to clothing, with the other Mazdayaçnians?

158. Then answered Ahura-Mazda: Nine nights shall they wait, nine nights must they wait after the three nights before they return again to the place, the food, and the clothes, with the other Mazdayaçnians.

159. After nine nights they may wash their naked bodies† with cow's urine and water, then are they clean.

160. Creator! When are these clothes, after cleaning and washing them again, united [with other clothing]‡

161. For the Zaota, the Hâvanan, the Âtarĕvakhsa, the Frabĕrĕta, the Âberet, the Âçnâtâ, the Raêthwiskara, the Çraŏshâvarĕza,[18] the priests, the warriors, and the husbandmen?

162. Then answered Ahura-Mazda: These clothes are not again united (*i.e.* to be used) after cleansing and washing;

163. By the Zaota, the Hâvanan, the Âtarĕvakhsa, the Frabĕrĕta, the Âberet, the Âçnâtâ, the Raêthwiskara, the Çraŏshâvarĕza, the priests, the warriors, and the husbandmen.

164. If a woman is suffering menstruation in this Mazdayaçnian dwelling;

165. Or if a limb is broken, or the house is stained in consequence of a wound;[19]

* And let them wash the clothes.—*Guj. Tr.*

† The clothes.—*Guj. Tr.*

‡ That is, When may they be used again?

166. Then this is the bed for it, this is the covering with which they cover,

167. Until she brings out her hand with prayer and praise.*[20]

168. For Ahura-Mazda does not throw away even things of the smallest value;

169. Not of the value of a thread; not even so much in value:

170. As a single reel throws off in quantity.

171. If the Mazdayaçnians throw on a dead body[21]

172. As much as a reel yields in quantity,

173. Then are they not pure in life, and after death they take no share in Paradise.

174. They fill up the place which is appointed for the wicked,

175. The dark, which comes from darkness.

176. Darkness.†

177. This place ye make, ye who are wicked, through your own deeds and your own law, the worst of places.

NOTES TO FARGARD V.

[1] V. 11. This passage seems, at first sight, to disagree with Farg. VI. v. 100 ff., but the contradiction is only apparent, not real, because that passage relates to the way in which dead bodies are to be disposed of when it is in the power of the Mazdayaçnians to perform the necessary ceremonies, whereas this passage has reference solely to bodies which have accidentally and unintentionally become the prey of birds or beasts.

[2] V. 13. Khraŏjdaṭ-urva = "hardness of heart" (or "hard-hearted"); a term applied to a class of great sins.

[3] V. 25. Açtô-vidhôtu = "the destroyer of the bones" (*vide* Burnouf Yaçna, p. 465, *note*) is the Açta vahâṭ or Açtahvâṭ of the later Parsee mythology. He appears at the judgment of souls at the bridge Chinvat to support the claims of Aŋra-mainyus against Çrôsh and Bahrâm.

[4] V. 28. Bakhta, in the Huzvâresh translation פכן באת, *i.e.* بخت به = "through fate."

[5] V. 34. Hama = "Summer," whence haṁmina = "relating to summer," appears not to be declined in the Avesta. Aiwi gâma, translated by רמסתאן, *i.e.* زمستان, is the Parsee ôgam, N.P. هنگام.

[6] V. 43. Nyâoñchô, which I have translated "pernicious" (die Verderblichen), means properly "downwards," and is always used with reference to the Daevas. The root hich, whence hiskn and highnvi, means "to dry up." *Cf.* The Sanskrit sikatâ and Latin siccus.

[7] Verses 49–63 are discussed at length in the treatise "Ueber einige eingeschobene Stellen des Vendidad."

The passage is important for the development of religious ideas

* She must use them until they would not give way by pulling with both hands.—*Guj. Tr.*

† Such darkness that a man could touch it.—*Guj. Tr.*

amongst the Parsees, as it shows that at a later period many functions were no longer attributed to Ahura-Mazda, but bestowed on an inferior order of beings. The opinion respecting the arrival of water from the sea Vôuru-kasha to the sea Pûitika, and from thence to the sea Vôuru-kasha again, has remained in the later Parsee mythology; but Ahura-Mazda has nothing to do with it, only Tistrya and his associate Çatevis. See Farg. XIX. v. 126.

In verse 51 I take aŋgaithîm adverbially, not as an adjective. The Huzvâresh translation makes it an adjective, and supplies the word naçum = "dead bodies."

In verse 60 I translate vîvârayêmi "I cause to rain down," agreeably to the later Parsee opinion which makes Tistar send down plants with the rain (*vide* Parsí Gram., p. 143, 173).

[8] Verse 65 is evidently an interpolation, and is written in the dialect of the second part of the Yaçna.

[9] V. 74. Çraŏshâvarčza is an appellation of some kind of priest; but what his office was is not clear.

[10] Vv. 68–81. Another interpolated passage respecting the efficacy of having the Vendidad read by a Priest for hire (*vide* Farg. III. v. 136 ff.).

[11] V. 85. Akhtis, from añj = "to penetrate, prevail;" pavaiti, from pu = "to be corrupt,"—hence corruption, rottenness; âhiti = "filth" (*cf.* anâhita = "pure," and the Sanskrit asita = "black").

[12] V. 86. Since the death of a pure man is a victory gained by Aŋra-mainyus, it is easily understood that the pollution is greatest when it is a priest who dies, and the pollution diminishes step by step according to the rank of the individual.

[13] V. 96 ff. The Huzvâresh translator could not explain the names jajus, vîzus, and aiwizus. All three belong to the root ju = "to live," and signify a dog in the earliest stages of its existence.

[14] V. 115. That Vazagha = "lizard" we learn from the Persian وزغ. It is worth while to note here the consequences of the Parsee doctrine. When Aŋra-mainyus or one of his demons slays a pure creature he diminishes the number of the creatures of Ahura-Mazda, and occasions an amount of impurity or pollution proportionate to the rank of the creature (whether person or animal) destroyed. On the other hand the destruction of a creature of Aŋra-mainyus is a victory of Ahura-Mazda; and no pollution can be occasioned by the death of an impure animal. Hence the Parsees were enjoined to kill certain noxious animals.

[15] V. 139. (*Vide* Farg. III. v. 50 ff.). It will be noted that the regulations prescribed in the case of a woman delivered of a still-born child show her to have incurred the same amount of uncleanness as a man who has carried a dead body to the place appointed for it.

[16] V. 152. Doubtful; the Huzvâresh translation is obscure. Professor Roth has shown that vaŏiri, which Anquetil's Parsees rendered by میوه = "fruit," is the vavri of the Vedas (Nir. ii. 9; Nigh. iii. 7).

[17] V. 156. Anquetil translates Magha by "a stone," but it must signify "a hole" (*cf.* N.P. مغاک). The ceremony seems here to be somewhat altered.

[18] V. 161. According to Anquetil, Zaotâ = "the priest who holds the *Zour*;" Hâvanan = "he who carries the Havan;" Âtarĕvakhsa = "he who prepares the fire;" Fraběrětâ = "he who carries whatever is necessary;" Âběrĕt = "he who carries the water" (?). With regard to the remaining names, Âçnâtâ must signify "he who performs the washing;" Raêthwiskara "he who makes atonement for the uncleanness;" and Çraŏshâvarĕza is probably "he who appoints the punishment."

[19] V. 165. Çkĕnda is certainly connected with شکستن, شکن. It also reminds us of the Sanskrit "skand."

[20] Sad-der, Porta xlv.: *When eating bread, let* [*the child-bearing woman*] *cover her hand in her sleeve; let her also wrap an old piece of linen about the sleeve, and then in that manner she may eat bread.* The same rule also applied during the usual periods of uncleanness.

[21] V. 171 ff. *Cf.* Sad-der Porta xii.: *It is enjoined not to make a winding-sheet of linen which is new and wholly undefiled, because Zerátusht ordained the contrary . . . . but let it be old, worn, and well washed . . . . If a woman has taken a thread from a basket, the length of a palm, and sewed it into a winding-sheet, it will be like a serpent and viper in her body, and will cleave to her liver for ever*, etc.

The Huzvâresh merely transcribes the word Charâitika. The later Parsees translate it by چرخه = "a wheel," or "reel."* Açpĕrĕna is translated by ریسمان = "thread." Manm is rendered by מתמאן, *i.e.* پیمان. The root is mâ = "to measure."

* The original is no doubt "a spinning wheel."

FARGARD VI.—INTRODUCTION.

The sixth Fargard continues the subject of uncleanness occasioned by dead bodies: 1. Treatment of land on which a dead body has been found (v. 1–15). 2. Punishments for those who have wilfully defiled the land by throwing about portions, or the whole, of a dead body, either of a man or dog (v. 16–53). 3. Conduct of a Mazdayaçnian who finds a dead body floating in the water (v. 54–64). 4. The purification of water which has been polluted by uncleanness (v. 65–83). 5. Purification of the unclean Haŏma (v. 84–91). 6. Rules for the treatment of dead bodies (v. 92–106).

FARGARD VI.

1. How long must the earth be left uncultivated on which dogs and men die?

2. Then answered Ahura-Mazda: A year long, O pure Zarathustra! shall the land remain uncultivated on which dogs and men die.

3. The Mazdayaçnians shall not till this land; they shall not pour water on it within a year when dogs or men die upon it.

4. After their desire shall the Mazdayaçnians till the other land; after their desire shall they pour water on it.

5. If the Mazdayaçnians till this land; if they pour water on it when dogs or men die thereupon, within a year:

6. Then these Mazdayaçnians commit the sin of burying the dead with respect to the water, to the earth, to the trees.

7. Creator! If the Mazdayaçnians till the land upon which men and dogs have died; if they pour water on it within a year;

8. What is the punishment for this?

9. Then answered Ahura-Mazda: Let them strike their sinful bodies two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

10. Creator! If the Mazdayaçnians wish to water the land for irrigation, for cultivation, for digging up;

11. How shall the Mazdayaçnians act?

12. Then answered Ahura-mazda: These Mazdayaçnians shall look about on the earth for bones, hair, nails, impurity, and flowing of blood.

13. Creator! If they do not look about for bones, hair, nails, impurity and flowing of blood;

14. What is the punishment for this?

15. Then answered Ahura-Mazda: Let them strike their sinful bodies two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

16. Creator! He who throws away the bone of a dead dog or a dead man, were it only so large as the top joint of the little finger,

17. And there melts out[1] upon it (the earth) grease and marrow;

18. What is the punishment for this?

19. Then answered Ahura-Mazda: Strike thirty strokes with the horse-goad, thirty with the Çraŏshô-charana.

20. Creator! He who throws away the bone of a dead dog or a dead man,

21. As large as the top joint of the middle finger:

22. If grease or marrow run out there;

23. What is the punishment for this?

24. Then answered Ahura-Mazda: Let them strike fifty strokes with the horse-goad, fifty with the Çraŏshô-charana.

25. Creator! He who throws away the bone of a dead dog or a dead man,

26. As large as the top joint of the largest finger:

27. If grease or marrow runs out there;

28. What is the punishment for this?

29. Then answered Ahura-Mazda: Let them strike seventy blows with the horse-goad, seventy with the Çraŏshô-charana.

30. Creator! He who throws away the bone of a dead dog or a dead man;

31. Of the length of a finger, the size of a rib;

32. And grease or marrow runs out there;

33. What is the punishment for this?

34. Then answered Ahura-Mazda: Let them strike ninety blows with the horse-goad, ninety with the Çraŏshô-charana.

35. Creator! He who throws away the bone of a dead dog or a dead man,

36. As long as two fingers, as large as two ribs:

37. If grease or marrow runs out there;

38. What is the punishment for this?

39. Then answered Ahura-Mazda: Let them strike his sinful body two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

40. Creator! He who throws away the bone of a dead dog or a dead man,

41. Of the length of an arm, of the size of a hip:*

42. If there runs out there grease or marrow,

43. What is the punishment for this?

44. Then answered Ahura-Mazda: Let them strike four hundred strokes with the horse-goad, four hundred with the Çraŏshô-charana.

45. Creator! He who throws away the bone of a dead dog or a dead man,

46. As big as the head of a man:

47. If marrow or grease runs out there;

48. What is the punishment for this?

49. Then answered Ahura-Mazda: Let them strike six hun-

* Breast-bone.—*Guj. Tr.*

dred blows with the horse-goad, six hundred with the Çraŏshô-charana.

50. Creator! He who throws away the whole body of a dead dog or a dead man,

51. And grease or marrow runs out there;

52. What is the punishment for this?

53. Then answered Ahura-Mazda: Strike a thousand blows with the horse-goad, a thousand with the Çraŏshô-charana.[2]

54. Creator! If the Mazdayaçnians, [whilst] going a-foot, running, riding, or driving, come to a dead body floating in the water;

55. How shall the Mazdayaçnians act?

56. Then answered Ahura-Mazda: Laying aside their shoes, pulling off their clothes,

57. They shall remain there, O Zarathustra:

58. They shall go in, they shall drag the dead out of the water, O Zarathustra.

59. They shall [go] into the water as far as the feet, as far as the knee, as far as the middle of the body, as far as the height of a man,

60. Until they reach the dead body.

61. Creator! If these dead bodies are stinking and rotten;

62. How shall the Mazdayaçnians act?

63. Then answered Ahura-Mazda: As much as they can grasp of it with both hands, so much shall they drag out of the water and lay it on the dry ground.

64. By throwing about bones, hair, nails,[3] impurities, and blood, one does not defile the water.

65. Creator! Upon how much of the water which is in the pool does the Drukhs Naçus settle with dissolution, rottenness, and defilement?

66. Then answered Ahura-Mazda: Six paces in all four directions;

67. So far is the water impure, and not to be used until the corpse is taken away.

68. They shall therefore take the corpses out of the water and lay [them] on the dry land.

69. From this water they shall drain the half, the third, the fourth, or the fifth,

70. According as they can or can not.

71. Afterwards, when the corpse has been brought out, when [part of] the water has been drained off, this water is pure, and may be used after their desire by cattle and men, just as before.

72. Creator! Upon how much of well-water[4] which springs up does the Drukhs Naçus place himself with dissolution, rottenness, and filth?

73. Then answered Ahura-Mazda: So long is this water impure and not to be used until the corpse is taken out.

74. Creator! Upon how much of snow and hail-water does this Drukhs Naçus place himself with dissolution, rottenness, and filth?

75. Then answered Ahura-Mazda: Three paces in all four quarters;

76. So far is this water impure and not to be used, until the corpe is taken out.

77. They shall take out the corpse and lay [it] on the dry land.

78. When the corpses are taken out, when the water is thawed, then is this water pure, and may be used according to their desire by men and cattle, just as before.

79. Creator! Upon how much of running water does the Drukhs Naçus settle?

80. Then answered Ahura-Mazda: Three paces backwards, three paces forwards, six paces on the sides;

81. So far is the water impure and not to be used, until the dead body is taken out.

82. They shall take the dead body out of the water and lay it on dry land.

83. When the corpses have been taken out, and when it has rained on it three times, then this water is pure, and may be used according to their desire by cattle and men, just as before.

84. Creator! When is the Haŏma pure which has been brought to a dead dog or man, O pure Ahura-Mazda?

85. Then answered Ahura-Mazda: It is pure, O pure Zarathustra!

86. The prepared Haŏma has neither dissolution nor death;

87. Not even when it is brought to a dead body.

88. Only that which is not prepared, as much as four fingers long,

89. This shall they lay on the ground, in the midst of the dwelling,

90. Until a year is gone by.

91. After the expiration of a year, it can be used according to [his] desire by the pure man, just as before.

92. Creator! Where shall we carry the bodies of the dead, O Ahura-Mazda! where shall we lay them down?

93. Then answered Ahura-Mazda: On the highest place, O holy Zarathustra!

94. Where they are most perceived by carnivorous dogs and birds.

95. The Mazdayaçnians shall fasten these dead bodies by their own feet and hair,*

* Carry them walking and by men wearing hair.—*Guj. Tr.*

96. With* iron, stone, or lead.†

97. If not, then will the carnivorous dogs and birds carry away [some] of the bones to the water, and to the trees.

98. Creator! If they do not fasten them, and the carnivorous dogs and birds take some of the bones to the water and the trees;

99. What is the punishment for this?

100. Then answered Ahura-Mazda: Strike their sinful bodies two hundred strokes with the horse-goad, two hundred with the Çraŏshô-charana.

101. Creator! Where shall we bring the carcases[5] of the dead, O Ahura-Mazda! where shall we lay them down?

102. Then answered Ahura-Mazda: They shall turn them upwards [or, place them up high],

103. Above the dogs, above the panthers, above the wolves,[6]‡

104. So that they cannot be rained upon from above by the rain.

105. If the Mazdayaçnians can, they shall lay them on stone, mortar, or carpet;[7]

106. If they cannot, then they shall lay them down on the earth, on their own bed, and their own mat, exposed to the light, looking towards the Sun.

NOTES TO FARGARD VI.

[1] V. 17. The root "irith," which usually signifies "to die," is, in this solitary instance, rendered by "to go" in the Huzvâresh. Apparently it is derived from ri or ṛi, as dath from dâ. The translation of ûthô and ûthô tâç is according to the tradition.

[2] V. 53. This is the same punishment as that appointed for burying the dead (*vide* Farg. III. v. 29).

[3] V. 64. Çpâma = "a nail," according to the later tradition. Vaŋghutât, from vaŋghu = Sanskrit vasu = "fluidity," "blood" (payaḥ *Cf.* Mahîdh. on Yajurv. I. 3*a*, ed. Weber).

[4] V. 72. Châta is the N. P. چاه = "a well." Uzaita is from i + uz = "to go forth," "to spring or gush forth."

[5] V. 101. I translate the difficult word azdêbîs by "carcases" (or "bodies"), in accordance with the tradition, although this meaning seems scarcely appropriate.

[6] V. 103. That is, higher than the dogs, etc., can easily reach. Raŏja is perhaps the N. P. یوز.

[7] V. 105. The Huzvâresh translates the obscure word vichiĉhaêshva by גוך, which must be the N. P. گچ = "a mortar," or قز = "silk." As for the word tûtukhshva, I incline with Professor Roth, to take it for the N. P. توشک = "a carpet."

* Upon.—*Guj. Tr.* † Inferior metal.—*Guj. Tr.*

‡ This verse is not in the Gujerati MS.

FARGARD VII.—INTRODUCTION.

THE seventh Fargard is a continuation of the preceding, and treats especially of the management of various objects which have come in contact with a dead body. There are, however, other passages inserted which do not seem at all in their right place. The following is an outline of the contents of this chapter: 1. The time when the Drukhs Naçus takes possession of a dead body, with some other details already given in Farg. V. (v. 1–24.) 2. Of the purification of clothes, etc., with a digression respecting the water Ardvîçûra, and further repetitions of parts of Farg. V. (v. 25–57.) 3. Concerning men who have eaten corpses (v. 58–71). 4. The treatment of unclean wood (v. 72–93). 5. A sudden digression respecting the art of healing, the mode in which it is to be studied, and the fees to be paid to the successful physician (v. 94–121). 6. The uncleanness of land in which corpses have been interred (v. 122–127). 7. The uncleanness of Dakhmas, etc. (v. 128–150.) 8. The treatment of women prematurely delivered, with literal extracts from Farg. V. (v. 151–183.) 9. Concerning the purification of eating-utensils polluted by contact with a dead body, of an animal which has eaten part of a dead dog, or body, with other similar observations (v. 184–196).

FARGARD VII.

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, the Heavenly, the Holy, Creator of the corporeal world, Pure One!

2. When does the Drukhs Naçus rush to the dead men?

3. Then answered Ahura-Mazda: Immediately after death, O holy Zarathustra! consciousness* departs.

4. The Drukhs Naçus rushes hither from the region of the North, in the form of a fly, pernicious when she comes bringing immense filth from her anus, as (do) the most hideous of the Khrafçtras.[1]

5. Creator! When these (corpses) have been slain by dogs, wolves, sorcerers, by wounds,† by falls,[2] by men, by violence, by anguish,‡ after how long a time does Drukhs Naçus arrive?

6. Then answered Ahura-Mazda: After the next division of the day.

7. Creator! If several men all together in the same place, or on the same bed and the same mat,

8. If two other persons are there opposite one,

9. Or five, or fifty, or a hundred, together with [their] wives.§

10. Then one of these men dies: upon how many of the men does the Drukhs Naçus settle with corruption, rottenness, and impurity?

11. Then answered Ahura-Mazda: If it is a priest, O holy Zarathustra! the Drukhs Naçus rushes up;‖

12. If he settles on the eleventh, he defiles the tenth.

13. If it is a soldier, then rushes up the Drukhs Naçus, O holy Zarathustra!

14. If he settles on the tenth, he defiles the ninth.

15. If it is an husbandman, then the Drukhs Naçus flies up, O holy Zarathustra!

16. If he settles on the ninth, he defiles the eighth.

17. If it is a dog belonging to the cattle, then the Drukhs Naçus flies up, O holy Zarathustra!

18. If he settles on the eighth, he defiles the seventh.

19. If it is a house-dog, then the Drukhs Naçus flies up, O holy Zarathustra!

20. If he settles on the seventh, he defiles the sixth.

* Life.—*Guj. Tr.* † Torture.—*Guj. Tr.* ‡ Starvation.—*Guj. Tr.*
§ "With their wives" is not in the *Guj. Tr.* ‖ Runs up.—*Guj. Tr.*

21. Then if it is a blood-hound the Drukhs Naçus rushes up, O holy Zarathustra!

22. If he settles on the sixth, he defiles the fifth.

23. If it is a young dog, then the Drukhs Naçus flies up, O holy Zarathustra!

24. If he settles on the fifth, he defiles the fourth.

25. This one has a bed or a mat with which they cover him;[3]

26. Creator! Upon how many of these—the bed and the mat*—does the Drukhs Naçus settle?

27. Then answered Ahura-Mazda: Up on the top of this bed,[4] on the out-most covering thereof, the Drukhs Naçus settles with corruption, rottenness, and impurity.

28. Creator! How do these garments become pure again, O pure Ahura-Mazda! which have been placed on the body of a dead dog or a dead man?

29. Then answered Ahura-Mazda: They become pure, O pure Zarathustra!

30. In this way:

31. If they are† stained with matter, with dirt, or with vomit,‡

32. Then the Mazdayaçnians shall cut these garments in pieces and bury them.

33. If they are not stained with matter, dirt, or vomit,

34. Then shall the Mazdayaçnians wash these garments with cow's urine.

35. If they [the garments] consist of hair,§[5] then they shall wash them three times with cow's urine, rub them three times with earth, wash them three times with water, air them three months at the window of the house.

36. If they are woven,‖[6] they shall wash them six times with cow's urine, rub them six times with earth, wash them six times with water, air them six months at the window of the dwelling.

37. The water which is called Ardvî-çura, O holy Zarathustra! purifies my waters;¶

38. This (purifies) the seed of men;

39. This (purifies) the fruit of the body** of women;

40. This (purifies) the milk of women.[7]

41. Creator! how are these garments again suitable after the purification and the washing;

42. For the Zaŏtâ, for Hâvana, for the Atarĕvakhs, the Fraběrěta, the Âbĕrĕt, the Âçnâtâ, the Raêthwiskara, the Çraŏshâvarĕza, for the priests, the soldiers, and the husbandmen?[8]

* The dress and the pillow.—*Guj. Tr.* † (Of leather or vegetables.)—*Guj. Tr.*
‡ Urine.—*Guj. Tr.* § Leather.—*Guj. Tr.* ‖ Of cotton.—*Guj. Tr.*
¶ Is my water which purifies.—*Guj. Tr.* ** Wombs.—*Guj. Tr.*

43. Then answered Ahura-Mazda: These garments are not serviceable again after the purification and washing,

44. Not for the Zaŏtâ, not for the Hâvanan, not for the Aṯarĕvakhs, not for the Frabĕrĕta, not for the Abĕrĕt, not for the Açnâtâ, not for the Raêthwiskara, not for the Çraŏshâvarĕza, not for the priest, not for the warrior, not for the husbandman.

45. If a woman in a Mazdayaçnian dwelling is afflicted with menstruation;

46. Or if a limb has been broken and a wound stains the house;

47. Then is this her bed and her mat wherewith they cover her;

48. Until she brings out her hands in praise and prayer.

49. For Ahura-Mazda does not throw away pieces of garments;[9]

50. Not the size of a thread, not even so much in size

51. As a reel* throws off according to proportion.

52. If the Mazdayaçnians throw upon a dead body as much

53. As a reel yields in quantity,

54. Then they are not pure in life, and after death they receive no share in Paradise;

55. They fill the place which is appointed for the wicked;

56. The dark which comes from darkness;

57. Darkness.

58. This place make ye, you who are evil by your deeds and your law, the most hateful place.

59. Creator! When are those men pure, O pure Ahura-Mazda! who have eaten of the body of a dead dog or a dead man?

60. Then answered Ahura-Mazda: They are unclean, O holy Zarathustra!

61. These men are made for the holes.[10]

62. Let them bring these men away from the white eye;[11]

63. On their nails springs the Drukhs Naçus;

64. Hereafter they are unclean for ever.

65. Creator! How do those men become clean, O pure Ahura-Mazda! who bring a corpse with dirt to the water or the fire with uncleanness?[12]

66. Then answered Ahura-Mazda: They are unclean, O pure Zarathustra!

67. The wicked who have defiled themselves with corpses are the most helpful to the dog Madhakha;

68. They are most helpful to the drought which destroys the pasture, those who have defiled themselves with corpses;

69. They are most helpful to the winter which the Daevas have created, which kills the dogs, is full of snow, the slowly-

* Or, "Spinning-wheel."

passing, wounding, evil, wicked-knowing, those who have defiled themselves with corpses;[13]

70. The Drukhs-Naçus springs on their nails,

71. Then are they unclean for ever.

72. Creator! When is the wood pure, O pure Ahura-Mazda! which has been brought to the body of a dead dog or man?

73. Then answered Ahura-Mazda: It is clean, O pure Zarathustra!

74. In this way:

75. If the body has not yet been gnawed by carnivorous dogs or birds,

76. Then they shall (of this wood), of the length of a Vitasti if it is dry, of the length of a Frârâthni[14] if it is green,

77. Lay down on the earth in four directions; they shall sprinkle it once with water, then it is pure.

78. If the body has already been gnawed by carnivorous dogs and birds,

79. Then shall they the length of a Frârâthni if dry, the length of a Frabazu if green,

80. Lay down on the earth in all four directions; they shall sprinkle it once with water, then it is pure.

81. Thus shall they the dry wood, thus the green,

82. Thus the hard, thus the soft, lay down on the earth in all four directions; they shall sprinkle it with water, then is it pure.[15]

83. Creator! How do corn and fodder become pure, O pure Ahura-Mazda! which have been brought to the body of a dead dog or man?

84. Then answered Ahura-Mazda: They become pure, O pure Zarathustra!

85. In this way:

86. If the corpse has not been gnawed by carnivorous dogs or birds,

87. Then the length of a Frârâthni if dry, the length of a Frabazu if green, shall they

88. Lay down upon the earth towards all four quarters; they shall sprinkle it with water, then it is pure.

89. But if the body has already been gnawed by carnivorous dogs and birds,

90. Then the length of a Frabazu if dry, the length of a Vibazu if green, shall they

91. Lay down upon the earth in all four directions; they shall sprinkle it with water, then is it pure.

92. So much of dry, so much of green;

93. So much of the cultivated, so much of the uncultivated; so much of the reaped, so much of the unreaped produce; so much of those with husks, so much of those without husks; so

much of the mixed fruits, shall they lay down in the earth in all four directions, and sprinkle them once with water, then are they pure.[16]

94. Creator! When the Mazdayaçnians wish to make themselves physicians,

95. Whom shall they first cure, the Daevayaçnians* or the Mazdayaçnians?

96. Then answered Ahura-Mazda: They shall make trial of healing on the Daevayaçnians before the Mazdayaçnians.

97. If he begins to cut a Daevayaçnian for the first time and he dies; if he begins to cut a Daevayaçnian for the second time and he dies; if he cuts a Daevayaçnian for a third time and he dies,

98. Then is he incapable for ever.

99. The Mazdayaçnians shall not try (consult) him afterwards; he shall not cut the Mazdayaçnians; he shall not wound by cutting.

100. If the Mazdayaçnians afterwards try him, if he cuts the Mazdayaçnians, if he wounds them by cutting,

101. Then shall he atone for the wound of the wounded (man) with the punishment of the Baödho-varsta.[17]

102. If he begins to cut a Daevayaçnian for the first time and he recovers; if he cuts a Daevayaçnian for the second time and he recovers; if he cuts a Daevayaçnian for the third time and he recovers,

103. Then is he capable for ever.

104. According to (their) wish shall the Mazdayaçnians afterwards make trial of him; he shall cut the Mazdayaçnians as he pleases; he shall heal them by cutting at his will.

105. Let him cure a priest for a pious blessing.

106. Let him cure the master of a house for the value of a small beast of burden.

107. Let him cure the ruler of a clan for the value of a middle sized beast of burden.

108. Let him cure the chief of a tribe for the value of a large beast of burden.

109. Let him cure the ruler of a territory for the value of a chariot with four oxen.

110. If he first cures the mistress of a house, then a female ass is his reward.

111. If he cures the wife of the chief of a clan, then a cow is his reward.

112. If he cures the wife of the chief of a tribe, then a mare is his reward.

113. If he cures the wife of the ruler of a district, then a female camel is his reward.

* Idolaters. —*Guj. Tr.*

114. Let him cure a boy from the village for the price of a large beast of burden.

115. Let him cure a large beast of burden for the price of a middle sized beast of burden.

116. Let him cure a middle sized beast of burden for the price of a small beast of burden.

117. Let him cure a small beast of burden for the price of small animals, and small animals for the price of food.

118. When many physicians come together, O holy Zarathustra!

119. Physicians with knives, physicians with herbs, physicians with holy sayings [incantations?]

120. Then is it the most healing among physicians who use the Manthra-Çpenta as a remedy.

121. * * * * * *[18]

122. Creator! how long does a dead man lie on the earth exposed to the light, the sun beholding him, and the earth is (pure)?

123. Then answered Ahura-Mazda: A year long, O pure Zarathustra! does the dead man lie on the earth exposed to the light, the sun beholding him, and the land is (pure).

124. Creator! How long can the body of a man be buried in the earth until the earth becomes pure?

125. Then answered Ahura-Mazda: Fifty years, O holy Zarathustra! must the body of a man remain buried in the earth before the earth is pure.

126. Creator! How long can the bodies of men be laid on the Dakhmas until the earth is pure?

127. Then answered Ahura-Mazda: (It is not pure), O holy Zarathustra! before this dust is amalgamated (with the earth).

128. Exhort, O holy Zarathustra! all men in the corporeal world to destroy these Dakhmas.†[19]

129. He who destroys so much of these Dakhmas as is equal to his own body,

130. He has confessed (his sins) in thoughts, and words, and deeds.

131. He has atoned with regard to thoughts, words, and deeds;

132. For the two heavenly powers will not begin a strife against this man,[20]

133. In his progress to Paradise.

134. They praise him, O Zarathustra! stars, moon, and sun.

135. I praise him, I, the Creator Ahura-Mazda.

136. "Hail to thee, O man! thou who art come from the perishable places to the imperishable."[21]

* As by pure beautiful man (has) cure.—*Guj. Tr.* † Cemeteries.—*Guj. Tr.*

137. Creator! Where are the Daevas, where the worshippers of the Daevas, where is the flocking together of the Daevas, where the assembling of the Daevas, where do the Daevas come together to the slaying of fifty for the slayers of a hundred, to the slaughter of a hundred for those who slay a thousand, to the slaughter of a thousand for those who slay ten thousand, to the slaughter of ten thousand for those who slay innumerable ones.[22]

138. Then answered Ahura-Mazda: In these Dakhmas which are raised up on the earth, where they lay dead men, O holy Zarathustra![23]

139. There are the Daevas, there the Daeva-worshippers, there is the flocking together of the Daevas, there the assembling of the Daevas, there the coming together of the Daevas to the slaying of fifty for the slayers of a hundred, to the slaughter of a hundred for those who slay a thousand, to the slaughter of a thousand for those who slay ten thousand, to the slaughter of ten thousand for those who slay a countless (number).

140. Similarly, O holy Zarathustra! do the Daevas collect together at these Dakhmas and copulate;

141. As you, ye who are men in this corporeal world, make ready cooked food and eat cooked flesh.[24]

142. Therefore take heed ye men and consider what ye eat;[25]

143. For that is the joy of the Daevas,

144. All to which stench cleaves.

145. For in these Dakhmas there are together dissolution, sickness, fever, uncleanness, cold fever, shivering, and old remains of hair.*[26]

146. In these Dakhmas the men are the deadliest.

147. After the Hûfrashmo-dâiti,†[27]

148. They envy who have little understanding, not those who have much.

149. The third part of this corruption Jaṅnaya keeps

150. With the loins, the hands, and Gaêçus.

151. Creator! If in this Mazdayaçnian dwelling a woman become pregnant,

152. One, two, three, four, five, six, seven, eight, nine, or ten months;

153. If then this woman lies in with a lifeless child,

154. How shall the Mazdayaçnians act?

155. Then answered Ahura-Mazda: Where in this Mazdayaçnian dwelling the earth is purest

156. And driest:

157. Where least there go about on the ways the cattle, the beasts of burden, the fire of Ahura-Mazda, the Bĕrĕçma bound together in holiness, and the pure man.

* The hair is unclean.—*Spiegel.* † Midnight.—*Guj. Tr.*

158. Creator! How far from the fire, how far from water, how far from the Bĕrĕçma which is bound up, how far from the pure man?

159. Then answered Ahura-Mazda: Thirty steps from fire, thirty steps from water, thirty steps from the Bĕrĕçma bound together, thirty steps from pure men.

160. The Mazdayaçnians shall make a raised place on the earth.

161. Afterwards the Mazdayaçnians shall bring her here with food; the Mazdayaçnians shall bring her here with clothes.

162. Creator! What food shall this woman first eat?

163. Then answered Ahura-Mazda: Ashes mixed with cow's urine,

164. Three drops, six drops, or nine.

165. She sprinkles (with this) the Dakhmas which are inside the fruitful child-bearing women,

166. Then let her drink warm milk of mares, cows, sheep, or beasts of burden;

167. Large and small fruits.

168. Let her have cooked meat without water, pure vegetables without water, wine without water.

169. Creator! How long must she wait, how long must one wait until she may have meat, vegetables, and wine?

170. Then answered Ahura-Mazda: Three nights shall she wait, three nights must one wait until she may have meat, vegetables, and wine.

171. After three nights let her wash her naked body with the urine of a cow and with water by nine holes, then is she clean.

172. Creator! But if a fever ensues whilst her body is unclean;[28]

173. If two bad sicknesses befal her; hunger and thirst;[29]

174. Shall this woman drink water?

175. Then answered Ahura-Mazda: She shall drink,

176. For that is her greatest advantage, if she purifies her vital powers.

177. With the exception of any of the holy prayers known to the pure and pious men (*i.e.* the advantage of such prayers is greater than that which follows from purification);[30]

178. But if she drinks the water with her hands,

179. Then she brings punishment to you who are Mazdayaçnians.

180. (The recitation of the Ratu and the Çraŏshâ-varĕza takes the punishment away.)

181. What is the punishment?

182. Then answered Ahura-Mazda: As a punishment for her sinful body, let them strike two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

183. Creator! How do the vessels out of which one eats become clean which have been brought to the carcass of a dead dog or man?

184. Then answered Ahura-Mazda: They are clean, O pure Zarathustra!

185. In the following manner:

186. If they are of gold, wash them once with cow's urine, lift them once up from the earth, wash them once with water, then are they clean.

187. If they are of silver, wash them six times* with cow's urine, lift them up from the earth six times, wash them six times with water, then are they clean.

188. If they are of earth, wood, or lead, then are they unclean for ever.[31]

189. Creator! How are the beasts pure which have eaten of the carcass of a dead dog or man?

190. Then answered Ahura-Mazda: They are pure, O Zarathustra!

191. Only let them not bring cheese (from them) as an offering, or flesh as an offering for the Bĕrĕçma within a year:

192. After a year can they be used according to their wish by pure men, just as before.

193. Who is that, O pure Ahura-Mazda! who, thinking purity, wishing purity, nevertheless ruins purity; who thinks purity, wishes purity, and nevertheless furthers the Drujas?

194. Then answered Ahura-Mazda: He it is, O pure Zarathustra! who, meditating purity, wishing purity, (yet) ruins purity; who thinks purity, wishes purity, and nevertheless furthers the Drujas;

195. Who carries out water in which the uncleanness of a carcass is contained, without purification;

196. Who carries out water in the darkness of night without purification.[32]

NOTES TO FARGARD VII.

[1] V. 4. A most difficult passage. The sense of the words "apa zadhaŋghô akaranĕm driwyâo," is not quite clear.† Driwi, from the root dri = "to cleave," is correctly explained by the Parsees with پارہ = "a piece." Zâizdista or zôijdista = "unclean," "hateful," *cf.* زشت. It may here be observed that the Drukhs is evidently taken as a personal being. A. Kuhn has also proved this to be the case with the form *Druh* in the Vedas. *Vide* his "Zeitchr. für Sprachwissenschaft. I." p. 193 ff.

* Twice.—*Guj. Tr.*

† Professor Spiegel has since given another rendering of this passage.—*Translator.*

[2] V. 5. Vaêma is obscure. In the Huzvâresh it is merely transcribed יום; the modern Persians translate it بیم.

[3] V. 25. This verse is perhaps only a gloss, but it serves to introduce the next subject.

[4] V. 27. Here also the word barĕziçcha must probably be supplied on account of the preceding aêtê.

[5] V. 35. In the text, ubdaênis, the etymology of which is obscure. In the Huzvâresh it is פוסתיך *i.e.* پوشتین. For these two kinds of clothing *vide* Bundehesh, cap. xv. (fol. 105 recto).

[6] V. 36. In the German edition Professor Spiegel had translated the word izaêmis by "skins." The Huzvâresh is תתק = پوست.

[7] V. 37-40. An evident interpolation quite out of place.

[8] V. 42. For these names *vide* Farg. V., v. 162.

[9] V. 52. *Vide* Farg. VIII., v. 65 ff.

[10] V. 61. Perhaps, "they are to be buried alive." Gĕrĕdha = "a hole;" in Huzvâresh and Parsî, girîçta, which Anquetil takes for the N. P. گریستن. The gloss is: "Aprak says, A hole is to be dug for them, they are to be robbed (?) of life." (Vîr = "a part of the human soul," usually = smṛiti = "memory." *Cf.* Minokh, pp. 181, 299, 333. Paris MS.) In the Sad-der Porta lxxix., it is stated that it is unlawful for a man to eat of a corpse even if the physician has prescribed it as a remedy, "*unless*," it is added, "*he has been brought before the wise men, and the Desturs have permitted it.*"

[11] V. 62. The N. P. سپیدرو may help to elucidate the compound çpiti-dôithra-chasman.

[12] V. 65. *Cf.* Sad-der Porta lxxx. "..... *whoever shall bring a dead body to fire or water it will be like a locust on account of this very deed, and for the same reason the winter will be more vehement, because a dead body has been brought to the fire or the water.*"

[13] V. 67-69. The name of the dog Madhakha occurs also in the unintelligible verse 58, Farg. I., where it is masculine. The other mythological allusions are in part unintelligible. The difficult words naçu kereta drvañtô are translated according to the tradition.

[14] V. 76. "*The viteshté*," says Anquetil, "*is equal to twelve fingers.*" Wilson says that the vitasti (in Pâli, vidatthi) is "*a long span measured by the extended thumb and little finger, considered equal to twelve fingers.*" Frârâthni is not found in Sanskrit, but only aratni. In Pâli, ratana is double a vidatthi. *Cf.* Pali-lexicon Abhidhâna-ppadîpikâ, ii., 1, 2, 3, ed. Clough. We do not know the lengths of the frâbâzu and vîbâzu.

[15] V. 78-82. Anquetil's translation of this passage is quite erroneous. It has nothing to do with the ceremony of the "Sag-did" (the showing a dead body to a dog), as he seems to have imagined.

[16] V. 93. Dĕrĕta from drî = "to cleave;" in Huzvâresh פראווסת; *cf.* N.P. فرخویدن = "to prune," etc. Bakhta = "pulse," according to the Parsee traditions. Athrĕñtanm = סרשת *i.e.* سرشته,

[17] V. 101. Baŏdho-varsta = "sins committed wilfully." *Irish* seems in most passages to be intransitive. *Vide* the example in Farg. XV.

[18] V. 121. The MSS. are here very corrupt. Apparently several words have dropped out between v. 120 and 121.

[19] V. 128. That is such Dakhmas as have been constructed on fruitful ground. It is expressly enjoined that they are to be made on a spot altogether barren.

[20] V. 132. This translation accords with the tradition, and I take it to be correct. Réna = פתקאר is the Sanskrit rana.

[21] V. 136. Such direct addresses occur more than once in the Avestâ. Compare also the address of Vohu-manô to the soul of the pious on its arrival in Paradise, Farg. XIX., v. 103-104.

[22] V. 137. The sense of this difficult passage appears to be as follows: Each of the Daevas seeks to destroy the good creatures according to his power, which is always less than his wishes, *e g.* the Daeva who aims at destroying a hundred is only able to destroy fifty. See also similar phrases in Yashts xxi. 54, xxiv. 60, xxv. 31, etc.

[23] V. 138. The opinion that evil spirits frequent burying grounds is widely spread. Compare the "Ghouls" of the Arabian Nights, and the Dâkinis in the Indian Tales of Sâma-deva.

[24] V. 141. This and the following obscure verses appear to be an interpolation. Huyârĕs is to all appearance the third pers. pl. of the potential in âtmanepadan from the root "hu."

[25] V. 142. Here also I have followed the tradition. The extreme difficulty gives rise to the question whether it may not be permissible to translate the verbal forms as above.

[26] V. 145. The names in this verse are translated partly according to their etymology and a comparison of other passages, and partly according to the Huzvâresh translation.

[27] Verses 147-150 are extremely obscure. The words "Hû frâshmô dâiti" are merely transcribed by the Huzvâresh translators and by Neriosengh (Serosh-yesht, cap. vii.) They must refer to the rising of the sun. *Cf.* Farg. XIII. 2. Gaêçus occurs again in the Yaçna (cap. ix.), where it must mean a weapon. It seems to be the same word as γαῖσον = gaesum.

[28] V. 172. Zôishnuye from zôishnu. *Cf.* Zôizdista.

[29] V. 173. Shûdhô = khsudhâ, tarshnô = tṛishṇa.

[30] V. 177. This verse and v. 180 are evidently misplaced. I translate "dahma," 1, adj. pious; 2, subst. fem. the name of a prayer; just as Benfey does the Indian "dasma" (Glossary to the Sâma-veda).

[31] V. 188. In the Sad-der (Porta xcii.) we find similar injunctions, but the number of washings is different. Gold is to be washed once, silver twice, copper, tin, lead, or brass three times, iron four times, and stone six times. A turquoise, ruby, hyacinth, cornelian, emerald, or pearl is to be washed six times, and each time is to be dried by rubbing it with earth.

[32] V. 196. Naktura, in the H. U. נאופת *i.e.* نهفتد. *Cf.* Skr. naktu, taṅthra, "darkness." The Sad-der (Porta xxxiv.) also advises not to pour out water in the night time, but should it be done the Yathâ ahû vairyô must be recited.

FARGARD VIII.—INTRODUCTION.

THE eighth chapter, the longest in the Vendidad, continues the same subject as the preceding, but the order is interrupted by various interpolations.

Its contents are—1. The management of dwellings in which dead bodies lie (v. 1–10). 2. Conduct to be observed when the inclemency of the weather prevents the dead body from being carried out; together with some injunctions respecting the urine to be used for purifying those who carry it (v. 11–37). 3. Management of the roads along which dead bodies have been carried, and prayers to be recited on such occasions (v. 38–64). 4. Injunctions against placing new garments on a dead body, with the punishments appointed for so doing (v. 65–73). 5. Commandments against certain vicious habits, and unnatural crimes (v. 74–106). 6. After a declaration that a body which has been dead more than a year does not defile, follows a minute description of the mode of purifying those who have come in contact with a dead body, whether man or dog (v. 107-228). 7. The purification of fire which has been polluted (v. 229–270); but this passage seems rather to belong to Fargard VI. 8. Conduct to be observed by those who have come in contact with a dead body in a lonely or desert place (v. 271-310).

FARGARD VIII.

1. Then if under the shelter of a tree, or the covering of a bush,*[1]

2. A dog or a man should die:

3. How shall the Mazdayaçnians act?

4. Then answered Ahura-Mazda: They shall seek out a Dakhma, and shall make it ready.

5. If they perceive that the body is fit to be carried,

6. They shall bring it (to the dwelling) and leave the dwelling there;†

7. They shall fumigate the dwelling with Urvaçna, Vôhu-gaŏna, Vôhu-kĕrĕti, Hadhâ-naêpata,‡ and all kinds of sweet-smelling trees.

8. If they perceive that the dwelling is portable,§

9. Then they shall bring the dwelling there, and shall leave the dead there;[2]

10. They shall fumigate the dwelling with Urvaçna, Vôhu-gaŏna, Vôhu-kĕrĕti, Hadhâ-naêpata, and all kinds of odoriferous trees.

11. Creator! If in this Mazdayaçnian dwelling-place a dog or a man dies;

12. And it rains or snows, or a strong wind blows, or darkness has spread itself abroad, and hinders work and strength for this day:

13. How shall the Mazdayaçnians act?

14. Then answered Ahura-mazda: Where in this Mazdayaçnian dwelling-place is the purest and the driest earth;

15. Where cattle, draught-beasts,‖ the fire of Ahura-Mazda, the Bĕrĕçma bound together in purity, and the pure man go least along the ways.

16. Creator! How far from fire, how far from water, how far from the Bĕrĕçma bound together, how far from the pure men?

17. Then answered Ahura-Mazda: Thirty paces from the fire, thirty paces from the water, thirty paces from the Bĕrĕçma, and thirty¶ paces from the pure men:

* A house with a ground floor.—*Guj. Tr.*
† Carry away the body, and leave in the house.—*Guj. Tr.*
‡ Sandal-wood, Gum-benjamin, Aloes-wood, Pomegranate-wood.—*Guj. Tr.*
§ The house set apart for the dead clothes, etc.—*Guj. Tr.*
‖ Large and small cattle.—*Guj. Tr.* ¶ Three.—*Guj. Tr.*

18. There shall the Mazdayaçnians dig a hole in this earth,[3]
19. Half a foot deep in hard ground, half the height of a man in soft ground;
20. On the top of the same shall they bring the dust of bricks, stones, or dry earth;
21. Thus shall they lay down the soulless body two nights, three nights, or a month long,
22. Until the birds fly away, the trees grow up, the evil ones* hasten away, and the wind dries the earth.
23. Then when the birds fly away, the trees grow up, the evil ones hasten away, and the wind dries the earth;[4]
24. Then shall the Mazdayaçnians cut down† that dwelling.‡
25. Two men shall take him (the dead) up—pure and strong ones—
26. Naked and without clothes (lying), on bricks, stone, or mortar, away to the Kata.[5]
27. They shall lay him down on the earth,
28. Where most carnivorous dogs and birds best perceive him.§
29. There shall those who bear the dead sit themselves down, three paces from the dead.
30. Then let the pure Ratu speak to the Mazdayaçnians: "Mazdayaçnians!"
31. "Bring hither the urine with which those who have carried the dead shall wash their hair and their bodies."
32. Creator! How shall this urine be, O pure Ahura-mazda,
33. With which those who have carried the dead shall wash their hair and their bodies?
34. Shall it be of cattle,‖ of beasts of burden, of men, or of women?
35. Then answered Ahura-mazda: Of cattle,¶ of beasts of burden, not of men, and not of women.
36. With the exception of two—the male and female relations.**
37. These shall make the urine wherewith those who have carried the corpse shall wash their hair and their bodies.
38. Creator! When they carry dead dogs and dead men along the road,
39. How shall the cattle, the draught-beasts, men and women, the fire, the son of Ahura-mazda, and the Bĕrĕçma, which is bound in holiness, go on these ways?
40. Then answered Ahura-Mazda: The cattle and the beasts of burden shall not go on these ways, not the men and women, not

* The evil of winter.—*Guj. Tr.*
† Dig deep.—*Guj. Tr.*
‡ Probably a tent or an arbour.
§ That is, become aware of the existence of the corpse.—*Spiegel.*
‖ Small cattle.—*Guj. Tr.*
¶ Sheep.—*Guj. Tr.*
** A bull or a cow.—*Guj. Tr.*

the fire, the son of Ahura-Mazda, and the Bĕrĕçma bound in holiness.

41. A yellow dog with four eyes,* or a white one with yellow ears,[6]

42. Shall they lead three times along this road.

43. By this, O holy Zarathustra, by leading along a yellow dog with four eyes, or a white one with yellow ears,

44. By this the Drukhs Naçus flies away to the Northern regions.

45. If not, then let them lead a yellow dog with four eyes, or a white one with yellow ears, six times along this road, O holy Zarathustra;

46. For by this, O holy Zarathustra [namely], by leading about a yellow dog with four eyes, or a white one with yellow ears, the Drukhs Naçus flies away to the North regions.

47. If not, let them lead a yellow dog with four eyes, or a white one with yellow ears, nine times along this road;

48. For thus, O holy Zarathustra, by leading about a yellow dog with four eyes, or a white one with yellow ears, the Drukhs Naçus runs to the Northern regions.[7]

49. A priest shall first walk along this road, speaking the victorious words: Yathâ ahû vairyô.

50. "By the holiness of Vôhu-manô."†[8]

51. "Rulership belongs to Ahura ——."

52. "Whom Ahura-Mazda created for a Protector to me and those like me (*i.e.*, my followers)."

53. "If the bad ones (Añra-mainyus') seek to harm me."

54. "Besides Thee, the Fire and Vôhu-manô, if I walk after Thy works, O Holy one (then help me), O Ahura!"

55. "Tell me this law by the Destur,"

56. "Which smites victoriously through Thy protection and teaching."

57. "Make manifest to me in both places a Ratu for the law."

58. "Then may Çraŏsha and Vôhu-manô come,"

59. "O Mazda! May my wish be the wish of every one."

60. "Ahura-Mazda and Çpĕnta-ârmaiti defend us from our foes."

61. "I drive back the Daeva-Drukhs; I drive back that which proceeds from the Daevas; I drive back what they have done and created."

62. "I drive away the Daevas: begone, O Drukhs! I drive away the Drukhs that he may rush to the North; he shall not destroy the corporeal world of the pure."†

* That is, having certain peculiar spots which resemble eyes.

† Ver. 50–62 are not in the Gujerati Translation.

63. After their desire may the Mazdayaçnians then travel on these roads: cattle, beasts of burden, men and women, the fire the son of Ahura-Mazda, the Bĕrĕçma bound together in holiness.

64. As they will may the Mazdayaçnians then prepare meat and wine in this dwelling; it will be pure without spot as before,[9]

65. Creator! He who throws a garment over a dead body, one of skins, or a woven one,* only so much as [the length of] a man's foot,

66. What is the punishment for this?

67. Then answered Ahura-Mazda: Let them strike four hundred blows with the horse-goad, four hundred with the Çraŏshô-charana.

68. Creator! He who throws a garment on a dead body, one of skins, or a woven one, as much as breeches fit to be held by two,[10]

69. What is the punishment for this?

70. Then answered Ahura-Mazda: Let them strike six hundred blows with the horse-goad, six hundred with the Çraŏshô-charana.

71. Creator! He who throws a garment upon a dead body, a woollen† one, or one of skins, as much as a man's garment,

72. What is the punishment for this?

73. Then answered Ahura-Mazda: Let them strike a thousand blows with the horse-goad, a thousand with the Çraŏshô-charana.

74. Creator! When any one emits his seed‡ unwillingly,

75. What is the punishment for this?

76. Then answered Ahura-Mazda: Let them strike eight hundred strokes with the horse-goad, eight hundred with the Çraŏshô-charana.

77. Creator! If he willingly emits his seed,‡

78. What is the punishment for this?

79. What is the atonement for this?

80. What is the purification for this?

81. Then answered Ahura-Mazda: For this there is no punishment, for this there is no atonement, for this there is no purification;

82. For these deeds which are inexpiable for ever.

83. [They can be atoned for] in the following manner:[11]

84. (It is asked) whether any one praises and hears the Mazdayaçnian law;

85. Or whether any one does not praise and hear the Mazdayaçnian law.

86. For it (the law) will take away these (sins) from those who praise the Mazdayaçnian law,

87. If they hereafter do not again commit wicked deeds.

88. For this Mazdayaçnian law, O holy Zarathrustra, takes away the bonds from the man who praises it,

89. It takes away deceit,

* A cotton one.—*Guj. Tr.* † Cotton.—*Guj. Tr.* ‡ Commits sodomy.—*Guj. Tr.*

90. It takes away the murder of a pure man,
91. It takes away the burying of the dead,
92. It takes away the unatoneable sin,
93. It takes away the high-swollen guilt,
94. It takes away all sins that one commits.
95. Similarly, O holy Zarathrustra, does the Mazdayaçnian law take away all evil thoughts, words, and works of a pure man, as the strong swift wind clears the sky from the right side.
96. It is well here, O Zarathustra, when one has performed good deeds.
97. The good Mazdayaçnian law abrogates entirely all punishments.
98. Creator! Who is a Daeva? who a Daeva-worshipper?[12]
99. Who a companion of the Daevas? who a vessel of the Daevas?
100. Who a concubine of the Daevas? who a Daeva himself?
101. Who [is] wholly a Daeva? who is already before death a Daeva? who is after death a spiritual Daeva?
102. Then answered Ahura-Mazda: He who practises forbidden intercourse with men, or allows the same from them, O holy Zarathustra:
103. Such a one is a Daeva, such a one is a worshipper of the Daevas, such a one is a companion of the Daevas, such a one is a vessel of the Daevas,
104. Such a one is a paramour of the Daevas, such a one is a Daeva himself, such a one is wholly a Daeva,
105. Such a one is already before death a Daeva, he becomes after death a spiritual Daeva;
106. He who lies with a man as man, or takes away seed from a man.
107. Creator! How do men become pure, O pure Ahura-Mazda, who have stood by a dried up body, which has been dead more than a year?
108. Then answered Ahura-Mazda: They are pure, O pure Zarathustra;
109. For the dry does not adhere to (*i.e.*, pollute, or infect) the dry. If the dry were to adhere to the dry,
110. Then would my whole corporeal world shortly have very little purity in it, (but) become hardened in soul and sinful in body, on account of the multitude of corpses which lie dead upon this earth.[13]
111. Creator! When do men become pure, O pure Ahura-Mazda,
112. Who have approached the body of a dead dog or man?
113. Then answered Ahura-Mazda: They are pure, O pure Zarathustra,

114. In the following manner:

115. If the body has been already gnawed by carnivorous dogs, or carnivorous birds,

116. Then they may purify their bodies with cow's urine and water;

117. But if the bodies have not yet been gnawed by carnivorous dogs and birds,

118. Then shall these Mazdayaçnians dig three holes in the earth the first time,

119. Then shall they purify their bodies with cow's urine, not with water;[14]

120. They shall bring thither the dogs; that which is to be brought out, but is not brought out yet, of the former shall they bring out.[15]

121. For the second time shall the Mazdayaçnians dig three holes in the ground,

122. Then may he purify the body with cow's urine, not with water;

123. They shall lead thither the dogs; that which is to be carried out, but is not carried out yet, of the former shall they bring out.

124. They shall wait so long until the top of the head and the topmost hairs are dry.

125. Then shall these Mazdayaçnians for the third time dig three holes in the ground, three steps from the former.

126. Then may he purify his body with water, not with urine.

127. His hands shall they first wash;

128. If his hands are not washed, then he defiles his whole body.

129. When his hands are washed three times, then with washed hands,

130. Let him sprinkle the top of his head in front.

131. Creator! When the good water comes in front on the top of his head,

132. Where does this Drukhs Naçus then rush to?*

133. Then answered Ahura-Mazda: Between the eye-brows of this man doth this Drukhs Naçus rush.

134. Creator! When the good water comes between the eye-brows of this man,

135. Where then does the Drukhs Naçus rush to?

136. Then answered Ahura Mazda: To the back of his head rushes the Drukhs Naçus.

137. Creator! When the good water comes on the back of his head,

138. Where does the Drukhs Naçus then rush to?

* Run.—*Guj. Tr.*

139. Then answered Ahura-Mazda: To his cheek rushes the Drukhs Naçus.

140. Creator! When the good water comes on his cheek,

141. Where does the Drukhs Naçus then rush?

142. Then answered Ahura-Mazda: To his right ear rushes the Drukhs Naçus.

143. Creator! When the good water comes to his right ear,

144. Where does the Drukhs Naçus then rush to?

145. Then answered Ahura-Mazda: To his left ear rushes the Drukhs Naçus.

146. Creator! When the good water comes to his left ear,

147. Where does the Drukhs Naçus then rush to?

148. Then answered Ahura-Mazda: The Drukhs Naçus rushes to his right shoulder.[16]

149. Creator! When the good water comes to his right shoulder,

150. Where then does the Drukhs Naçus rush to?

151. Then answered Ahura-Mazda: To his left shoulder rushes the Drukhs Naçus.

152. Creator! When the good water comes to his left shoulder,

153. Where does the Drukhs Naçus then rush to?

154. Then answered Ahura-Mazda; To his right arm-pit rushes the Drukhs Naçus.

155. Creator! When the good water comes to his right arm-pit,

156. Where does the Drukhs Naçus then rush to?

157. Then answered Ahura-Mazda: To his left arm-pit rushes the Drukhs Naçus.[17]

158. Creator! When the good water comes on his left arm-pit,

159. Where does the Drukhs Naçus then rush to?

160. Then answered Ahura-Mazda: To his upper breast rushes the Drukhs Naçus.[17]

161. Creator! When the good water comes on his upper breast,

162. Where does the Drukhs Naçus then rush to?

163. Then answered Ahura-Mazda: To his back rushes the Drukhs Naçus.

164. Creator! When the good water comes on his back,

165. Where does the Drukhs Naçus then rush to?

166. Then answered Ahura-Mazda: To his right nipple rushes the Drukhs Naçus.

167. Creator! When the good water comes to the right nipple,

168. Where does the Drukhs Naçus then rush to?

169. Then answered Ahura-Mazda: To his left nipple rushes the Drukhs Naçus.

170. Creator! When the good water comes to his left nipple,

171. Where does the Drukhs Naçus then rush to?
172. Then answered Ahura-Mazda: To his right rib rushes the Drukhs Naçus.
173. Creator! When the good water comes to his right rib,
174. Where does the Drukhs Naçus then rush to?
175. Then answered Ahura-Mazda: To his left rib rushes the Drukhs Naçus.
176. Creator! When the good water comes to the left rib,
177. Where does the Drukhs Naçus then rush to?
178. Then answered Ahura-Mazda: To his right hip rushes the Drukhs Naçus.
179. Creator! When the good water comes to the right hip,
180. Where does the Drukhs Naçus then rush to?
181. Then answered Ahura-Mazda: To his left hip rushes the Drukhs Naçus.
182. Creator! When the good water comes to the left hip,
183. Where does the Drukhs Naçus then rush to?
184. Then answered Ahura-Mazda: To his abdomen does this Drukhs Naçus rush.[18]
185. If it is a man, then sprinkle him first behind, then before;
186. If it is a woman, then sprinkle her first before, then behind.
187. Creator! When the good water comes to the abdomen,
188. Where does the Drukhs Naçus then rush to?
189. Then answered Ahura-Mazda: To his right thigh rushes the Drukhs Naçus.
190. Creator! When the good water comes to his right thigh,
191. Where does the Drukhs Naçus then rush to?
192. Then answered Ahura-Mazda: To his left thigh rushes the Drukhs Naçus.
193. Creator! When the good water comes to his left thigh,
194. Where does the Drukhs Naçus then rush to?
195. Then answered Ahura-Mazda: To his right knee.
196. Creator! When the good water comes to his right knee,
197. Where does the Drukhs Naçus then rush to?
198. Then answered Ahura-Mazda: To his left knee.
199. Creator! When the good water comes to his left knee,
200. Where does the Drukhs Naçus then rush to?
201. Then answered Ahura-Mazda: To his right shin.
202. Creator! When the good water comes to his right shin,
203. Where does the Drukhs Naçus then rush to?
204. Then answered Ahura-Mazda: To his left shin.
205. Creator! When the good water comes to his left shin,
206. Where does the Drukhs Naçus then rush to?
207. Then answered Ahura-Mazda: To his right foot.*

* Ankle.—*Guj. Tr.*

208. Creator! When the good water comes to his right foot,
209. Where does the Drukhs Naçus then rush to?
210. Then answered Ahura-Mazda: To his left foot.
211. Creator! When the good water comes to his left foot,*
212. Where does the Drukhs Naçus then rush to?
213. Then answered Ahura-Mazda: To the right ankle.†[19]
214. Creator! When the good water comes to his right ankle,
215. Where does the Drukhs Naçus then rush to?
216. Then answered Ahura-Mazda: To his left ankle.
217. Creator! When the good water comes to his left ankle,
218. Where does the Drukhs Naçus then rush to?
219. Then answered Ahura-Mazda: It is driven under the sole of the foot like the wing of a gnat.[20]
220. With toes pressed down, with heels raised up,
221. Shalt thou then sprinkle the sole of his right foot.
222. Then rushes the Drukhs Naçus to the sole of the left foot.
223. Then shalt thou sprinkle his left sole.
224. Then is this Drukhs Naçus driven under the toes, like the wings of a gnat.
225. With heels pressed down, with the toes upraised,
226. Shalt thou sprinkle his right toes.
227. Then rushes this Drukhs Naçus to the left toes. Sprinkle then his left toes.
228. Then is this Drukhs Naçus driven back to the north region, in the shape of a fly, with evil assaults, out-crying unbounded dismemberment for the most hateful Khrafçtras.[21]
229. Creator! If the Mazdayaçnians going a-foot, running, riding, ‡ or driving,
230. Come to a fire in which dead bodies are burning,
231. Where they are burning or cooking dead bodies;
232. How shall the Mazdayaçnians conduct themselves?
233. Then answered Ahura-Mazda: He shall beat on this (fire) § which is roasting the dead bodies.
234. They shall beat it.‖
235. They shall drag away the wood-piles.
236. They shall drag away the dead.[22]
237. They shall kindle anew at the fire, wood,[23]
238. Of the trees which contain the seeds of fire,
239. Or, if there are together with the fire (if there are therein) of the trees which are fit to be kindled,
240. Then let them scatter them abroad and separate them,
241. That so it may go out the quicker.
242. That then, of which is the first bundle,¶ that shall he lay down on the earth;

* Ankle.—*Guj. Tr.* † Instep.—*Guj. Tr.* ‡ Literally, "carried."
§ Man.—*Guj. Tr.* ‖ Kill him.—*Guj. Tr.* ¶ Hole.—*Guj. Tr.*

243. A Vitaçti away from the fire which has burned the body.

244. Let them scatter it abroad, let them separate it, that so it may go out quicker.

245. A second, a third, fourth, fifth, sixth, seventh, eighth, and ninth bundle,* let them lay on the ground. (A Vitaçti away from the fire that burns the bodies—let them scatter it abroad, let them separate it, that thus it may go out quicker).[24]

246. When they bring hither wood in purity, O holy Zarathustra,

247. Urvâçni, Vôhu-gaŏna, Vôhu-kĕrĕta, Hadhâ-naêpata, or any other of the odoriferous trees,

248. On that side on which the wind disperses the smoke of the fire;

249. From thence the fire of Ahura-Mazda comes back as a thousand-slayer;

250. To the invisible Daevas, who come out of darkness, to the wicked, twice so mighty (a slayer), for the Yâtus and Pairikas.

251. Creator! He who brings a fire which has burned a dead body to its proper place,

252. What will be the reward of this man when the body and soul are separated?[25]

253. Then answered Ahura-Mazda: Like as if in the corporeal [world] he were to bring ten thousand fire-brands to their proper place.

254. Creator! He who [brings to the proper place†] a fire which is cooking impurity, he who [brings away] a fire from dung, he who brings a fire away from a potter's furnace, from a glass furnace, from ore, from a place where gold is wrought, from a place where silver is wrought, from a place where iron is wrought, from a place where stone is wrought, from a smelting furnace, from a hearth, from molten earths, from a road on which cattle walk, from a camp, from out the houses, to the proper place;[26]

255. What will be the reward of this man when body and soul are separated?

256. Then answered Ahura-Mazda: Like as if in the corporeal world he had carried a thousand fire-brands to the proper place.[27]

257. As if in the corporeal world he had carried five hundred fire-brands to the proper place.

258. As if in the corporeal world he had carried four hundred fire-brands to the proper place.

259. Then answered Ahura-Mazda: As many single glasses as there are, so many fire-brands does he bring to the proper place.

260. Then answered Ahura-Mazda: As many single trees as there are, so many fire-brands does he bring to the proper place.[28]

261. A hundred fire-brands‡ does he bring to the proper place.

* Holes.—*Guj. Tr.* † Fire temple.—*Guj. Tr.* ‡ Gold.—*Guj. Tr.*

262. Ninety fire-brands* does he bring to the proper place.
263. Eighty fire-brands does he bring to the proper place.
264. Seventy fire-brands does he bring to the proper place.
265. Sixty fire-brands does he bring to the proper place.
266. Fifty fire-brands does he bring to the proper place.
267. Forty fire-brands does he bring to the proper place.
268. Thirty fire-brands does he bring to the proper place.
269. Twenty fire-brands does he bring to the proper place.
270. Then answered Ahura-Mazda: Like as if in the corporeal world he were to bring ten fire-brands to the proper place.
271. Creator! How do men become clean, O pure Ahura-Mazda, who have stood by a dead body in a remote lonely place† in the solitude?[29]
272. Then answered Ahura-Mazda: They become clean, O pure Zarathustra,
273. In the following manner:
274. If the body is already gnawed by a carnivorous dog or bird,
275. Then he may wash his body with cow's urine.
276 Let him wash himself thirty times, let him rub his hands thirty times,
277. Together with washing the head.
278. But if the body is not yet gnawed by a carnivorous dog or bird,
279. Then let him wash himself fifteen times, let him rub himself fifteen times.
280. Let him hasten the first Hâthra.‡
281. Then let him hasten forwards,
282. Until some one of the corporeal world meets him; then let him lift up his voice on high,
283. (Saying), "I am come to a dead body without wishing it in thoughts, words, or works."
284. "My wish is purification."
285. If he runs and has come up to the first,
286. If they do not purify him, they become partakers of the third part of the deed.
287. Let him run the second Hâthra.
288. If he runs and comes up to the second,
289. If they do not purify him,
290. Then they make themselves partakers of half the deed.
291. Let him run then the third Hâthra.
292. If he runs and comes up to the third,
293. If they do not purify him, they make themselves partakers of the whole deed.
294. Then let him hasten forwards,

* Silver.—*Guj. Tr.* † Jungle.—*Guj. Tr.* ‡ Farasang.—*Guj. Tr*

295. Until he finds the first dwelling, clan, tribe, (or) region; then let him lift up his voice aloud,

296. (Saying), "I have come to a dead body,"

297. "Without wishing it in thoughts, words, or deeds."

298. "My wish is purification."

299. If they do not purify him, then let him purify his body with cow's urine and water, then is he clean.

300. Creator! If there is water in the way,

301. And the water brings about punishment,* [30]

302. What is the punishment for this?

303. Then answered Ahura-Mazda: Four hundred blows with the horse-goad, four hundred with the Çraŏshô-charana.

304. Creator! Then if trees are in the way,†

305. And the fire brings about a punishment, ‡ [31]

306. What is the punishment for this?

307. Then answered Ahura-Mazda: Four hundred blows with the horse-goad, four hundred with the Çraŏshô-charana.

308. That is the punishment, that is the atonement,

309. Which the pure must atone: he who does not atone for it,

310. Will come to the abode of the Drujas.

NOTES TO FARGARD VIII.

[1] V. 1. Daŏru, or dâuru, is the N. P. دار.

[2] V. 9. It is evident from this verse that at the time when the Vendidad was written the Parsees must have lived in tents.§

[3] V. 18. This verse should follow verse 14 or 15. Verses 16-17 are an interpolation.

[4] V. 23. *Cf.* Farg. V., v. 42 ff.

[5] V. 26. In this verse the Huz. Tr. renders çkemba = "a pillar," by "kata."

[6] V. 41. The particle "or" is supplied from the Huzvâresh.

[7] V. 48. In this custom of employing a dog as a purifying agent in funeral obsequies, there is no doubt concealed some old Arian mythical idea. In the Vedas, two dogs, Sârameyan (*i.e.* sons of Saramâ, Indra's bitch), go as the messengers of Yama to the dying, whom they accompany. *Cf.* A. Kuhn, Zeitsch. für deutsches Alterth. vi., p. 125 ff.; and Weber, Indische Studien, ii., p. 296 ff.

[8] V. 50 ff. The sense of these verses is so obscure that I cannot pretend to have given it correctly, but I have kept close to the tradition. Verses 50-61 compose a prayer made up of fragments some of which occur elsewhere.

[9] V. 64. *Cf.* Sad-der, Porta lxxxviii. "*It is ordained that when any one has departed from this world, during three days fresh meat shall not be eaten in the house of a pious man.*"

* A stream, and he gets into it.—*Guj. Tr.* † Trees which contain the germ of fire.—*Guj. Tr.* ‡ And he goes by that way.—*Guj. Tr.*

§ Or moveable huts, resembling those still used in this country by shepherds, but larger; or possibly waggons, like those used by the gipsies.

[10] V. 68. As the words stand they cannot have the meaning given them in the Huz. Tr. The Huz. Tr. renders "karanĕm" by ראנפאך = "trousers."

[11] V. 83-97. *Cf.* Farg. III., v. 137. *Note.*

[12] V. 98-106. The idea contained in these verses, viz.: that a man who commits great crimes has an impure intercourse with the Daevas is peculiar to the Parsees. The Mkh. divides men into three classes—1. Men. 2. Half men and half Daevas. 3. Two-legged Daevas; *i.e.* of human form, but resembling Daevas in all their actions (dĕw i dupâê humânâ). Further, in the Minokhired, pæderastism is accounted as the greatest, and Onanism and whoredom as the next greatest of sins.

[13] V. 110. See Farg. V., 13 ff.

[14] V. 119. See Farg. VII., 85 ff. Observe here too that if a dog has nŏt gnawed the body a greater purification is required.

[15] V. 120. This verse and v. 123 are very obscure.

[16] V. 148. Çupti is the N. P. سفت = دوش. See Macan's Glossary to Firdúsí.

[17] V. 160. Paitis vara must mean "the upper part of the breast." *Cf.* N. P. بر. Fstâna = پستان "the nipples."

[18] V. 184. Hakhti, "abdomen" = Skr. "sakthi."

[19] V. 213. The word "frabda" is obscure.

[20] V. 219. Pâshna = "the heel," as shown by the N. P. پاشنه.

[21] V. 228. See Farg. VII., 4, 75.

[22] V. 236. Uzdâněm, literally, "those turned upwards." *Cf.* Farg. VI., 102.

[23] V. 237. Bânuwê is rendered "anew," conjecturally.

[24] V. 245. The words in parentheses are not in the Huz. Translation.

[25] V. 252. Literally, "the bones and vital consciousness."

[26] V. 254. This verse contains many difficult words, which have been translated chiefly in accordance with the tradition. The Persians probably learned the art of working metals from the Semitic nations, amongst whom it was practised at a very remote antiquity.

[27] V. 256 ff. The order of the verses seems wrong.

[28] V. 259-60. Very doubtful.

[29] V. 271. Razaṅhaṅm. *Cf.* Skr. "rahas," N. P. راز. The Huz. Tr. has פנך. שקר = شكار. *Cf.* Bundehesh, cap. XV.

[30] V. 301. A gloss in the Huz. Tr. has: "If he puts his foot in it," which is probably the oldest instance in which this phrase is fairly susceptible of a double meaning.

[31] V. 305. This passage probably has reference to the fire which exists in trees and plants. According to a passage in the 'Ulemâ-i-Islâm (Col. Ouseley, 540, fol. 28), the Parsees reckon five species of fire:—

يكي آن است كه بالاست هيچ چيز نخورد و ديگر در تن جانوران است و همه چيزها خورد سديگردر نباتهاست و آب خورد هيچ چيز

دیگر نخورد چهارم اینست که در پیش ما است جد از آب همه چیزها
خورد پنجم اینکه پرسیدی

"One (fire) is that which is above, it destroys nothing; the second is in the bodies of animals, it destroys all things; the third is in plants, it destroys water, but destroys nothing else; the fourth is that which is before us, it destroys everything except water; the fifth is that concerning which thou hast asked," etc.

FARGARD IX.—INTRODUCTION.

THIS chapter contains—1. A lengthened description of the ceremonies necessary for the purification of those who have been in contact with dead bodies. The ceremony is the same as that known as the "Barashnom naū shabeh," which is accounted by the Parsees as the most efficacious of all purifications (v. 1-145). 2. A scale of recompenses to be paid to the priest who has officiated at the ceremony of the Barashnom, together with severe denunciations against the performance of it by unauthorized persons, and various punishments for those who have been guilty of doing so (v. 146-186). 3. Farther denunciations against the unclean Ashĕmaŏgha, a term which seems to be specially applied to a breaker of the above injunction, together with rules to be followed for restoring the places polluted by the Ashĕmaŏgha to purity (v. 187-196).

FARGARD IX.

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda! Heavenly, Holiest, Creator of the corporeal world, Pure!

2. How shall the men in the corporeal world provide themselves (with a person)

3. Who will purify the body of one who is affected with impurity, who has come in contact with dead bodies?

4 Then answered Ahura-Mazda: (They shall look about) for a pure man, O holy Zarathustra,

5. Who speaks true words, and recites the Mánthra (Avesta),

6. Who is best acquainted with the Mazdayaçnian law from a purifier.

7. Let this one hew down the trees on the breadth of this earth,

8. To the length of nine Vîbâzu* on all four sides.

9. Where it is driest and most free from trees upon this earth, where the land is very clean and dry;

10. Where the cattle, the beasts of burden, the fire of Ahura-Mazda, the Bĕrĕçma bound together in holiness, and the pure man, least travel upon the ways.

11. Creator! How far from fire, how far from water, how far from the bound-up Bĕrĕçma, how far from the pure men?

12. Then answered Ahura-Mazda: Thirty steps from fire, thirty steps from water, thirty steps from the Bĕrĕçma, three steps from the pure men.

13. Thou shalt dig a first hole, two fingers deep in summer and four fingers deep in winter.†

14. Thou shalt dig a second hole, a third, fourth, fifth, sixth, each one step from the other.

15. How a step? As three feet.

16. Three other holes shalt thou dig.

17. Two fingers deep in summer, four fingers deep in winter.

18. How far from the former? As much as three paces.

19. How three paces? As one puts the feet together.‡

20. How does one put the feet together? So as to make nine feet.

21. Draw a furrow with a pointed metal tool.[1]

* This measure is not exactly known. Anquetil makes the *bâzu* almost equal to the *gâm*, or about three feet.

† This verse and v. 17 have been corrected by Prof. Spiegel.

‡ As one steps, putting one foot from the other.—*Guj. Tr.*

22. How far distant from the holes? As much as three paces. How three paces? As one sets the feet together.
23. How does one set the feet together? so as to make nine feet.
24. Then make twelve furrows.
25. Three within, which three holes are divided off.
26. Three within, which six holes are divided off.
27. Three within, which nine holes are divided off.
28. Make three together,* divided, upwards and downwards.
29 Bring to the (place comprising) nine feet three stones.[2]
30. Çafa, or Dâdru, or Zâo-vareta, or any other of the hard earths.[3]
31. Then let him who is unclean come to these holes.
32. Then place thyself, O Zarathustra, on the outermost of the furrows.
33. Then recite these words: Nĕmaçchâ yâ ârmaitis, îjâchâ.[4]
34. Then let the unclean [person] repeat: Nĕmaçchâ yâ, etc.
35. Then the Drukhs is made powerless at each of the words.
36. To the blow (overthrow) of the evil Aŋra-mainyus.
37. To the overthrow of the Aêshma, the fiercely-assaulting.
38. To the overthrow of the Mazanian Daevas.[5]
39. To the overthrow of all the Daevas.
40. Cow's urine is then to be poured into an iron or leaden (vessel).†
41. Therewith shalt thou sprinkle; a staff shalt thou take with nine knots, O Zarathustra, and fasten
42. This leaden (vessel) in front to this stick.
43. First wash his hands (those of the person who is to be purified).
44. If his hands are not washed first,
45. He makes his whole body unclean.
46. When his hands are washed three times,
47. Then with washed hands,
48. Sprinkle him on the fore-part of his head.[6]
49. Then the Drukhs Naçus flies‡ to the space between the eye-brows of this man.
50. Sprinkle this man between the eye-brows.
51. Then the Drukhs Naçus flies to the back of his head.
52. Sprinkle the back of his head.
53. Then the Drukhs Naçus flies to his chin.§
54. Sprinkle his chin.
55. Then the Drukhs Naçus flies to his right ear.
56. Sprinkle his right ear.
57. Then the Drukhs Naçus flies to his left ear.
58. Sprinkle his left ear.

* *Lit.*, into one another.
† Spoon or ladle.—*Guj. Tr.*
‡ Runs.—*Guj. Tr.*
§ Face.—*Guj. Tr.*

59. Then the Drukhs Naçus flies to his right shoulder.
60. Sprinkle his right shoulder.
61. Then the Drukhs Naçus flies to his left shoulder.
62. Sprinkle his left shoulder.
63. Then the Drukhs Naçus flies to his right arm-pit.
64. Sprinkle his right arm-pit.
65. Then the Drukhs Naçus flies to his left arm-pit.
66. Sprinkle his left arm-pit.
67. Then the Drukhs Naçus flies to his breast.
68. Sprinkle his breast.
69. Then the Drukhs Naçus flies to his back.
70. Sprinkle his back.
71. Then the Drukhs Naçus flies to his right nipple.
72. Sprinkle his right nipple.
73. Then the Drukhs Naçus flies to his left nipple.
74. Sprinkle his left nipple.
75. Then the Drukhs Naçus flies to his right rib.
76. Sprinkle his right rib.
77. Then the Drukhs Naçus flies to his left rib.
78. Sprinkle his left rib.
79. Then the Drukhs Naçus flies to his right hip.
80. Sprinkle his right hip.
81. Then the Drukhs Naçus flies to his left hip.
82. Sprinkle his left hip.
83. Then the Drukhs Naçus flies to his belly.*
84. Sprinkle his belly.
85. If it is a man, sprinkle him first behind, then before;
86. If it is a woman, sprinkle her first before, then behind.
87. Then the Drukhs Naçus flies to his right thigh.
88. Sprinkle his right thigh.
89. Then the Drukhs Naçus flies to his left thigh.
90. Sprinkle his left thigh.
91. Then the Drukhs Naçus flies to his right knee.
92. Sprinkle his right knee.
93. Then the Drukhs Naçus flies to his left knee,
94. Sprinkle his left knee.
95. Then the Drukhs Naçus flies to his right shin.
96. Sprinkle his right shin.
97. Then the Drukhs Naçus flies to his left shin.
98. Sprinkle his left shin.
99. Then the Drukhs Naçus flies to his right foot.†
100. Sprinkle his right foot.
101. Then the Drukhs Naçus flies to his left foot.
102. Sprinkle his left foot.
103. Then the Drukhs Naçus flies to his right ankle.‡

* Sexual parts.—*Guj. Tr.* † Ankle.—*Guj. Tr.* ‡ Instep.—*Guj. Tr.*

104. Sprinkle his right ankle.
105. Then the Drukhs Naçus flies to his left ankle.
106. Sprinkle his left ankle.
107. Then is the Drukhs Naçus driven under the sole of his feet like a gnat's wing.
108. With toes pressed down, with heels upraised,
109. Sprinkle the sole of his right foot.
110. Then flies the Drukhs Naçus to the sole of his left foot.
111. Sprinkle the sole of his left foot.
112. Then is the Drukhs Naçus driven back under the toes like the wings of a gnat.
113. With heels turned down, with toes upraised,
114. Shalt thou sprinkle his right toes.
115. Then the Drukhs Naçus flies to the left toes.
116. Sprinkle the left toes.
117. Then is the Drukhs Naçus driven away to the regions of the North in the form of a fly, crying out loudly, unbounded dismemberment for the most hateful Khrafçtras.
118. Then shalt thou speak these words, the very victorious and salutary: Yathâ ahû vairyô.
119. At the first hole the man becomes free from the Naçus.
120. Then shalt thou speak these words, also at the second, third, fourth, fifth, and sixth holes. Then shall the unclean (person) sit down in the middle of a hole below the other holes.[7]
121. As far as four fingers.
122. With the dust from these (holes) he may purify himself by plentiful rubbings; (he may rub himself with dust plentifully).[8]
123. Fifteen times shall they rub him with earth.*
124. They shall wait so long until he is dry on his head from the topmost hair.
125. Until his body is dry, until the dust is dry.[9]
126. Then shall the unclean [person] come to the other holes.
127. At the first hole shall he (wash himself) once with water, then he purifies his body.
128. At the second hole shall he (wash himself) twice with water, then he purifies his body.
129. At the third hole shall he (wash himself) thrice with water, then he purifies his body.
130. Then let them fumigate him with Urvâçni, Vôhû-gaŏna, Vôhû-kereti, Hadha-naêpata,† or any of the odoriferous trees.
131. Then he shall gird himself with [his] garment.
132. To his dwelling then shall he go, the unclean [person].
133. In the place of uncleanness shall he sit down in the midst of the dwelling afar from the other Mazdayaçnians.

* This verse is not in the *Guj. Tr.*
† Sandal-wood, Benzoin, Sweet aloes, Pomegranate tree.—*Guj. Tr.*

134. He may not come to fire, water, earth, cattle, trees, nor to the pure man, and not to the pure woman,

135. Until that three nights are passed.

136. After three nights he shall wash his naked body with cow's urine and water, then is he clean.

137. He shall sit down in the place of uncleanness in the midst of the dwelling, remote from the other Mazdayaçnians.

138. He may not come to the fire, or water, not to the earth, cattle, or trees, not to the pure man, and not to the pure woman,

139. Until that six nights are flown.

140. After six nights shall he wash his naked body with cow's urine and water, then is he clean.

141. He shall sit down in the place of uncleanness in the midst of the dwelling remote from the other Mazdayaçnians.

142. He cannot come to the fire, not to the water, not to the earth, not to the cattle, not to the trees, not to the pure man, and not to the pure woman,

143. Until that nine nights are flown.

144. After nine nights he shall wash his naked body with cow's urine and water, then is he clean.

145. Then can he come to the fire and to the water, to the earth, to the cattle, to the trees, to the pure man, to the pure woman.[10]

146. Let them purify an Athrava for a pious blessing.

147. The lord of a district let them purify for a large male camel.*

148. The lord of a tribe let them purify for a large male horse.

149. The lord of a clan let them purify for a large bull.

150. The master of a house let them purify for a walking† cow.

151. The mistress of a house let them purify for a ploughing‡ cow.[11]

152. The dweller in the clan, if he is [a man] of substance, let them purify for a cow that bears burdens.§

153. A little child, ‖ let them purify for a small beast.¶

154. If the Mazdayaçnians are able, then shall they give to the man who purifies (them) this cattle or these beasts of burden.

155. If the Mazdayaçnians are not able to give him this cattle or these beasts of burden, then shall they bring to this man (who purifies), other goods.

156. Until this man who purifies departs from these dwellings contented and without hatred.

157. If the man who purifies depart from these dwellings discontented and with hatred;**

* For the value of a young camel.—*Guj. Tr.* † Three year old.—*Guj. Tr.* ‡ Fast walking.—*Guj. Tr.* § A four year old cow.—*Guj. Tr.* ‖ A poor man.—*Guj. Tr.* ¶ A she goat giving sweet milk.—*Guj Tr.* ** Displeased.—*Guj. Tr.*

158. Then afterwards, O holy Zarathustra, this Drukhs Naçus defiles them from the nose, the eyes, the tongue, the cheeks, the hinder parts.*

159. On their nails (the evil doers') springs the Drukhs Naçus.

160. Then are they unclean for ever.

161. For unwillingly, O holy Zarathustra, shines the sun upon the unclean, unwillingly the moon, unwillingly these stârs.

162. For he who purifies makes content, he who removes the Naçus from the unclean, O holy Zarathustra;

163. He makes the fire content,† he makes the water content, he makes the earth content, he makes the cattle content, he makes the trees content, he makes the pure man content, he makes the pure woman content.

164. Zarathustra asked: Creator of the corporeal world, Pure!

165. What does that man receive as a reward, when body and soul have separated, who removes the Naçus from an unclean [person]?

166. Then answered Ahura-Mazda: Let them promise this man,‡ as his reward in the next world, the attaining of Paradise.

167. Zarathustra asked him: Creator of the corporeal world, Pure One!

168. How shall I subdue the Drukhs which assaults the living from the dead; how shall I subdue the Naçus which defiles the living from the dead?[12]

169. Then answered Ahura-Mazda: Speak the words which are called Bishâmruta § among the Gâthâs.[13]

170. Speak the words which are called Thrishâmrûta, speak the words which are called Chathrûshâmrûta.

171. Like as an arrow [which is] shot away, like as grass which has been dead for a year, like as the annual covering (of the earth), so, O holy Zarathustra, does this Naçus melt away.

172. Creator! If such a man performs the sprinkling who has not learned to know the Mazdayaçnian law from one who purifies:

173. *How shall I then subdue the Drukhs which flies from the dead upon the living?*

174. *How shall I subdue this Naçus which defiles the living from the dead?*

175. Then answered Ahura-Mazda: This Drukhs Naçus becomes as it were more deadly than it was before.

176. It increases sickness, death, and opposition, just as before.

177. Creator! What is the punishment for this?

178. Then answered Ahura-Mazda: With a chain shall the Mazdayaçnians chain him:

* The sexual parts.—*Guj. Tr.*

† Gratifies.—*Guj. Tr.*

‡ This man will receive.—*Guj. Tr.*

§ Reciting twice.—*Guj. Tr.*

179. His hands shall they first fetter; they shall take away his clothes from him:

180. At the broad of the skin* shall they cut off his head.

181. Let them give his body to the devouring creatures of Çpĕnṭa-mainyus; the carnivorous (ones), the birds and the Kahrkâças.[14]

182. Thus let them say: This (man) repents himself of all wicked thoughts, words, and deeds.

183. If he has committed other wicked deeds,

184. So is the punishment confessed.

185. If he has not committed other evil deeds;

186. Then are they confessed for this man for ever.†

187. Who is he, O Ahura-Mazda, who attacked me, who took away comfort, who took away increase, who brought hither sickness, who brought hither death?

188. Then answered Ahura-Mazda: He it was, O holy Zarathustra, the unclean Ashĕmaŏgha;

189. Who in the corporeal world takes up purification without having learned the Mazdayaçnian law from one who purifies.

190. Formerly,‡ O holy Zarathustra, there were produced in these places and localities food§ and fatness, healthfulness and healing remedies,‖ good health, spreading abroad and increase, besides the increase of corn and fodder.

191. Creator! How will food and fatness, healthfulness and healing remedies, good health, spreading abroad and increase, thriving of corn and fodder, return again to these places and localities?

192. Then answered Ahura-Mazda: Food and fatness, healthfulness and healing remedies, good health, spreading abroad and increase, thriving of corn and fodder, will not return to these places and localities,

193. Before this unclean Ashĕmaŏgha lies there smitten down,[15]

194. Or until they praise the holy Çraŏsha three days and three nights in these regions.

195. At¶ the burning fire, with the Bĕrĕçma bound together with uplifted Haŏma.

196. Then return to these places again food and fatness, healthfulness and healing remedies, good health, spreading abroad and increase, thriving of corn and fodder.

* So corrected by Professor Spiegel. The German Trans. has "the back."
† See Farg. III., v. 69 ff. ‡ Forthwith .... depart away from, etc.—*Guj. Tr.*
§ Sweetness.—*Guj. Tr.* ‖ Not in *Guj. Tr.* ¶ With.—*Guj. Tr.*

NOTES TO FARGARD IX.

[1] V. 21. Khshathra-vairya is the Amshaspand who presides over metals. The name is here used for metal itself.

[2] V. 29. The word "three" seems to be a mistake of the copyist.

[3] V. 30. I have retained the old Persian names, not knowing their exact meaning.

[4] V. 33. From the second part of the Yaçna (chap. 49), Vendidad-Sadé, p. 391.

[5] V. 38. The later Parsees understand by Mazanian Daevas the Devs of Mazenderân, who play so important a part in the Shah-namch. *Cf.* Parsí Grâm., p. 137, 168.

[6] Vv. 48-117. Almost identical with Farg. VIII., 130 ff.

[7] V. 120. That is a fresh hole which has been made for him; or, the lowest of the six holes.

[8] V. 122. This verse has been re-translated by Professor Spiegel.

[9] V. 125. The Huz. Tr. has, "Until the moist dust becomes dry on his body."

[10] V. 145. Khshayamna = N.P. شايد.

[11] V. 151. The precise difference between the two cows (azyâo and fravait-yâo) is not clear.

[12] V. 168. I translate pĕrĕnê by "to combat," or "fight with" Anquetil (Z. A. II., p. 616), points out that the life of a Parsee was regarded as that of a soldier of Ahura-Mazda, an idea very similar to that which prevailed in the early Christian church.* Respecting this point there is a passage in the Mkh. (p. 315 ff. Paris MS.): "*One can escape from hell if one uses heavenly wisdom as a covering for the back, heavenly contentment as armour, heavenly truth for a shield, heavenly gratitude for a club, heavenly wisdom as a bow.*" Turnour (*Jour. of the As. Soc. of Bengal*, 1838, p. 796), quotes a curious passage to the same effect from a Buddhist work, which says of Çakyamuni: "*And converting* Sîla (Virtue) *into a cloak, and* Jhânam (Thought) *into a breastplate, he covered mankind with the armour of* Dhammo (Law), *and provided them with the most perfect panoply,*" etc. Compare also St. Paul's Epistle to the Ephesians, vi. 13-17, "*Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.*"

[13] V. 169. See Farg. X., v. 3-10.

[14] V. 181. The severity of the punishment need not excite astonishment, since the rewards assigned for performing the ceremony of purification might otherwise induce an unbeliever to perform it.

[15] V. 193. Ashĕmaŏgha, compounded of ash = "very," and maŏgha = Skr. mogha, seems to be sometimes used as a proper name and sometimes as an adjective, signifying "unclean," or "hurtful."

* Not to be confounded with the creed of modern American "War-Christians."

FARGARD X.—INTRODUCTION.

THIS short chapter contains merely a fuller detail of special prayers against the Daevas, to be used on the occasion mentioned in the preceding Fargard, v. 167 ff. Short, however, as the chapter is, it is of considerable importance for the history of the Vendidad and the religious literature of the Parsees. The prayers are written in a different dialect to that of the Vendidad itself, and are repeated in the second part of the Yaçna.*

* See vol. i., p. 13, of the German translation of the Avesta; and Weber's Indische Studien, I., p. 303 ff.

FARGARD X.

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda! Heavenly, Holiest, Creator of the corporeal world, Pure One!

2. How shall I combat the Drukhs which flies from the dead upon the living; how shall I subdue the Naçus which defiles the living from the dead?

3. Then answered Ahura-Mazda: Speak the words which are called in the Gâthâs Bishâmrûta.

4. Speak the words which in the Gâthâs are called Thrishâmrûta.

5. Speak the words which are called in the Gâthâs Chathrushâmrûta.

6. Speak the words which are in the Gâthâs Bishâmrûta, Thrishâmrûta, Chathrushâmrûta.[1]

7. Creator! Which are the words which are called Bishâmrûta in the Gâthâs?

8. Then answered Ahura-Mazda: These are the words which are called Bishâmrûta in the Gâthâs.

9. Speak these words twice.

10. Ahyâ yaçâ (Vend. Sadeh, p. 166)* humatanaṅm (p. 305); ashâhyâ at çairî (p. 306); yathâ tûi ahurâ-mazdâ (p. 66); humâim thwâ içĕm (p. 312); thwôi çtaŏtaraçchâ (p. 35); ustâ ahmâi yahmâi (p. 346); çpĕntâ-mainyû (p. 80); vôhû khshathrĕm (p. 421); vahistâ istis (p. 473). After the Bishâmrûta speak these victorious wholesome words.

11. I combat† Aṅra-mainyus away from this dwelling, away from this clan,‡ from this tribe, this land, away from my own body, away from the unclean§ man, the unclean woman, from the lord of the house, the clan, the tribe, the region, away from all pure creatures.

12. I combat the Naçus. I combat direct uncleanness. I combat indirect uncleanness away from the dwelling, the village, the town, the region, away from my own body, away from the unclean man, the unclean woman, the lord of the house, the village, the town, the region, away from all pure creatures.

13. Creator! What are the words which are [called] Thrishâmrûta in the Gâthâs?

* The figures in parentheses refer to the pages of the Paris edition of the Zend texts; and as these are also given in Brockhaus' edition, it will be easy, by help of the latter, to find the corresponding texts in the editions of Spiegel and Westergaard.

† Be thou helpless Aṅra-mainyus.—*Guj. Tr.*

‡ Street.—*Guj. Tr.*

§ Dead.—*Guj. Tr.*

14. Then answered Ahura-Mazda: These are the words which are [called] in the Gâthâs Thrishâmrûta.

15. Speak these words thrice.

16. Asheñ vôhû (the well-known prayer) yê çévistô (p. 115); hukhshathrôtĕmâi (p. 306); dujvarĕnâis (p. 474). After the Thrishâmrûta speak these words, the victorious, the salutary:

17. I combat Indra, I combat Çauru, I combat the Daeva Nâonhaiti,[2] away from the dwelling, the clan, the tribe, the region.

18. I combat Tauru, I combat Zairicha, away from the dwelling, the village, the region.

19. Creator! What are the words which are [called] in the Gâthâs Chathrushâmrûta?

20. Then answered Ahura-Mazda: These are the words Chathrushâmrûta in the Gâthâs.

21. These speak four times.

22. Yathâ ahu vairyo, mazda at môi, airyêmâ ishyô. After the Chathrushâmrûta speak these words, the victorious, salutary.

23. I combat the Daeva Aeshma, the very evil; I combat the Daeva Akatasha away from this dwelling, this clan, the tribe, the region.[3]

24. I combat the Daeva of rain,* I combat the Daeva of wind, away from this dwelling, clan, tribe, region.

25. These are the words Bishâmrûta, Thrishâmrûta, and Chathrushâmrûta.

26. These are the words which slay the Aṅra-mainyus.

27. These are the words which slay the very evil Aeshma.

28. These are the words which slay the Mazanian Daevas.[4]

29. These are the words which slay all the Daevas.

30. These are the words which are the foes of that Drukhs and Naçus which rush from the dead upon the living.

31. These are the words which are the foes of the Drukhs and Naçus who defile the living from the dead.

32. Then shalt thou, O Zarathustra, make nine holes;

33. Where the earth is driest and most treeless.

34. Not fit for food for men and cattle.

35. Purity is the best thing for men after birth.

36. This is purity, O Zarathustra, the Mazdayaçnian law.

37. He who keeps himself pure by good thoughts, words, and works.[5]

38. As to the right purity of one's own body, that is the purification of every one in this corporeal world for his own state.†

39. When he keeps himself pure by good thoughts, words, and works.

* Lust.—*Guj. Tr.* † This verse has been re-translated by Professor Spiegel.

NOTES TO FARGARD X.

[1] V. 6. I take "âmrûta" for a fut. pass. part. in "ta" = "which is to be recited." Bish. Thrish. etc., are the numerals.

[2] V. 17-18. It has long been known that these names, Indra, Çauru, and Nâoñhaiti, are identical with the Indra, Çaurva (an epithet of Çiva) and Nâsatya (an epithet of the two Açvinas) of the Vedas. In the Bundehesh it is stated: "Ahriman (created) out of the materials of darkness Akuman and Ander, then Çauru and Nakait, then Târij and Zârij." Akô-manó is not mentioned here, but his name occurs in Farg. XIX., v. 12.

[3] V. 23. Aêshma is the Khasm (خشم) of the latter Parsee mythology. See Parsí Gram., p. 168.

[4] V. 28. See Note to Farg. IX., 38.

[5] V. 37. See Farg. V., v. 66-68.

FARGARD XI.—INTRODUCTION.

THIS Fargard is a continuation of the preceding, and contains an enumeration of various prayers from the second part of the Yaçna, which are efficacious for purifying the dwellings, fire, water, earth, flocks, trees, etc. etc. As in Fargard X., several forms of imprecation are annexed. The passage in verse three respecting the purification of the stars, sun, moon, and lights without beginning, appears to be an interpolation, especially as in the answers there is no prayer appointed for the purpose of purifying them. Some of the formulas of imprecation seem also to have been interpolated.

FARGARD XI.

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure One!
2. How shall I purify the dwelling?
3. How shall I purify the fire, how the water, how the earth, how the cattle, how the trees, how the pure man, how the pure woman, how the stars, how the moon, how the sun, how the lights without beginning,* how all the good things which Ahura-Mazda has created, which have a pure origin?
4. Then answered Ahura-Mazda: Thou shalt pronounce the prayer of purification, O Zarathustra.
5. Then will these dwellings be pure.
6. Pure will be the fire, pure the water, pure the earth, pure the cattle, pure the trees, pure the pure man, pure the pure woman, pure the stars, pure the moon, pure the sun, pure the lights without beginning, pure all the good things which were created by Ahura-Mazda, and have a pure origin.
7. Five Ahuna-vairyas shalt thou pronounce: Yathâ ahû vairyô.
8. The Ahuna-vairya which protects the body: Yathâ ahû vairyô.
9. (Saying): This dwelling I purify; there speak these words;
10. At mâ, etc. (V. S. p. 389).†
11. This fire I purify; there speak these words:
12. Ahyâ thwâ âthrô, etc. (p. 307).
13. This water I purify; there speak these words:
14. Apô aṭ yazamaidê, etc. (p. 309).
15. This earth I purify; there speak these words:
16. Imaṅm âaṭ zaṅm, etc. (p. 308).
17. This cattle I purify; there speak these words:
18. Gavê adâis, etc. (p. 305).
19. These trees I purify; there speak these words:
20. At aqyâ ashâ, etc. (p. 387).
21. This pure man, this pure woman, I purify; there speak these words:
22. Â airyêma ishyô, etc. (p. 495):
23. Vaṅhéus rafedrâi manaṅhô (p. 496).
24. Ashahyâ yâçâ (p. 496).
25. Speak eight Ahuna-vairyas: Yathâ ahû vairyô.

* Immense lights.—*Guj. Tr.*

† See note, p. 92.

26. I combat* the Aĕshma, I combat the Naçu.
27. I combat uncleanness, the direct and the indirect.
28. I combat Bushyańçta the yellow.
29. I combat Bushyańçta darĕghô-gava.[1]
30. I combat the Pairika who goes there to the fire, to the water, to the earth, to the cattle, and to the trees.
31. I combat the uncleanness which goes there to the fire, to the water, to the earth, to the cattle, and to the trees.
32. I combat thee, O evil Aŋra-mainyus (away) from the dwelling, from the fire, from the water, from the earth, from the cattle, from the trees, from the pure man, from the pure woman, from the stars, from the moon, from the sun, from the lights without beginning, from all the good things which Ahura has made which have a pure origin.
33. Speak four Ahuna-vairyas: Yathâ ahû vairyô.
34. So hast thou combated the Aĕshma, so hast thou combated the Naçu.
35. Thou hast combated uncleanness, the direct and the indirect.
36. Thou hast combated Bushyańçta the yellow.
37. Thou hast combated the Bushyańçta daregho gava.
38. Thou hast combated the Parika who goes to the fire, to the water, to the earth, to the cattle, to the trees.
39. Thou hast combated the uncleanness which goes there to the fire, to the water, to the earth, to the cattle, and to the trees.
40. Thou hast combated Aŋra-mainyus, the evil one, away from the dwelling, from the fire, from the water, from the earth, from the cattle, from the trees, from the pure man, from the pure woman, from the stars, from the moon, from the sun, from the beginningless lights, from all good things which Ahura-Mazda has created, and which have a pure origin.
41. Four times shalt thou pronounce the prayer Mazdâ at môi, and five Ahuna-vairyas.

NOTE TO FARGARD XI.

[1] V. 29. Bushyańçta is the later Boshaçp, the Demon of sleep. His name occurs again in Fargard XVIII., and also in the Minokhired and Bundehesh. In the latter he is spoken of as the Demon who has thrown Sâm Kĕrĕçâçpa into a long sleep, which will continue till the time of the last things, when Dahâk will be loosened from the mountain Demâwend. Kĕrĕçâçpa will then awake, come forward as his adversary, and conquer him.

* I make helpless.—*Guj. Tr.*

FARGARD XII.—INTRODUCTION.

In this Fargard the subject of prayers for purification is continued, and special injunctions are given respecting the prayers to be recited for deceased relatives, together with directions for purifying the houses (v. 1-65). The concluding verses (66-71) are a mere repetition of Fargard V., v. 114 ff. Although this short Fargard is found in all the Vendidad-Sâdes it is wanting in all the MSS. with a translation,* except the Cod. Havn. No. 2. The cause of this omission appears to have been simply the defective state of the original copy, as there is no reason for suspecting the genuineness of the Fargard itself.

* This explains why it is not found in the modern Gujerati MS. Translations.

FARGARD XII.*

1. When the father dies, or the mother dies,

2. How many (prayers) shall they assign to them: The son for the father, the daughter for the mother?

3. How many for the pious, how many for the sinful?[1]

4. Then answered Ahura-Mazda: Thirty for the pure, sixty for the sinners.

5. Creator! How shall I purify the dwellings, how will they become clean?

6. Then answered Ahura-Mazda: Three times let them wash the body, three times let them wash the clothes, three times let them recite the Gâthâs.

7. Let them praise the fire, let them bind the Bĕrĕçma, let them bring Zaŏthra to the good water.

8. Then will the dwellings be clean, to be visited according to wish by water, to be visited at will by the trees, to be visited according to wish by the Amĕsha-çpĕntas, O holy Zarathustra.

9. If, then, a son dies or a daughter,

10. How many [times] shall they pray for them, the father for the son, the mother for the daughter;

11. How many for the pure, how many for the sinful?

12. Then answered Ahura-Mazda: Thirty for the pure, sixty for the sinful.

13. Creator! How shall I purify the dwellings, how will they become pure?

14. Then answered Ahura-mazda: Three times let them wash the body, three times the clothes, three times let them recite the Gâthâs.

15. Let them praise the fire, let them bind the Bĕrĕçma, let them bring Zaŏthra to the good water.

16. Then will the dwellings become pure to be visited according to wish by water, to be visited according to wish by the trees, to be visited according to wish by the Amĕsha-çpĕntas, O holy Zarathustra.

17. When a brother or a sister dies,

18. How many [times] shall they pray for them; the brother for the sister, the sister for the brother?

19. How many for the pure, how many for the sinners?

20. Then answered Ahura-Mazda: Thirty for the pure, sixty for the sinners.

* This Fargard is not found in the Guj. MS. translation.

21. Creator! How shall I purify these dwellings, how will they become pure?

22. Then answered Ahura-Mazda: Three times let them wash the body, three times the clothes, three times let them recite the Gâthâs.

23. Let them praise the fire, bind the Bĕrĕçma, and bring the Zaŏthra to the good water.

24. Then will the dwellings be pure, to be visited at will by water, to be visited at will by the trees, to be visited at will by the Amĕsha-çpĕntas, O holy Zarathustra.

25. When the master of a house dies or the mistress of a house dies,

26. How much shall they pray, how much for the pure, how much for the sinners?

27. Then answered Ahura-Mazda: Six months long for the pure, twelve months long for the sinners; maidens, and even boys.[2]

28. Creator! How shall I purify these dwellings, how will they become pure?

29. Then answered Ahura-Mazda: By washing the body three times, by washing the clothes three times, by reciting the Gâthâs three times. Let them praise the fire, bind the Bĕrĕçma, bring the Zaŏthra to the good water.

30. Then will these dwellings be pure, and may be visited at will by the water, the trees, and the Amĕsha-çpĕntas, O holy Zarathustra.

31. When a grandfather or a grandmother dies how much shall they pray, the grandsons for the grandfather, the granddaughter for the grandmother?

32. How much for the pure, how much for the sinful?

33. Then answered Ahura-Mazda: Five and twenty for the pure, fifty for the sinners.

34. Creator! How shall I purify these dwellings, how will they become pure?

35. Then answered Ahura-Mazda: By thrice washing the body, by washing the clothes three times, by reciting the Gâthâs three times. Let them praise the fire, bind the Bĕrĕçma, and bring Zaŏthra to the good water.

36. Then are these dwellings pure, and may be visited at will, O holy Zarathustra, by water, trees, and the Amĕsha-çpĕntas.

37. When a grandson dies, or a grand-daughter dies, how many [times] shall they pray for them, the grandfather for the grandson, the grandmother for the grand-daughter?

38. How many [times] for the pure, how many for the sinners?

39. Then answered Ahura-Mazda: Five and twenty for the pure, fifty for the sinners.

40. Creator! How shall I purify these dwellings, how do they become pure?

41. Then answered Ahûra-Mazda: By thrice washing the body, by thrice washing the clothes, by thrice reciting the Gâthâs. Praise the fire, bind the Bĕrĕçma, and bring Zaŏthra to the good water.

42. Then are these dwellings pure, and may be frequented at will by water, by trees, and the Amĕsha-çpĕntas, O holy Zarathustra.

43. When an uncle or an aunt dies, how many [times] shall they pray for them; how many for the pure, how many for the sinners?

44. Then answered Ahura-Mazda: Twenty for the pure; forty for the sinners.

45. Creator! How shall I purify these dwellings, how will they become pure?

46. Then answered Ahura-Mazda: By thrice washing the body, by washing the clothes thrice, by reciting the Gâthâs thrice. Praise the fire, bind the Bĕrĕçma, and bring Zaŏthra to the good water.

47. Then are these dwellings pure, and may be visited at will by the water, the trees, and the Amĕsha-çpĕntas, O holy Zarathustra,

48. When a nephew or a niece dies, how many [times] shall they pray for them; how many for the pure, how many for the sinners?

49. Then answered Ahura-Mazda: Fifteen for the pure, thirty for the sinners.

50. Creator! How shall I purify these dwellings, how will they become pure?

51. Then answered Ahura-Mazda: By thrice washing the body, by thrice washing the clothes, by thrice reciting the Gâthâs. Praise the fire, bind the Bĕrĕçma, and bring Zaŏthra to the good water.

52. Then are these dwellings pure, and may be visited at will by the water, the trees, and the Amĕsha-çpĕntas, O holy Zarathustra.

53. When a male relation or a female relation of the fourth degeee dies, how much shall they pray for them; how much for the pure, how much for the sinners?

54. Then answered Ahura-Mazda: Ten for the pure, twenty for the sinners.

55. Creator! How shall I purify these dwellings, how will they become pure?

56. Then answered Ahura-Mazda: By thrice washing the body, by thrice washing the clothes, by thrice reciting the Gâthâs.

Praise the fire, bind the Bĕrĕçma, and bring Zaŏthra to the good water.

57. Then are the dwellings pure, and to be visited at will by the water, the trees, and the Amĕsha-çpĕntas, O holy Zarathustra.

58. When a male relation or a female relation of the fifth degree dies, how much shall they pray for them; how much for the pure, how much for the sinners?

59. Then answered Ahura-Mazda: Five for the pure, ten for the sinners.

60. Creator: How shall I purify these dwellings, how will they become pure?

61. Then answered Ahura-Mazda: By thrice washing the body, by thrice washing the clothes, by thrice reciting the Gâthâs. Praise the fire, bind the Bĕrĕçma, and bring Zaŏthra to the good water.

62. Then are these dwellings pure, and to be visited at will by the water, trees, and Amĕsha-çpĕntas, O holy Zarathustra.

63. When one of the seed (kindred) dies who has another faith, another opinion,[3]

64. How many of the creatures of Çpĕnta-mainyus does he defile directly, how many indirectly?

65. Then answered Ahura-Mazda: (He is) like the lizard whose moisture is dried up, who has been dead more than a year.

66. For (only) living, O holy Zarathustra, the deadly snake, the two-footed, very noxious and unclean (defiles).

67. It defiles the creatures of Çpĕnta-mainyus directly.

68. It defiles them indirectly.

69. Living it smites the water, living it quenches the fire, living it leads the cattle the wrong way, living it inflicts a wound on the pure man which injures his consciousness and vital powers, but not so when it is dead.

70. For living, O holy Zarathustra, is this pernicious two-footed serpent very noxious and unclean.

71. (Living) it takes away the pure man from the world, food, pastures, trees, shrubs, and iron, but not so when it is dead.

NOTES TO FARGARD XII.

[1] V. 3. For the meaning of the difficult words dahmanaṅm and tanu pĕrĕthanaṅm, see Burnouf Yaçna, p. 486 ff.

[2] Vv. 25-27. These verses are very suspicious. It is not stated who is to offer the prayers; and, besides, the answer is given in *months*, not in a certain number of prayers, as in all the other verses.

[3] V. 63. Varĕna, from the Skr. vṛi. "to choose," is "the Belief." Tkaêsho = N. P. کیش. The evident intention of v. 63 ff. is to account every one who has apostatized from the Zarathustrian faith as a creature of Aŭra-mainyus.

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FARGARD XIII.—INTRODUCTION.

THIS Fargard commences with an account of a certain animal (a species of dog according to the writer of the Vendidad), whose usefulness being misapprehended by men, they calumniated the animal and gave it opprobious names. If, as according to the tradition, this creature belonged to the genus urchin, it is easily understood that it would be accounted as one of the bad creation, on account of its prickly quills, which were always held as a sign of Anra-mainyus. Opposed to this animal is another beast, apparently a hamster or some kind of marmot, which belonged to the bad creation. For killing the latter, rewards are promised; but for the slaughter of the former very severe punishments are enjoined (v. 1-20). Nearly the whole remainder of the Fargard (v. 21-159) is occupied with minute regulations for the treatment of dogs, with many encomiums on their usefulness. This part of the Avesta was formerly most severely criticized by Sir W. Jones, as being unworthy of the founder of a religion; but that eminent scholar, in his eagerness to ridicule Anquetil, forgot to take into account the extreme importance and value of dogs to a pastoral people, residing in a mountainous country infested with wolves, as appears to have been the case with the Zarathustrian Arians at the time the Vendidad was composed. In truth, amongst a pastoral people, the domestication of the dog was the first great step towards civilization; and so far from objecting to this Fargard as puerile, we ought rather to regard it as a proof of the extreme antiquity of the Vendidad. It must, however, be confessed that our ignorance of the mode of life among the old Persians, and our imperfect knowledge of the language, render many of the allusions and comparisons extremely obscure. In conclusion, the Fargard contains some remarks respecting the future state of the dog, together with allusions to the "water-dog."

FARGARD XIII.

1. Which is the creature created by Çpĕnta-mainyus among the creatures which Çpĕnta-mainyus has created,

2. Which every morning at the rising of the sun* comes forth as a thousand-slayer of Aṅra-mainyus?[1]

3. Then answered Ahura-Mazda: The dog with the prickly† back and woolly muzzle, Vaṅhâpâra, upon whom evil-speaking men impose the name Duǰaka.

4. This is the creature created by Çpĕnta-mainyus among the creatures which Çpĕnta-mainyus has created,

5. Which every morning at the rising of the sun comes forth‡ as a thousand-slayer of Aṅra-mainyus.

6. Whoso kills him, O holy Zarathustra, the dog with the prickly back and woolly muzzle, the Vaṅhâpâra, upon whom evil-speaking men impose the name Duǰaka;

7. He destroys his soul even to the ninth generation.

8. For him is the bridge Chinvat difficult to reach.

9. Unless he atones for it during his life with Çraŏshas.§[2]

10. Creator! He who kills the dog Vaṅhâpâra with prickly back and woolly muzzle, upon whom evil-speaking men impose the name Duǰaka;

11. What is the punishment for this?

12. Then answered Ahura-Mazda: Let them strike one thousand blows with the horse-goad, one thousand with the Craŏshô-charana.

13. What creature is that created by Aṅra-mainyus, among the creatures which Aṅra-mainyus has created,

14. Which every morning at the rising of the sun comes forth as a thousand-slayer of Çpĕnta-mainyus?

15. Then answered Ahura-Mazda: The Daeva Zairimyaṅura, upon whom evil-speaking men impose the name Zairimyâka, O holy Zarathustra.[3]

16. This is the creature of Aṅra-mainyus among the creatures which Aṅra-mainyus has made,

17. Which every morning at the rising of the sun comes forth as a thousand-slayer of Çpĕnta-mainyus.

18. Whoso slays him, O holy Zarathustra, the Daeva Zairimyaṅura, upon whom evil-speaking men impose the name Zairimyâka,

* The *Guj. Tr.* has hoshan = "the time from midnight to sunrise."
† Hunched-back and small head.—*Guj. Tr.* ‡ Barks.—*Guj. Tr.*
§ It cannot be atoned for . . . . even with Çraŏshas.—*Guj. Tr.*

19. He has confessed what he has done amiss in thoughts, words, and deeds.

20. He has atoned for what he has done amiss in thoughts, words, and deeds.

21. Whoso slays one of those dogs which belong to the cattle or the clan, or one of the blood-hounds which are trained;

22. His soul departs exciting abhorrence and sick from this our (world) to that above the earth.

23. (She is) like a wolf in a great wood, who is able to wound.

24. No other departed soul will keep company with her, for she is horrible and miserable;

25. Nor do the dogs like her, who take care and protect the bridge (Chinvat) because she is horrible and detestable.[4]

26. Whoso wounds a dog which belongs to the cattle;

27. Or cuts off his ears or his feet;

28. If then a thief or a wolf comes to these folds* and carries off property without (any) one being aware of it;

29. Then shall he make good the loss.

30. Let him atone for the wound of the dog with the punishment of the Baŏdô-varsta.

31. Whoso inflicts a wound on a dog which belongs to the village;

32. Who cuts off his ears or his feet;

33. If then a thief or a wolf comes to this village and carries off property without their being aware of it;

34. Then shall he make good the loss.

35. Let him atone for the wound of the dog with the punishment of the Baŏdhô-varsta.

36. Creator! He who inflicts a dangerous wound on a dog belonging to the cattle, which impairs his vital powers;

37. What is the punishment there-for?

38. Then answered Ahura-Mazda: Let them strike eight hundred blows with the horse-goad, eight hundred with the Çraŏshô-charana.

39. Creator! He who inflicts a dangerous wound on a dog belonging to a village, which impairs his vital powers;

40. What is the punishment for it?

41. Then answered Ahura-Mazda: Strike seven hundred strokes with the horse-goad, seven hundred with the Çraŏshô-charana.

42. Creator! He who inflicts a dangerous wound on a blood-hound, which impairs his vital powers;

43. What is the punishment for it?

44. Then answered Ahura-Mazda: Strike six hundred blows with the horse-goad, six hundred with the Çraŏshô-charana.

45. Creator! He who inflicts a dangerous wound on a young dog, which impairs his vital powers;

* Streets.—*Guj. Tr.*

46. What is the punishment for it?

47. Then answered Ahura-Mazda: Let them strike five hundred blows with the horse-goad, five hundred with the Çraŏshô-charana.

48. So also for the Jaĵus, Viĵus, Çukuruna, so many for the Urupis with sharp teeth, so many for the Raŏpis the strong, so many for all the beasts of Çpĕnta-mainyus of the race of dogs, with the exception of the water-dog.[5]

49. Creator! Where is the proper place for a dog which belongs to cattle?

50. Then answered Ahura-Mazda: A Yujyesti from the fold, where he may attack the thief or the wolf.

51. Creator! Where is the proper place for a dog which belongs to a tribe?

52. Then answered Ahura-Mazda: A Hâthra away from the tribe, where he can attack the thief or wolf.

53. Creator! Where is the proper place for a bloodhound?

54. Then answered Ahura-Mazda: (With him) who wishes not (a dog) for service (?) [but] who wishes a protector for his body.

55. Creator! He who gives bad food to a dog belonging to cattle, with what sin does he stain himself?[6]

56. Then answered Ahura-Mazda: As if in the corporeal world he had given bad food to the master of a noble house, thus does he stain himself.

57. Creator! He who gives bad food to a dog belonging to a village, with what sin does he stain himself?

58. Then answered Ahura-Mazda: As if in the corporeal world he had given bad food to the master of a middling house, thus does he stain himself.

59. Creator! He who gives bad food to a bloodhound, with what sin does he stain himself?

60. Then answered Ahura-Mazda: As if he had given bad food to a pure man who comes into the house with such tokens as if he were an Âthrava, so does he stain himself.

61. Creator! He who gives bad food to a young dog, with what sin does he stain himself.

62. Then answered Ahura-Mazda: As if in the corporeal world he were to make a pure youth a sinner [and] give him bad food, so does he stain himself.

63. Creator! He who gives bad food to a dog belonging to cattle,

64. What is the punishment for it?

65. Then answered Ahura-Mazda: Strike his sinful body two hundred strokes with the horse-goad, two hundred with the Çraŏshô-charana.

66. Creator! He who gives a village-dog bad food,

67. What is the punishment for it?

68. Then answered Ahura-Mazda: Strike ninety blows with the horse-goad, ninety with the Çraŏshô-charana.

69. Creator! He who gives a bloodhound bad food,

70. What is the punishment for it?

71. Then answered Ahura-Mazda: Strike seventy blows with the horse-goad, seventy with the Çraŏshô-charana.

72. Creator! He who gives a young dog bad food,

73. What is the punishment for it?

74. Then answered Ahura-Mazda: Strike fifty blows with the horse-goad, fifty with the Çraŏshô-charana.

75. For in the corporeal world old age most swiftly approaches these of the creatures of Çpĕnta-mainyus, the dogs, O holy Zarathustra,

76. Who find themselves along with those who eat, without receiving [anything] to eat.

77. Before the dogs who watch that nothing comes;

78. Before them shall they place milk and fat along with meat,

79. As the proper nourishment for a dog.

80. Creator! If in this Mazdayaçnian abode a dog gives no bark* and is not right in his understanding,

81. How shall the Mazdayaçnians act?

82. Then answered Ahura-Mazda: They shall bring a piece of hewn wood to his head.†

83. They shall fasten his mouth‡ therewith; of the size of a bone of hard (wood), twice as large of soft.

84. They shall bind him fast thereto.

85. They shall chain him up. [*Lit.* They shall chain him-self.]

86. If not, and this dog who gives no bark and is not in his right senses, wounds a beast or a man,

87. Then they shall atone for the wound of the wounded with the punishment of the Baŏdhô-varsta.

88. If he bites the first beast, (or) wounds the first man, then they shall cut off his right ear.

89. If he bites the second beast, wounds the second man, then they shall cut off his left ear.

90. If he bites a third beast, wounds a third man, they shall cut him in the right foot.[7]

91. If he bites a fourth beast, wounds the fourth man, they shall cut his left foot.

92. If he bites a fifth beast, wounds a fifth man, they shall cut off his tail.

93. They shall bind him fast (to [a piece of] wood).

94. They shall chain him up.

95. If not, if the dog who gives no bark and is not in his right senses, wounds a beast or a man;

* Becomes mad.—*Guj. Tr.* † Neck.—*Guj. Tr.* ‡ Neck.—*Guj. Tr.*

96. They shall atone for the wound of the wounded with the punishment of the Baŏdho-varsta.[8]

97. Creator! If a dog in a Mazdayaçnian dwelling is not in his right senses and right understanding,

98. How shall the Mazdayaçnians behave themselves?

99. Then answered Ahura-Mazda: They shall seek remedies for him just as for any pure man.

100. Creator! If he will not take it willingly,

101. How shall the Mazdayaçnians act?

102. Then answered Ahura-Mazda: They shall put a piece of hewn wood on his head,* they shall muzzle his mouth with it; the size of a bone of hard wood, double the size of soft; they shall bind him fast thereto, they shall chain him up; otherwise if this dog who is not in his right senses falls into a cistern, a well, a pitfall, a stream, or running water,

103. And receives injury thereby;

104. If he injures† himself thereby;

105. Then are they (the Mazdayaçnians) sinners and Peshotanus thereby.

106. The dog have I made, O Zarathustra, with his own clothing and his own shoes;‡

107. With keen scent and sharp teeth.

108. Faithful to men, as a protection to the folds.

109. For I have made the dog, I who am Ahura-Mazda.

110. With biting body for the enemy.

111. When he is sound, when he is by the fold;

112. When, O holy Zarathustra, he is in good voice;

113. A thief or a wolf does not come to his tribe and carry away (property) from the village unobserved.[9]

114. The deadly wolf, the wolf who assaults, the growing, flattering wolf.[10]

115. Creator! Which of these two kinds of wolves is the most pernicious, those which a dog breeds§ with a wolf, or those which a wolf breeds with a bitch?

116. Then answered Ahura-Mazda: Of these two kinds of wolves, those are the more pernicious, O pure Zarathustra, which a dog breeds with a wolf, [and] next those which a wolf breeds with a bitch.‖

117. The dogs which belong to cattle or a village, the blood-hounds and the trained (dogs) make their appearance.

118. When (the wolves come) to destroy the folds.

119. Those who are (descended from a dog),

* Neck.—*Guj. Tr.* † Kills.—*Guj. Tr.* ‡ Hair.—*Guj. Tr.*

§ A dog which fights with a wolf, etc.—*Guj. Tr.*

‖ In the *Guj. Tr.* there is nothing about cross-breeding. The question is which is more powerful when they fight; and the answer is the dog prevails over the wolf.

120. Are more deadly, worse, more pernicious to the folds than other dogs.
121. Wolves come forth to destroy the folds.
122. Those who are (descended from a wolf),
123. Are more deadly, worse, and more destructive to the folds than other wolves.
124. A dog has eight characters.
125. One like an Âthrava, one like a warrior, one like a husbandman, one like a villager,* one like a thief, one like a wild beast,† one like a courtesan, one like a child.
126. He eats what is offered him like an Âthrava.
127. He is contented like an Âthrava.
128. He is patient like an Âthrava.
129. He needs only a little bread like an Âthrava.
130. These are his qualities like those of an Âthrava.
131. He goes forward like a warrior.
132. He kills‡ the well-created cow like a warrior.
133. He is before and behind the dwelling like a warrior.
134. These are his qualities like those of a warrior.
135. From his watchfulness he does not take sleep enough, like a husbandman.
136. He is before and behind the dwelling§ like a husbandman.
137. He is behind and before the dwelling like a husbandman.
138. These are his qualities like those of a husbandman.[11]
139. He is friendly like a villager.‖
140. Wounding when near like a villager.
141. House and food are the chiefest to him as to a villager.
142. These are his qualities like those of a villager.
143. He loves darkness like a thief.
144. He runs about in the night¶ like a thief.
145. He eats undressed** (food) like a thief.
146. He is given to rapine like a thief.
147. These are his qualities like those of a thief.
148. He loves darkness like a beast of prey.††
149. He runs about in the night like a beast of prey.
150. He eats raw‡‡ (meat) like a beast of prey.
151. He is given to rapine like a beast of prey.
152. These are his qualities like those of a beast of prey.
153. He is friendly like a courtesan.
154. Wounding from close by like a courtesan.
155. To be found on the way like a courtesan.
156. House and treasure are chiefest to him as to a courtesan.

* Songstress.—*Guj. Tr.* † Highwayman.—*Guj. Tr.* ‡ Protects.—*Guj. Tr.*
§ He is hard working, etc.—*Guj. Tr.* ‖ Songstress.—*Guj. Tr.*
¶ He hides things.—*Guj. Tr.* ** He eats with effrontery.—*Guj. Tr.*
†† Highwayman.—*Guj. Tr.* ‡‡ With effrontery.—*Guj. Tr.*

157. These are his qualities like those of a courtesan.
158. He loves sleep like a child.
159. He is fawning like a child.
160. He has a long tongue (*i.e.* he cries often) like a child.
161. He runs forwards like a child.
162. These are his qualities like those of a child.
163. If two (dogs) come to this my dwelling, they shall not drive them away.
164. Namely, the dog which belongs to the cattle and to the village.
165. For the dwellings would not stand fast on the earth, created by Ahura-Mazda, if there were not dogs which pertain to the cattle and the village.
166. Creator! When a dog dies who begets no more young ones, and has no more seed, where does his spirit go?
167. Then answered Ahura-Mazda; To the dwelling in the water goes he, O holy Zarathustra; there come together to him two water dogs,
168. (Which) consist of a thousand male and a thousand female dogs, a pair, one male and one female.
169. He who kills a water dog, he occasions heat which is injurious to the fodder.
170. Before,* O holy Zarathustra, these regions and places produced food and fatness, healthfulness and remedies, good health, spreading abroad and increase, besides the increase of corn and fodder.[12]
171. Creator! How will food and fatness, healthfulness and remedies, good health, spreading abroad and increase, prosperity in corn and fodder, come back again to these regions and places?
172. Then answered Ahura-Mazda: O holy Zarathustra, food and fatness, healthfulness and remedies, good health, spreading abroad and increase, flourishing of corn and fodder, will not come back again to these regions and places.
173. Before that (man) who has slain the water-dog is slain in return, or until he brings offerings for the pious soul of the same three days and three nights long,
174. At the burning fire, with the Bĕrĕçma bound together, with uplifted Haŏma (then there come back again to these regions and places food and fatness, healthfulness and remedies, good health, spreading abroad and increase, prosperity of corn and herbage).

* Forthwith . . . . . depart from, etc.—*Guj. Tr.*

NOTES TO FARGARD XIII.

[1] V. 2. "Hûvakshat" is compounded of Hû = "the sun," and vakhsh = "to increase," "wax."

[2] V. 9. That is, by blows with the Çraŏshô-charana.

[3] V. 15. This animal appears to me a species of field-mouse, or rather perhaps, since so small a creature would scarcely be named in opposition to a dog, a hamster or some similar animal. Zairimyañura, compounded of Zairimi + añura, signifies literally "eating in the depth," or "in darkness." *

[4] V. 25. There is also mention in the Vîrâf-nâmeh of a fabulous hound at the bridge Chinvat. Verses 24-25 have been re-translated by Professor Spiegel.

[5] V. 48. For the first three names, see Farg. V., v. 108. It seems possible that the whole of verse 48 is an interpolation.

[6] V. 55. Tarô-pithwa may be either "bad food," or "insufficient food."

[7] V. 90. Apparently that he might be lame and easily avoided. I can scarcely think that the foot was to be cut off.

[8] V. 96. Verses 88–96 appear to be a later interpolation.

[9] V. 113. This verse seems misplaced.

[10] Vv. 114–121. I have translated these verses as literally as possible, and added in parentheses the Huzvâresh glosses. It is, however, doubtful whether the explanation of these obscure verses is the correct one.

[11] Vv. 138–141. I can scarcely hope to have seized the right sense of these verses. The difficulty of the words, the brevity of the expressions, and our ignorance of the mode of life amongst the old Persians, render it almost impossible to give an exact interpretation.

[12] V. 170 ff. This passage is identical with Farg. IX. 190 ff., and seems to have been interpolated from that place.

* Perhaps, "a mole" (?).

FARGARD XIV.—INTRODUCTION.

THE whole of this Fargard is taken up with the various punishments and atonements enjoined for killing the "water-dog," an animal which, to judge from the excessive penalties imposed, appears to have been held in great veneration.

FARGARD XIV.

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure!

2. He who strikes the Udra, who lives in the water, who consists of a thousand female and a thousand male dogs, [and] inflicts on him a deadly wound which injures his vital powers:[1]

3. What is the punishment for this?

4. Then answered Ahura-Mazda: Let them strike ten thousand blows with the horse-goad, ten thousand with the Çraŏshô-charana.

5. Let them give ten thousand loads of hard wood, well-hewn and well-dried, for the fire of Ahura-Mazda, as an atonement for his soul.

6. Let them give ten thousand loads of soft wood, Urvâçni, Vôhu-gaôna, Vôhu-kĕrĕti, Hadhâ-naêpata, or any other of the odoriferous woods for the fire of Ahura-Mazda, as an atonement for his soul.

7. Let them bind together ten thousand bundles for the Bĕrĕçma.

8. Ten thousand Zaŏthras with Haŏma and meat, pure and proved, purified with Dahmas, proved with Dahmas, purified with the wood which I call Hadhânaêpata, let him give in purity and goodness as an atonement for his soul for the good waters.

9. Let him kill ten thousand snakes which creep upon the belly.[2]

10. Let him kill ten thousand serpents which have the bodies of dogs.

11. Let him kill ten thousand scorpions.*[3]

12. Let him kill ten thousand lizards† which breathe (*i.e.* which can live on the land).[4]

13. Let him kill ten thousand lizards which can only live in the water.

14. Let him kill ten thousand ants which carry away the corn.

15. Let him kill ten thousand ants of the evil ones which sting and dig holes.‡

16. Let him kill ten thousand mice§ which keep themselves in the mud.[5]

17. Let him kill ten thousand evil gnats.

* Perhaps "crabs."—*Spiegel.* The *Guj. Tr.* also has "crabs."
† Frogs.—*Guj. Tr.* ‡ Fly.—*Guj. Tr.* § Chameleons.—*Guj. Tr.*

18. Let him fill up ten thousand holes in this earth which are full of uncleanness.

19. Let him give twice seven (instruments) which have relation to the fire, to the pure man, as an atonement for his soul, in purity and goodness.

20. Which go to the fire and kindle the same.

21. Which purify (the fire) and spread abroad warmth.

22. Which extinguish the fire or fan it.

23. Asunder at the nether end, but united at the other (*i.e.* tongs).

24. Let him give to the pure man in purity and goodness, as an atonement for his soul, an axe which cuts swiftly and chops up swiftly, [and] a hammer.*

25. Wherewith these Mazdayaçnians may provide themselves with wood for the fire of Ahura-Mazda.

26. Let him give to the pure men, in purity and goodness, as an atonement for his soul, all the utensils for a priest;

27. Which are the utensils of a priest.

28. The fork,† the plate, the Paiti-dâna;

29. (The weapons) wherewith they slay the Khrafçtras (which happens) through the Çraŏshô-charana;

30. The saucer which purifies uncleanness;

31. The mortar which is made according to rule, the cup for the Haŏma, the Bĕrĕçma.

32. All the implements which belong to a warrior let him give to the pure men, in purity and goodness, as an atonement for his soul:

33. Which are the implements of a warrior.

34. First a lance, second a knife,‡ third a club;

35. Fourth a bow-string;

36. Fifth a bow with a prong (?) and thirty iron points (arrows).

37. Sixth a hand-sling and thirty slinging-stones;

38. Seventh a coat of mail, eighth a neck-piece;

39. Ninth the Paita-dâna, tenth the helmet;

40. Eleventh the girdle, twelfth the greaves.§

41. All the implements for a husbandman let him give to the pure men, in purity and goodness, as an atonement for his soul:

42. Which are the implements of a husbandman.

43. An implement for sowing the corn;

44. A team which is yoked together;

45. Whips to drive the cattle with;

46. Stones for grinding;

47. A handmill whose upper stone grinds;‖

48. Reins which hold in and are strong;¶

* Saw.—*Guj. Tr.* † Knife.—*Guj. Tr.* ‡ Sword.—*Guj. Tr.*
§ Short drawers.—*Guj. Tr.* ‖ V. 46-47 are not in the *Guj. Tr.*
¶ Spade and pickaxe.—*Guj. Tr.*

49. Sometimes silver, sometimes golden.[7]

50. Creator! How dear when it is of silver?

51. Then answered Ahura-Mazda: As much as the price of a male horse.

52. Creator! How dear when it is of gold?

53. Then answered Ahura-Mazda: As the price of a male camel.

54. Let him give to the pure men, in purity and goodness, as an atonement for his soul, a stream with running water.

55. Creator! How large when it is a stream?

56. Then answered Ahura-Mazda: Of the size of a foot, of the breadth of a foot.

57. A field which one can cultivate let him give to the pure men, in purity and goodness, as an atonement for his soul.

58. Creator! How, when it is a field?

59. Then answered Ahura-Mazda: Where water comes to light when they dig it up twice.

60. A dwelling (with) a cow-stable which contains nine sorts of grass* let him give to the pure men, in purity and goodness, as an atonement for his soul.

61. Creator! How, when it is a dwelling?

62. Then answered Ahura-Mazda: Twelve Vîtara above, nine in the middle, six below.[8]

63. He should cover the house with a fine matting and give it to the pure men, in purity and goodness, as an atonement for his soul.

64. A virgin, who is sound, and has yet known no man, let him give to the pure men, in purity and goodness, as an atonement for his soul.

65. Creator! Of what condition must this virgin be?

66. Then answered Ahura-Mazda: Let them betroth a sister, or a daughter, who has a good name and is provided with ear-jewels, to a pure man after her fifteenth year.[9]

67. Let him give fourteen head of small animals to the pure man, in purity and goodness, as an atonement for his soul.

68. Let him breed up fourteen dogs.

69. Let him make fourteen bridges and running water.

70. Let him make eighteen bones† which are not proper and yield no good nourishment into relishing food.‡

71. Let him clean eighteen female§ dogs from vermin, the unclean hideous, from all the evils which happen to the dogs.[10]

72. Let him satisfy eighteen pure men with flesh‖ or (other) food, with Hurâ or wine.[11]

* Stalls.—*Guj. Tr.* † Barren places.—*Guj. Tr.* ‡ Cultivation.—*Guj. Tr.*
§ "Female" is not in the *Guj. Tr.* ‖ Milk.—*Guj. Tr.*

73. That is his punishment, this is his atonement;
74. Which the pure (man) must atone; if he does not atone,
75. Then will he come to the abode of the Drujas (Duzakh).

NOTES TO FARGARD XIV.

[1] V. 2. *Cf.* Sad-der Porta lxii.: "*Do not kill the water-dog; if by chance thou seest him going anywhere, take him and carry him to the water; for it is said in the Vendidad that to kill a beaver is a horrible sin; and whoever has killed one will be bound to kill eighteen thousand other noxious animals by way of atonement,*" etc.

[2] V. 9. With this and the following verses compare Sad-der Porta xlvii.: "*Use diligent endeavours in killing leeches, and especially kill these five things that thou mayest meet abundant reward. Of these the first is frogs, the second serpents and scorpions, the third flies, the fourth ants, and the fifth mice, who are wandering thieves,*" etc.

[3] V. 11. Kaçyapa. Anquet. "tortoise." *Cf.* كشف. "Scorpion" would, however, suit better.

[4] V. 12. The words in parentheses are a gloss of the Huzvâresh translation.

[5] V. 16. I have no better authority for translating "pazdu" by "mouse" than the above quoted passage from the Sad-der.

[6] V. 40. The weapons, etc., of a warrior here mentioned are not all very clear in their etymology.

[7] V. 49. The implements of the husbandman are still more difficult to explain than those of the warrior.

[8] V. 62. Vîtara must be a measure of length.

[9] V. 66. Nâméni = "having a name," *i.e.* a good or fortunate name.

[10] V. 71. This verse has been re-translated by Professor Spiegel.

[11] V. 72. Hurâ is the Sanskrit Surâ.

FARGARD XV.—INTRODUCTION.

THE contents of this Fargard are—1. An enumeration of five sins whereby a man becomes *Peshô-tanus* (v. 1-29). 2. Observations respecting the guilt of seduction, together with the treatment of the girl who has been seduced, the support of illegitimate children, and strict injunctions against attempts to procure abortion (v. 30-58). 3. In close connection with the preceding subject follow minute regulations as to whose duty it is to support a bitch who has had puppies (v. 59-126). 4. Some further observations respecting the breeding of dogs (v. 127-137).

FARGARD XV.

1. How many are the sins of commission which the corporeal world commits;
2. By which, when they are committed and not confessed or atoned for,
3. One becomes afterwards a sinner and Peshô-tanus?
4. Then answered Ahura-Mazda: Five, O pure Zarathustra.
5. The first of these sins which men commit is:
6. When any one calumniates a pure man to a man of another belief and opinions;*
7. He sins knowingly by his own understanding;
8. He becomes thereby a sinner and is Peshô-tanus.
9. The second of these sins which men commit is:
10. If any one gives uneatable bones, or hot food, to a dog which belongs to the cattle or the village;
11. If these bones stick in his teeth or in his throat;[1]
12. If these hot victuals burn his mouth or his tongue;
13. If he (the dog) injures himself thereby;
14. If he is thereby injured;†
15. Then he (the man) becomes thereby a sinner and Peshô-tanus.
16. The third of these sins which men commit is:
17. Whoso strikes a pregnant bitch, frightens her, drives her into fear, or claps his hands behind [her];[2]
18. If then this bitch falls into a hole, well, trap, river, or running water;
19. If she thereby wounds herself;
20. If she becomes wounded;‡
21. Thus he (the man) becomes thereby a sinner and Peshô-tanus.
22. The fourth of the sins which men commit is:
23. If any one lies with a woman who is affected with marks, spots, and blood;
24. Thereby he becomes a sinner and Peshô-tanus.
25. The fifth of these sins which men commit is:
26. If any one lies with a pregnant woman, or§ a woman who has milk, or a woman who has as yet no milk, but who has conceived;‖

* Perverts a pure man to another belief.—*Guj. Tr.* † And killed.—*Guj. Tr.*
‡ And killed.—*Guj. Tr.* § The word "or" is not in the *Guj. Tr.*
‖ But whose breasts are hardened.—*Guj. Tr.*

27. If she thereby receives injury;
28. If she is thereby injured;
29. So he becomes thereby a sinner and Peshô-tanus.
30. He who goes with a maiden,
31. Who is still with her parents or no longer with her parents;[3]
32. Who is betrothed or not betrothed, and makes the same pregnant;
33. Then this maiden must not for shame* of men overstep the mark over trees and water.†
34. If this maiden for shame of men oversteps the mark over trees and water;
35. Then she commits a sin.
36. He who goes with a maiden (who is still with her parents or who is no longer with her parents, who is betrothed or not betrothed, and makes the same pregnant);[4]
37. Then this maiden must not from shame of men inflict an injury herself upon the fruit of her body.
38. If this maiden from shame of men inflicts an injury on the fruit of her body,
39. Then she commits a sin for the parents, she wounds for the parents,‡ for the parents shall they atone for the wound of the wounded with the punishment of the Baŏdhô-varsta.
40. He who goes with a maiden,
41. (Who is still with her parents or no longer with her parents, who is betrothed or not betrothed, and makes her pregnant); If the maiden says: "The child is begotten by this man."
42. If then this man says: "Seek to make thyself friends with an old woman and ask her."
43. If then this maiden makes friends with an old woman and asks her;
44. And this old woman brings Baŋa or Shaêta,
45. Or Ghnâna or Fraçpâta, or any one of the trees which make loose (the embryo);
46. (Saying): "Seek to kill this child."
47. If then this maiden seeks to kill the child,
48. Then the maiden, the man, and the old woman are alike guilty.[5]
49. He who goes with a maiden;
50. (Who is still with her parents or no longer with her parents, or who is betrothed or not betrothed, and makes her pregnant), he must protect her so long until the child is born.

* For fear of shame . . . produce the mark (*i.e.* menstruation) with trees and water (*i.e.* medicinal herbs).—*Guj. Tr.*

† That is, she must not walk about but remain in the separate place appointed for women when unclean.—*Spiegel.*

‡ Or if the parents inflict the wound they shall, etc.—*Guj. Tr.*

51. If he does not provide maintenance;
52. If then the child suffers harm because it has no proper nourishment;
53. Then must he atone for the wound of the injured with the punishment of the Baŏdhô-varsta.
54. Creator! If (the maiden) lies in;
55. From which of the Mazdayaçnians shall she receive her maintenance?
56. Then answered Ahura-Mazda: He who goes with a maiden,
57. (Who is with her parents, or no longer with her parents, who is betrothed or not betrothed, and makes the same pregnant), he must be her protector until the child is born.
58. If he does not provide maintenance,
59. Then there is set down to him every birth of the two-footed and the four-footed.
60. Of the two-footed, namely, of the maiden; of the four-footed, namely, of the bitches.[6]
61. Creator! If this bitch lies in,
62. From which of the Mazdayaçnians shall she receive her food?
63. Then answered Ahura-Mazda: Whoso has erected the nearest dwelling; there she receives her food.
64. So long must he keep her until the young dogs come out.*
65. If he brings no food;
66. If these dogs from want of suitable food suffer harm;
67. Then shall he atone for the hurt of the injured with the punishment of the Baŏdhô-varsta.
68. Creator! If this bitch is brought to bed in the camel-stalls;[7]
69. From which of the Mazdayaçnians shall she receive her food?
70. Then answered Ahura-Mazda: (From him) who has built this camel-stall.
71. He shall maintain her so long;
72. He shall act the protector until that the puppies do come out (can walk along).
73. If he brings no food;
74. If these dogs suffer harm from want of proper nourishment;
75. Then he shall atone for the hurt of the injured with the punishment of the Baŏdhô-varsta.
76. Creator! If this bitch is delivered in a horse-stall;
77. From which of the Mazdayaçnians shall she receive her food?
78. Then answered Ahura-Mazda: He who has built this horse stall:
79. He shall keep her so long;

* That is, "can walk about."—*Spiegel.*

80. He shall protect her so long until the puppies come out.
81. If he does not feed them;
82. If these dogs suffer harm from want of proper food;
83. Then he shall atone for the hurt of the injured with the punishment of the Baŏdhô-varsta.
84. Creator! If this bitch lies in, in a cow-stall;
85. From which of the Mazdayaçnians shall she receive her food?
86. Then answered Ahura-Mazda: He who has built this cow-stall.
87. He shall feed her so long;
88. He shall take care of her so long until these puppies come out.
89. If he does not feed her;
90. If these dogs suffer harm for want of suitable food;
91. Then he shall atone for the hurt of the injured with the punishment of the Baŏdhô-varsta.
92. Creator! If this bitch lies in, in a cattle-pen;*
93. From which of the Mazdayaçnians shall she receive her food?
94. Then answered Ahura-Mazda: He who has built this cattle-pen;
95. He shall feed her so long;
96. He shall take care of her so long until the puppies come out.
97. If he does not feed them;
98. If these puppies suffer harm from want of proper food;
99. Then they shall atone for the harm of the injured with the punishment of the Baŏdhô-varsta.
100. Creator! If this bitch is delivered in the stack;†
101. From which of the Mazdayaçnians shall she receive food?
102. Then answered Ahura-Mazda: He who built the stack;
103. He shall keep her;
104. He shall take care of her so long until the puppies come out.
105. If he gives them no food;
106. If these puppies suffer harm for want of proper food;
107. Then shall they atone for the harm of the injured with the punishment of the Baŏdhô-varsta.
108. Creator! If this bitch comes to light‡ in a cellar;
109. From which of the Mazdayaçnians shall she receive food?
110. Then answered Ahura-Mazda: He who has dug this cellar.
111. He shall keep her;
112. He shall take care of her so long until the puppies come out. If he gives them no food, and these puppies suffer harm for want of proper food, then they shall atone for the hurt of the injured with the punishment of the Baŏdhô-varsta.

* Sheep-fold.—*Guj. Tr.* † Not in the *Guj. Tr.* ‡ See note to v. 68.

113. Creator! If this bitch is delivered in the hay;
114. From which of the Mazdayaçnians shall she receive food?
115. Then answered Ahura-Mazda: He who has made this meadow;
116. He shall feed her so long;
117. Let them carry them to his house on a mat of plants or any other bed;
118. He shall take care (of them) so long until the puppies come out.
119. If he gives them no food;
120. If these dogs suffer harm for want of proper food;
121. Then they shall atone for the harm of the injured with the punishment of the Baŏdhô-varsta.
122. Creator! When have these dogs their own utensils and their own bread?*
123. Then answered Ahura-Mazda: When these dogs can run round about twice seven dwellings;
124. Then they go forwards at will, in winter as in summer.
125. Six months let them protect the dogs, seven years long the children.
126. For the fire, the son of Ahura-Mazda;† even so for the woman.
127. Creator! When the Mazdayaçnians would couple a bitch at heat (with a dog);‡
128. How shall these Mazdayaçnians act?
129. Then answered Ahura-Mazda: They shall dig a hole in the earth in the middle of the cattle-pen;
130. Half a foot deep in hard earth, half a man deep in soft;
131. They shall first remove afar the children and the fire the son of Ahura-Mazda.§[8]
132. So long shall they protect her until another dog comes up.
133. Let them keep at a distance the one and the other from the others, lest they might wound themselves.[9]
134. If a bitch who is pregnant bears three‖ young ones, suckles young ones, gone or not gone, and she whelps young ones as dogs whelp young;
135. Creator! Whoso slays a bitch who is pregnant, bears three‖ young ones, suckles young ones, who can walk or not walk, and she whelps young ones as dogs whelp young;
136. What is the punishment there-for?
137. Then answered Ahura-Mazda: Seven hundred blows let them strike with the horse-goad, seven hundred with the Craŏshô-charana.

* When are these dogs able to seek their food.—*Guj. Tr.*
† Protects, etc.—*Guj. Tr.* ‡ Would let her lie in.—*Guj. Tr.*
§ To protect her as the fire protects children, etc.—*Guj. Tr.*
‖ The word "three" is not in the *Guj. Tr.*

NOTES TO FARGARD XV.

[1] V. 11. Garĕmô = "the throat." *Cf.* Skr. gṛi and N. P. جلو.

[2] V. 17. Aputhra (literally, "childless"), signifies "pregnant." The Huzvâresh has אפום, which compounded with tanu = "the body," makes אפומתנך, whence the N. P. ابستن.

[3] V. 31. Ratu here no doubt signifies "the parents," though it may also mean guardians.

[4] V. 36. The Huz. Tr. omits the words in parentheses (although it translates them above), which explains why they are omitted in the Gujerati Translation, without having recourse to unjust imputations, as Wilson has done in "*The Parsi Religion*," etc.

[5] Vv. 41-48. This passage was totally misapprehended by Anquetil, and afterwards by Wilson, who made it the groundwork of a serious charge against the morality of the Vendidad, as if the passage in question *enjoined* infanticide, whereas, on the contrary, it expressly *prohibits* it, declaring all the parties implicated equally guilty. With regard to the herbs mentioned, Baña is the *cannabis sativa*, Skr. bhaṁgâ. The other words are derived from roots which signify "to destroy," but the plants are not known.

[6] V. 60. This verse is probably a gloss.

[7] V. 68. *Frajaçann* means, I believe, literally "to appear," (or "come to light"), "to show one's-self," and perhaps also "to be found." In this and the following verses the sense is evidently that given in our text, although "nijaç" is more frequently used in this signification.

[8] V. 131. The Huz. Tr., "They shall fasten him away from the children (gloss, 'that he may not bite them'), from the fire, etc. (gloss, 'that it may not hurt him')."

[9] V. 133. This verse has been re-translated by Professor Spiegel.

FARGARD XVI.—INTRODUCTION.

THE whole of this Fargard consists of rules for the treatment and behaviour of Persian women during the periods of menstruation, and after child-birth, together with injunctions against connection with a woman at such times.

FARGARD XVI.

1. Creator! When in these Mazdayaçnian dwellings a woman is affected with signs, marks, and blood;[1]
2. How shall the Mazdayaçnians act?
3. Then answered Ahura-Mazda: These Mazdayaçnians must choose a way,[2]
4. Remote from the trees which grow up for fire wood.
5. Let this place be strewed with dry dust;
6. Let them make it somewhat higher than the other dwellings;
7. The half, a third, a fourth, a fifth.
8. Unless this takes place the woman might look into the fire.[3]
9. Creator! How far from the fire, how far from the water, how far from the Bĕrĕçma which is bound together, how far from the pure men?
10. Then answered Ahura-Mazda: Fifteen steps from the fire, fifteen steps from the water, fifteen steps from the Bĕrĕçma which is bound together, three steps from the pure men.
11. Creator! How far may he approach, who brings food to a woman who is affected with tokens, marks, and blood?
12. Then answered Ahura-Mazda: Even to three steps may he approach who brings food to a woman who is affected with marks, signs, and blood.
13. Wherewith shall he bring her food, wherewith shall he bring her fruit?
14. On iron, lead, or the meanest metal.
15. How much* food, how much fruit, shall he bring her?
16. Two Danarĕ of that which proceeds from living creatures, one Danarĕ of seed fruits.†
17. Unless this happens the woman might flow out (*i.e.* lose too much blood).‡
18. When a child comes to light;
19. They shall first wash its hands;
20. Then shall the child be washed on the whole body.
21. If a woman sees blood when three nights are passed then shall she sit down in the place of uncleanness until four nights are passed.
22. If she sees blood when four nights are passed she shall sit down in the place of uncleanness until five nights are passed. If she sees blood when five nights are passed she shall sit down

* How many times.—*Guj. Tr.* † This verse is not in the *Guj. Tr.*
‡ If the woman is not satisfied.—*Guj. Tr.*

in the place of uncleanness till six nights are passed. If she sees blood when six nights are passed she shall sit down in the place of uncleanness till seven nights are passed. If she sees blood when seven nights are passed she shall sit down in the place of uncleanness till eight nights are passed. If she sees blood when eight nights are passed she shall sit down in the place of uncleanness till nine nights are passed. If a woman sees blood when nine nights are passed;*

23. Then have the Daevas brought an opposition to her for praise and invocation for the Daevas.

24. Then shall these Mazdayaçnians seek out a way;[4]

25. Remote from the trees which grow up for fire-wood.

26. Then shall these Mazdayaçnians dig three holes in this earth.

27. Two holes shall they wash out with cow's urine, one with water.

28. They shall kill noxious beasts, two hundred ants, which carry away corn in the summer.

29. Any of the noxious beasts which proceed from the Añramainyus shall they kill in the winter.

30. Then shall they atone for the marks of the Mazdayaçnian woman who is affected with marks, signs, and blood.†

31. What is the punishment for this?

32. Then answered Ahura-Mazda: For her sinful body let them strike two hundred blows with the horse-goad, two hundred with the Çraŏshô-charana.

33. Creator! He who with full will pollutes his body with a woman who is affected with marks, signs, and blood;

34. Whilst the marks are manifest on her;

35. What is the punishment for this?

36. Then answered Ahura-Mazda: Let them strike thirty blows with the horse-goad, thirty with the Çraŏshô-charana.

37. If he goes (to her) the second time, sits down there the second time, let them strike fifty blows with the horse-goad, fifty with the Çraŏshô-charana.

38. If he goes for the third time, sits down there for the third time, let them strike seventy blows with the horse-goad, seventy with the Çraŏshô-charana.

39. He who lies with a woman who is affected with marks, signs, and blood;

40. He does no better deed than if he were to burn the unclean body of his own son and bring the unclean flux to the fire.

41. All the wicked are corporeal Drujas who heed not the Faith.[5]

* She shall sit down in the place of uncleanness till then.—*Guj. Tr.*

† If she will not keep according to the law, etc.—*Guj. Tr.*

42. All those heed not the Faith who do not hear it.
43. All those hear it not who are unclean.
44. All those are unclean who are sinners.

NOTES TO FARGARD XVI.

[1] V. 1. "Chithravaiti" is merely transcribed in the Huz. Tr., but in the gloss, it is explained by צרת = زرد, otherwise *chithra* = פיתאך = پيدا (*cf.* Farg. I. 53, XI. 6). Neriosengh translates it by *prakaṭaṁ*. "Dakhstavaiti," from dakhsta, signifies "marks," "signs," or "tokens" (*cf.* Farg. II. 86), but it is especially applied to the tokens of menstruation: the modern "dastân" is derived from it ("rajasvalârudhira."—*Nerios.*) Vohunavaiti, from vôhuna = "blood," is allied to "vanhutâta" (*cf.* Farg. VI. 64); and by dropping the "*v*" we have the N.P. خون.

[2] V. 3. According to the gloss, "The way to the place where the menstruous women are to remain." Vichi = N.P. گزيدن = "to choose."

[3] V. 8. The Sad-der also in reference to women recently delivered says (Porta xlv.): "*Every woman in this world who has been delivered ought to be careful . . . . . She ought to keep three steps away from a holy man . . . . . also she ought not to look at running water, nor look towards the sky, nor the stars, nor the sun, nor moon, nor water, nor fire, nor trees, nor a holy man*," etc. (Porta lxxv.): "*If the eye of a woman who has been delivered shall have lighted upon the fire it will be to her a sin of the weight of fifteen Direm*," etc.

[4] Vv. 24-29. These verses are evidently interpolated as they interrupt the sequence between v. 23 and 30.

[5] V. 41 ff. The conclusion of the Fargard seems to be a later addition. Almost the same words are repeated at the end of Fargard XVII.

FARGARD XVII.—INTRODUCTION.

THIS short Fargard contains only injunctions respecting the paring of nails and cutting of hair, and certain ceremonies connected therewith.

FARGARD XVII.

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure One!

2. Wherewith, as the greatest deadly sin* does a man honour (as it were) the Daevas with words?

3. Then answered Ahura-Mazda: This, O pure Zarathustra.

4. When they dress their hair on the corporeal world, cut the hair, pare the nails;

5. When they shear their locks (?) or their beard†[1]

6. Then come together the Daevas to this polluted spot of the earth.

7. Then come together to this polluted spot of the earth the Khrafçtras,

8. Which men call lice.[2]

9. Which destroy men's corn in the corn, the clothes in the clothes.[3]

10. For this reason, O Zarathustra, trim thou the hair in the corporeal world, cut the hair, pare the nails:[4]

11. Then carry them away ten steps from the pure men.

12. Twenty steps from the fire, thirty steps from the water, fifty steps from the Bĕrĕçma.

13. Then dig a hole, a Disti‡ deep in hard earth, a Vitaçti§ deep in soft.

14. Carry thither (the hair or nails).‖

15. Then speak the following words, the victorious, O Zarathustra,

16. Aṭ aqya (Vend. Sâde, p. 387).

17. With the knife make these circles, three, six, or nine.

18. Speak the Ahuna-vairya, three, six, or nine times.

19. With¶ the nails (of both hands) dig a hole beyond the house;

20. As deep as the top joint of the longest finger.

21. Thither carry them.

22. Then speak these words, the victorious, O Zarathustra.

23. Ashâ vôhû, etc. (V. S. p. 221).

24. With the knife make circles, three, six, or nine.

25. Speak the Ahuna-vairya three, six, or nine times; (afterwards):

* Pestilence.—*Guj. Tr.*
† Not in the *Guj. Tr.*
‡ Finger.—*Guj. Tr.*
§ Span.—*Guj. Tr*
‖ This verse is not in the *Guj. Tr.*
¶ For.—*Guj. Tr.*

26. "To thee, O Bird Ashô-zusta, I show these nails;"[5]
27. "These nails I devote to thee."
28. May these nails, O Bird Ashô-zusta, be thy lances,* swords, bows,† thine arrows the swift flying, thy sling-stones which are to be employed against the Mazanian Daevas.
29. If they do not announce these nails, then they belong afterwards to the Mazanian Daevas; the lances, swords, bows, these swift flying arrows and these sling-stones which should be employed against the Mazanian Daeves.
30. All those are evil and noxious Drujas, who do not heed the Faith.
31. All have not the Faith who do not hear it.
32. All hear it not who are unclean.
33. All are unclean who are sinners.‡

NOTES TO FARGARD XVII.

[1] V. 5. This verse is translated conjecturally.

[2] V. 8. Çpis, *i.e.* N.P. سپس = "a louse."

[3] V. 9. The meaning is that if they are in the corn they spoil the corn, if in the clothes they spoil the clothes.

[4] V. 10 ff. *Cf.* Sad-der Porta xiv.: "*It is enjoined to all that in cutting their nails they are to place (the parings) before themselves on paper. When they have placed them before themselves, let them recite the Vâgj, and recite the Yathâ ahâ vairyô for their health. It is necessary to recite a Patiti openly against the birds . . . . Carry out the nails from the inner part of the three lines, and thou shouldest carry them to some plain; carry, I say, thy nails towards death, that thou mayest drive away from thee misery and grief and sorrow. . . . . If thou dost not recite the Patiti for the nails, the birds will devour them in the passage; if thou dost not recite it, the demons and sorcerers will carry them away and exercise sorcery with those nails; therefore do not leave the nails, lest thou make a feast for sorcerers and demons.*

[5] V. 26. *Ashô-zusta* is perhaps an appellative = "loving-purity."

* Scimitars.—*Guj. Tr.* † Shields.—*Guj. Tr.* ‡ See note 5, p. 123.

FARGARD XVIII.—INTRODUCTION.

THE following Fargard does not seem to have belonged originally to the Vendidad; at least it differs in many respects from the usual tenor of that work. In the first place, Ahura-Mazda is introduced as speaking from the commencement without any question having been put to him, and in another place he orders Zarathustra to put questions and promises the answers. Farther, in a large part of the Fargard the speaker is not Ahura-Mazda but Çraŏsha who is represented as conversing with a Drukhs. The contents of the Fargard are—1. A mention by Ahura-Mazda of various men who follow the precepts of the Mazdayaçnian faith in part, but omit the most important (v. 1-13). 2. In contrast to the preceding is a brief description of a true Athrava (v. 14-17). 3. Ahura-Mazda commands Zarathustra to ask him questions (v. 18-20), whereupon follow various interrogations and answers respecting certain sins and a kind of bird called Parôdars (v. 21-69). 4. A conversation between Çraôsha and the Drukhs respecting the various kinds of sins which occasion pregnancy to the Drukhs, or, in other words, cause an increase of pollution (v. 70-121). 5. Ahura-Mazda is again introduced as ordering Zarathustra to ask questions. These questions relate to two kinds of sins, one new, namely, the promoting marriage between the godly and the wicked, etc.; the other, the same already mentioned, of lying with a woman during the period of uncleanness (v. 122-152).

FARGARD XVIII.

1. For many men,—thus spake Ahura-Mazda—O pure Zarathustra,

2. Wear a Paiti-dâna (Penom) without being girded according to the law.[1]

3. Falsely do they call themselves Athravas.

4. Do not call such á man an Athrava, so spake Ahura-Mazda, O pure Zarathustra.

5. They carry a stick* for slaying the vermin without being girded according to the law.

6. Falsely does such a one call himself an Athrava; do not call such a one an Athrava, thus spake Ahura-Mazda, O pure Zarathustra.

7. They carry a tree (the Bĕrĕçma) without being girded according to the law.

8. Falsely does such a one call himself an Athrava; do not call such a one an Athrava, thus spake Ahura-Mazda, O pure Zarathustra.

9. They carry a dagger† to kill serpents with without being girded according to the law.

10. Falsely does such a one call himself an Athrava; do not call such a one an Athrava, thus spake Ahura-Mazda, O pure Zarathustra.

11. He who lies the whole night without praising or without hearing;

12. Without reciting, without working, without learning, without teaching, desiring to win the soul;[2]

13. He calls himself falsely an Athrava; do not call such a man an Athrava—thus spake Ahura-Mazda—O pure Zarathustra.

14. Call him an Athrava—thus spake Ahura-Mazda—O pure Zarathustra;[3]

15. Who the whole night through asks the pure understanding;

16. (The understanding) which purifies from sins, which makes (the heart) large, and affords rewards at the bridge Chinavat;

17. Which makes us to reach the place, the purity, and the goodness of Paradise.

18. Ask me, O Pure!

19. Me, the Creator, the Holiest, Wisest, who willingly gives an answer when he is asked.

* An instrument.—*Guj. Tr.*

† An instrument.—*Guj. Tr.*

20. So will it be well with thee, so wilt thou attain to purity if thou askest me.

21. Zarathustra asked: Who is the perishable, (the) mortal?

22. Then answered Ahura-Mazda: He who teaches a sinful law, O holy Zarathustra;

23. He who during the three night-seasons* does not put on the girdle;

24. He who does not recite the Gâthâs, does not praise the good waters;

25.† He who brings me‡ a man who is fallen into such difficulty out into comfort (*i.e.* gives him joy);

26. He does no better work than if he were to cut off his head at the broad of his back.

27. For a blessing is to a hurtful, wicked, impure (man) a weapon for smiting;§

28.‖ Of two a tongue, of three none, four cry of themselves . . .[4]

29. He who gives of the prepared Haŏma to a noxious, wicked, and unclean (man);

30. Or of the consecrated Myazda;

31. He does no better work than if he were to kill a thousand horses, smite the men in a Mazdayaçnian village, (and) lead the cows the wrong way.

32. Ask me, O Pure! me the Creator, the Holiest, Wisest, who willingly gives an answer when he is asked; so will it be well with thee, so wilt thou attain purity if thou askest me.

33. Zarathustra asked: Who is the Çraŏshâvarĕza of Çraŏsha, the holy, strong, whose body is the Mańthra, the steadfast?

34. Then answered Ahura-Mazda; The Bird who bears the name of Parôdars, O holy Zarathustra.

35. Upon whom evil-speaking men impose the [nick]-name Kahrkatâç.¶

36. This bird lifts up his voice at every godly morning dawn:

37. "Stand up, ye men, praise the best purity, destroy the Daêva."

38. There runs up to you the Daêva Bushyançta with long hands.**[5]

39. This sends to sleep again the whole corporeal world when it is awakened.

40. Long sleep, O man, becomes thee not.[6]

* Three years.—*Guj. Tr.*

† Vv. 25–26. He brings my man into such difficulty, as that he, etc.—*Guj. Tr.*

‡ That is, "for me," or "on my account"—as in old English.

§ Not clear.—*Spiegel.* See note 4 to this and the following verse.

‖ Vv. 27–28. For a blessing of longevity is hurtful,—first, of a wicked impure man; second, of evil tongue; third, despicable; fourth, perverse.—*Guj. Tr.*

¶ Cock.—*Guj. Tr.* ** Sleep.—*Guj. Tr.*

41. Turn yourselves not away from the three best things, good thought, word, and work.

42. Turn yourselves away from the three evil things, evil thought, word, and work.

43. For the first third of the night, the fire (the son) of Ahura-Mazda asks the Master of the house for protection: "Stand up, O Master of the house;"

44. "Put on thy clothes, wash thine hands, seek fire-wood and bring it hither to me, make me shining with the pure fire-wood, with washed hands."

45. "To me might the Âzîs created by the Daevas come, who appears to snatch me from the world."[7]

46. For the second third of the night, the fire (the son) of Ahura-Mazda asks the husbandman for protection: "O active husbandman, lift thyself up!"[8]

47. "Put on thy clothes, wash thine hands, seek fire-wood, bring it hither to me, make me shining with the pure fire-wood, with washed hands, else the Âzîs created by the Daevas might come, who appears to snatch me from the world."

48. For the third third of the night, the fire asks the holy Çraŏsha for protection: "O holy Çraŏsha, Beautiful!"*

49. Then he† brings me to the fire-wood of the corporeal world, to the purified with washed hands.

50. Else might Âzîs created by the Daevas come thither, who appears in order to snatch me from the world.

51. Then this holy Çraŏsha wakes up the bird which bears the name of Parôdars, O holy Zarathustra;

52. Whom evil-speaking men call Kahrkatâç. Then lifts up this bird his voice at every divine dawn: "Stand up, ye men, praise the best purity, destroy the Daevas, there runs up to you the Daeva Bushyançta with long hands, this sends to sleep again the whole corporeal world when it is awakened. Long sleep, O man, becomes thee not. Turn yourselves not away from the three best things, good thought, word, and work; turn yourselves away from the three evil things, evil thought, word, and work."[9]

53. Then speaks he: "Friend, arise," to those who lie on the bed.

54. "Arise, it is day." (?)[10]

55. Whoso first arises, he comes to Paradise.

56. Whoso first brings pure fire-wood to the fire (the son) of Ahura-Mazda, with washed hands,

57. Him will the fire bless,‡ contented without hate, and satisfied.

* *Lit.* "Well-increased," or "well-grown." The *Guj. Tr.* has "Beautiful," which we have adopted in preference to either of the above awkward phrases.

† Some one.—*Guj. Tr.*

‡ "Be contented," etc.—*Guj. Tr.*

58. "To thee may a herd of cattle arise;"

59. "And abundance of men."*

60. "May it happen according to the desire of thy mind, according to the desire of thy soul."

61. "Increase, live the whole time of thy life, as long as thou wilt live."

62. This is the blessing of the fire for him who brings it firewood, dry, combustible, old.

63. On account of the blessing of purity for the pure.

64. He who gives me† these birds, a pair, a male and female, to a pure man in purity and goodness, O holy Zarathustra;

65. Let him believe that he has effected the gift of a dwelling,

66. With a thousand‡ pillars, a thousand rafters, ten thousand§ windows, a hundred thousand watch-towers.

67. He who gives meat of the size of the body of this my bird Parôdars;[11]

68. I will not ask this man a second question, I who am Ahura-Mazda;

69. At his entrance into Paradise.

70. The holy Çraŏsha asked the Drukhs,

71. With club uplifted (*i.e.* threatening her with his club):‖[12]

72. "Drukhs, thou who eatest not¶ and workest not,"[13]

73. "Art thou it alone in the corporeal world, which becomes pregnant without cohabitation?"

74. To him answered this Drukhs: Çraŏsha, Holy, Beautiful!

75. I do not in the whole corporeal world become pregnant without cohabitation.

76. There are four men** like me;

77. These cover†† me as other men cover women by lying with (them).

78. The holy Çraŏsha asked the Drukhs, with club uplifted: Drukhs, thou who eatest not and labourest not, who is the first of these men?

79. Then answered him the Daêvî Drukhs: Çraŏsha, Holy, Beautiful!

80. This is the first of these men:

81. If a man does not give the worthless garments, when he is begged for them,‡‡ to a pure man in purity and goodness;

* Active hands.—*Guj. Tr.*

† That is, "on my account." See note to v. 25. The *Guj. Tr.* has "my birds."

‡ One hundred.—*Guj. Tr.*

§ Large and small.—*Guj. Tr.* The *Guj. Tr.* omits "windows," etc.

‖ In the German edition, "With club laid aside;" but Professor Spiegel has since adopted the reading in our text, which agrees with the *Guj. Tr.*

¶ Art helpless and powerless, etc.—*Guj. Tr.*

** My youthful lovers.—*Guj. Tr.*

†† That is, copulate with.

‡‡ If a man having means to give and does not give.—*Guj. Tr.*

82. This (man) covers* me as other men cover* women by lying with (them).

83. The holy Çraŏsha asked the Drukhs, with club uplifted: Drukhs, thou who eatest not and labourest not, what is the atonement?

84. Him answered the Daêvî Drukhs: Çraŏsha, Holy, Beautiful!

85. This is the atonement for it:

86. That a man gives of the meaner garments to a holy man† without being asked for them, in purity and goodness;

87. This man destroys my pregnancy, like as a four-footed wolf‡ tears the child from the mother.

88. The holy Çraŏsha asked the Drukhs, with club uplifted: Drukhs, thou who eatest not and labourest not, who is the second of the men?

89. Then answered him the Daêvî Drukhs: Çraŏsha, Holy, Beautiful!

90. This is the second of these my men:

91. If a man with the foot placed forwards makes water on the foot;§

92. This covers me as other men by lying with them cover women.

93. The holy Çraŏsha asked the Drukhs, with club uplifted: Drukhs, thou who eatest not and labourest not, what is the atonement for him?

94. Him answered the Drukhs: Çraŏsha, Holy, Beautiful!

95. This is the atonement for him:

96. If a man after he has stood up (within) three steps,

97. Recites Ashĕm-vôhu three times, humatanaṅm twice, hukhshathrôtĕmâi three times, speaks ahuna-vairya four times, and prays the yênhê-hâtaṅm.

98. This man destroys my pregnancy like as a four-footed wolf tears a child from the mother.

99. The holy Çraŏsha asked the Drukhs, with club uplifted: Drukhs, thou who eatest not and labourest not, who is the third of these men?

100. Then answered him the Daêvî Drukhs: Çraŏsha, Holy, Beautiful! this is the third of these my men:

101. If any one in his sleep emits his seed,‖

102. This man covers me as other men cover women by lying with (them).

103. The holy Çraŏsha asked the Drukhs, with club uplifted:

* Causes me to conceive.—*Guj. Tr.*
† Having little power (nevertheless) gives to a holy man.—*Guj. Tr.*
‡ Tiger.—*Guj. Tr.* § If the water runs up to his heel.—*Guj. Tr.*
‖ On his thigh.—*Guj. Tr.*

Drukhs, thou who eatest not and labourest not, what is the atonement for him?

104. Then answered him the Daêvî Drukhs: Çraŏsha, Holy, Beautiful!

105. This is the atonement for him:

106. If a man after he is awaked from sleep prays the ashĕm-vôhu three times,

107. Recites humatanaṅm twice, hukhshathrâtĕmâi three times, ahuna-vairya four times, and prays the yĕṅhê-hâtaṅm, this one destroys my pregnancy like as a four-footed wolf tears a child from the mother.

108. Then will he speak to Çpĕnta-ârmaiti: "Çpĕnta-ârmaiti,"

109. "This man* I give to thee; give me this one back again,"

110. "At the time of the resurrection."[14]

111. "Acquainted with the Gâthâs, knowing the Yaçnas, the traditions with virtue, having the Manthra as a body."[15]

112. "Then give him a name:† 'Fire-given,' 'Fire-originated,' 'Citadel of Fire,' 'Region of Fire,' or any other name, one given by‡ the fire."

113. The holy Çraŏsha asked the Drukhs, with club uplifted: Drukhs, thou who eatest not and labourest not, who is the fourth of these men?

114. Then answered him the Daêvî Drukhs: Çraŏsha, Holy, Beautiful! this is the fourth of these men.

115. If a man who is above fifteen years practises unchastity without Kosti and band:§ Immediately after the fourth pace we do occupy him, his tongue and his feet.[16]

116. (Such men) are afterwards able to go along in the world of purity as sorcerers, and to kill the corporeal world of purity.[17]

117. The holy Çraŏsha asked the Drukhs, with club uplifted: Drukhs, thou who eatest not and labourest not, what is the atonement for him?

118. Hereupon answered him the Daêvî Drukhs: Çraŏsha, Holy, Beautiful!

119. There is not an atonement for him.

120. If a man after his fifteenth years rushes forward as a paramour without Kosti and band: When he has made four steps immediately we do occupy him, his tongue and his feet;

121. He is afterwards able to go along in the corporeal world as a slayer and a sorcerer, he slays the corporeal world of purity.

122. Ask me, O Pure! me the Creator, the Holiest, Wisest, who most gives answer when he is asked, so will it be well with thee, so wilt thou attain to holiness if thou askest me.

* Male.—*Guj. Tr.*

† Make him renowned.—*Guj. Tr.*

‡ Belonging to.—*Guj. Tr.*

§ Without proper sense.—*Guj. Tr.*

Zarathustra asked: Ahura-Mazda, Heavenly, Holy, Creator of the corporeal world, Pure One!

123. Who practises on thee, Thou who art Ahura-Mazda, the greatest revenge, who inflicts on thee the greatest wound?

124. Then answered Ahura-Mazda: He who mixes the seed of the pious and * the impious,† of the worshippers of the Daevas and those who do not worship the Daevas, of the sinners and the sinless.

125. A third (part)‡ of the water, the wet-flowing, the strong, does he make dry by looking at it,§ O Zarathustra.

126. Of a third of the trees, the flourishing, the beautiful, with golden fruit, does he destroy the increase, by looking at them, O Zarathustra.

127. A third of the covering‖ of Çpĕnta-ârmaiti does he destroy by looking at it, O Zarathustra.[18]

128. A third of the pure men, who think, speak, and do much good, who are strong, victorious, and very pure, does he destroy by going up to¶ them, O Zarathustra.

129. On account of these, I say to thee, O holy Zarathustra, that they are rather to be killed than poisonous snakes;**

130. Than wolves with claws;††

131. Than a female wolf which goes hunting when they attack the world.‡‡

132. Than a lizard§§ which consists of a thousand droughts (when) it ascends to the water.

133. Ask me,‖‖ O Pure! me the Creator, the Holiest, Wisest, who willingly gives answer when he is asked, so will it be well with thee, so wilt thou obtain holiness, if thou askest me. Zarathustra asked: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure One!

134. He who lies with a woman affected with marks, signs, and blood, with full consciousness (and) knowledge of his culpability, who (is) knowing, aware, and culpable;

135. What is his repentance there-for, what his atonement; what are the acts (wherewith) the sinner removes (the punishment)?

136. Then answered Ahura-Mazda: He who lies with a woman affected with marks, signs, and blood, designedly, and in con-

* Within.—*Guj. Tr.* † Commits fornication.—*Guj. Tr.*
‡ Strength of the water which flows from mountains.—*Guj. Tr.*
§ The German has "through heedlessness." This and the three following verses have been corrected by Professor Spiegel.
‖ Protection.—*Guj. Tr.* ¶ Into argument with.—*Guj. Tr.*
** They are very pernicious, like a black adder.—*Guj. Tr.*
†† As a roaring tiger.—*Guj. Tr.*
‡‡ As a tiger when he pounces in the wilderness.—*Guj. Tr.*
§§ As a thousand land-frogs leap in the water.—*Guj. Tr.*
‖‖ Again.—*Guj. Tr.*

sciousness of his culpability, who is knowing, aware, and culpable;

137. He shall kill* a thousand head of small cattle.†

138. Of all cattle let him bring the small cattle‡ as an offering to the fire, with purity and goodness:

139. With the arms shall he bring (offerings) to the good water;

140. A thousand loads of § hard wood, well-hewn,‖ well-dried, shall he carry to the fire in purity and goodness;

141. A thousand loads of soft wood, Urvâçni, Vôhu-gaŏna, Hadha-naêpata,¶ or any other of the odoriferous woods, let him bring to the fire in purity and goodness:[19]

142. Let him bind together a thousand bundles for the Bĕrĕçma;

143. A thousand Zaothras with Haŏma and flesh, proven pure, purified with Dahmas, proven with Dahmas, together with the trees which I call Hadha-naêpata, let him bring to the good water with purity and goodness.

144. Let him kill a thousand snakes which creep upon the belly; two thousand others:

145. Let him kill a thousand lizards** which live on land; two thousand water-efts:

146. Let him kill a thousand ants which carry away the corn; two thousand others:

147. Let him lay thirty bridges over running water:

148. Let him strike one thousand blows with the horse-goad, one thousand with the Çraŏshô-charana:

149. That is his punishment, his atonement, his counter-performance, wherewith the guilty one removes (the punishment).

150. If he removes it he comes to the place of the pure.

151. If he does not remove it, then he comes to the place which is appointed for the wicked;

152. The dark, which springs from darkness, to darkness.

NOTES TO FARGARD XVIII.

[1] V. 2. The words, "without being girded according to the law," are explained in the Huzvâresh gloss, "they do not think of the law."

[2] V. 12. It is possible that the words açikhshô and açâçhayô are interpolated, as they are wanting in the Huz. Tr. This, however, cannot be affirmed with certainty, because the whole Fargard is in evident disorder in all the MSS. with a translation.

* Bring.—*Guj. Tr.* † (Owned) by great exertions.—*Guj. Tr.*
‡ All these cattle, with silver and odoriferous wood.—*Guj. Tr.*
§ "A thousand loads of" is not in the *Guj. Tr.* ‖ Inspected.—*Guj. Tr.*
¶ Pomegranate.—*Guj. Tr.* ** Frogs.—*Guj. Tr.*

[3] V. 15. Gloss. "Who learns something good."

[4] Vv. 27-28. This passage is beyond doubt corrupt. The Huz. Tr. breaks off in the middle and commences another passage which does not belong to this part. As the words stand they are almost meaningless.

[5] V. 37. Or, as the Huz. Tr. has it, "the Daevas are driven away." For the Daeva Bushyançta, in v. 38, see the Note to Farg. XI. 29.

[6] V. 40. Çachaiti does not here mean "to go," but is impersonal and = N. P. سزد.

[7] Vv. 43-45. *Cf.* Burnouf, *Etudes*, i., p. 351 ff. The grammatical construction of v. 45 is not very clear, but I have kept to the tradition as it is found in Wilson's translation (*The Parsi Religion*, etc., p. 224), which runs: "*Because Azis (Deva), the production of the devil from the beginning, wishes to put me out of the world.*" To which is added in a Note: "*Or, as the Desturs explain it, to extinguish me by damp.*"

[8] V. 46. This is the only passage in the Vendidad in which the word *fshuya* is actually translated. See my treatise, "Uber einige eingeschobene Stellen, etc.," p. 41 ff.

[9] Vv. 51-52. It is easy to see from the context that the bird *Parô-dars* or *Kahrkatâç* is the cock. The name *Kahrkatâç* is, as Roth justly observes, onomatopoetic, like the Skr. *Kṛikavâka*. In the Sad-der (Porta xxxvi.) occurs the following curious passage: "*Those who are sincere in religion . . . when they observe the crowing of a cock (uttered by) a hen ought not to kill that hen on account of the omen, because they have no right to kill her . . . . . For in Persia if a hen becomes a cock she will break the wicked devil,*" etc.

[10] V. 54. The text is corrupt and the verse only translated conjecturally.

[11] V. 67. Namely, "to the pure man," as the Huz. gloss adds.

[12] V. 71. There is a gloss to this verse: "Hence it is clear that a confession through fear is no confession." [According to this gloss, the translation should be, "With club laid aside," as in the German text; but Professor Spiegel approves of the Gujerati Translation, which is exactly the reverse]. It should be noted that the Drukhs is here specially termed *feminine; Daêvî*, not *Daêva*.

[13] V. 72. Although the Parsees believe that in the beginning mankind did not eat, and that at the end of all things they will return to a like condition (*cf.* Bundehesh, cap. xxxi. *init.*), yet, under present circumstances, they regard eating as something good (see also Farg. III. 112 ff.) Hence it follows that the bad spirits are represented as eating nothing. In the Sad-der (Porta xxv.) it is said: "*Beware of fasting, for to eat nothing from morning until evening is not good in our religion.*"

[14] V. 101-110. *Cf.* Anquetil, Z. A. v. ii., p. 119: "*S'il arrive que pendant la nuit on se souille involontairement il faut se lever, dire le Khoschnoumen de Sapandomad, prendre de l'urine de bœuf (laver son habit on son drap avec cette urine) et verser cela sur la terre. Sapandomad qui preside à la terre en formera un enfant qui dans le ciel sera donné à celui qui a obéi à ce precepte.* In v. 110, "Frâshmô-kĕrĕti" is the Parsee "frashégard" (vṛiddhi-karita in Nerios.), = "the time of the resurrection of the dead," or perhaps the time immediately before the resurrection, the period during which the separated limbs will again unite.

[15] V. 111. The words "paiti parstĕm fraçaṅhĕm" are important, as they must refer either to the Vendidad composed in form of dialogue, or some work resembling it. In the former case this passage must be of somewhat later date.

[16] V. 115. The Sad-der, Porta lxix., says: "*It is enjoined that thou beware of having intercourse with a harlot. Whoever has lain once with a harlot, intellect and knowledge will depart from him during forty days,*" etc.

[17] V. 116. This verse has dropped out of the Huz. Tr. The MSS. here are in great confusion.

[18] V. 127. That is, the shrubs and grasses. Çpĕnta-ârmaiti is here put for the earth itself.

[19] V. 141. *Cf.* Fargard XIV. 5 ff.

FARGARD XIX.—INTRODUCTION.

Like the preceding, this Fargard seems to be but slightly connected with the rest of the Vendidad. It is, however, important in itself, and was probably the original foundation of the Zertusht Nameh. 1. The Fargard commences with attempts on the part of Aṅra-mainyus and the Drukhs to slay Zarathustra, who, however, defeats and renders them powerless, by reciting the Ahuna-vairya, whereupon a conversation ensues between Zarathustra and Aṅra-mainyus, who tempts the Prophet by offering him worldly prosperity if he will curse the good Mazdayaçnian law; but Zarathustra rejects the proposal, and remains victorious (v. 1-35). 2. Zarathustra asks Ahura-Mazda in what way he shall protect men and women from the Drukhs, and purify them, and is ordered in reply to praise the good Mazdayaçnian law, the Amĕsha-çpĕntas, the heavens, etc. etc. These praises occupy the greater part of the Fargard, and are mixed up with notices respecting the future state of the souls of the pure, and other matters (v. 36-139). 3. On hearing the preceding, Aṅra-mainyus and the Daevas, after vainly counselling how to destroy Zarathustra, departed vanquished and baffled into hell (v. 140-147). Many parts of this Fargard have evidently been interpolated; some earlier, some later, particularly the invocations v. 42-57 (except v. 49), and the praises in v. 113-139. These interpolations are further commented on in the notes to the respective passages.

FARGARD XIX.

1. From the north region, from the north regions, rushed forth Aṅra-mainyus, he who is full of death, the Daeva of the Daevas.[1]

2. Thus spake this evil-witting Aṅra-mainyus, who is full of death:

3. "Drukhs! run up, slay the pure Zarathustra."

4. The Drukhs ran round* him, the Daeva Bûiti, the perishable,† the deceiver of mortals.

5. Zarathustra recited the prayer Ahuna-vairya: Yathâ ahû vairyô. May they praise‡ the good waters of the good Creation, and honour the Mazdayaçnian law.

6. The Drukhs ran away from him grieved,§ the Daeva Bûiti, the perishable, the deceiver of mortals.

7. The Drukhs answered him (Aṅra-mainyus): Tormentor, Aṅra-mainyus!

8. I do not see death in him, in the holy Zarathustra.

9. Full of brightness is the pure Zarathustra.

10. Zarathustra saw in the spirit: the wicked, evil-witting Daevas consult over my death.

11. Zarathustra arose; Zarathustra went forward;

12. Un-injured‖ by Aka-maṇa's very tormenting questions;

13. Holding stones¶ in the hand—they are of the size of a Kata—the pure Zarathustra;[2]

14. Which he had received from the Creator Ahura-Mazda;

15. To keep them on the earth, the broad, round, hard to run through, in great strength, in the dwelling of Pourushaçpa.[3]

16. Zarathustra informed Aṅra-mainyus: "Evil-witting Aṅra-mainyus!

17. I will smite the creation which was created by the Daevas, I will smite the Naçus which the Daevas have created."

18. "I will smite the Pari whom one prays to (?)** until Çaoshyanç (*i.e.* the Profiting) is born, the victorious, out of the water Kançaŏya."[4]

19. "From the east region, from the eastern regions."

20. Him answered Aṅra-mainyus, who has created the wicked creatures:††

* Upon.—*Guj. Tr.*

‡ He praised, etc.—*Guj. Tr.*

‖ To injure.—*Guj. Tr.*

** Idol worship.—*Guj. Tr.*

† The secret promoter of death.—*Guj. Tr.*

§ "Grieved" is not in the *Guj. Tr.*

¶ "Nogara" in the *Guj. Tr.*

†† Of evil understanding.—*Guj. Tr.*

21. "Do not slay my creatures, O pure Zarathustra!"

22. "Thou art the son of Pôurushaçpa, and hast life from a (mortal) mother."

23. "Curse* the good Mazdayaçnian law, obtain happiness as Vadhaghna,† the lord of the regions, has obtained it."

24. Him answered the holy Zarathustra:

25. "I will not curse* the good Mazdayaçnian law;"

26. "Not if bones, soul, and vital-power, were to separate themselves asunder."‡

27. Him answered Aṅra-mainyus who has created the evil creatures:

28. "By whose§ word wilt thou smite, by whose§ word wilt thou annihilate, by what well-made arms (smite) my creatures, Aṅra-mainyus?"

29. Him answered the holy Zarathustra:

30. "Mortar, cup, Haŏma, and the words which Ahura-Mazda has spoken;"

31. "These are my best‖ weapons;"

32. "By this word will I smite, by this word will I annihilate, by these well-formed weapons (smite) O evil Aṅra-mainyus."

33. "Which Çpĕnta-mainyus (*i.e.* Ahura-Mazda) created; he created in the infinite time."¶ [5]

34. "Which the Amĕsha-çpĕntas created,** the good Rulers, the Wise."

35. Zarathustra pronounced the Ahuna-vairya: Yathâ ahû vairyo.

36. The pure Zarathustra spake: This, I ask thee: tell me the right, O Lord!

37–38. . . . . ††

39. How shall I protect them from this Ďrukhs, from the evil Aṅra-mainyus?‡‡

40. How shall I take away the uncleanness, that of [a man's] self, how the uncleanness through others, how the Naçus from this Mazdayaçnian dwelling-place?

41. How shall I purify the pure man, how shall I bring purification to the pure woman?

42. Then answered Ahura-Mazda: "Praise thou, O Zarathustra, the good Mazdayaçnian law.

* Forsake.—*Guj. Tr.* † Zohak.—*Guj. Tr.*

‡ Not for body, not for soul, etc. (will I) change.—*Guj. Tr.*

§ What.—*Guj. Tr.* ‖ Mightiest.—*Guj. Tr.*

¶ Which . . . . has given, which is given by the infinite time.—*Guj. Tr.*

** Gave.—*Guj. Tr.*

†† V. 37-38 are unintelligible. See Ueber den xix. Fargard, etc. The *Guj. Tr.* renders them as follows: 37. Zarathustra asked Ahura-Mazda, the Pure, for the instrument (Bahman) which torments the Daevas. 38. And the great Lord of purity (Ardibihist) and the increase of goodness (Çpĕnta-ârmaiti).

‡‡ Evil-understanding.—*Guj. Tr.*

43. Praise thou, O Zarathustra, these Amĕsha-çpĕntas (which rule) over the earth, consisting of seven Keshvars.

44. Praise thou, O Zarathustra, the self-created firmament, the infinite time, the air, which works on high.

45. Praise thou, O Zarathustra, the swift wind, created by Ahura-Mazda; Çpĕnta-ârmaiti, the fair daughter of Ahura-Mazda.

46. Praise thou, O Zarathustra, my Fravashis (Ferver) Ahura-Mazda's;

47. *The greatest, best, fairest, strongest, most understanding, best formed, highest in holiness;

48. Whose soul is the holy word.

49. Of thyself, praise thou, O Zarathustra, this creation of Ahura-Mazda's.

50. Zarathustra gave me for answer: †

51. I praise Ahura-Mazda, the creator of the pure creation.

52. I praise Mithra who has a great territory, the victorious, the most brilliant of the victorious, the most victorious of the victorious.

53. I praise Çraŏsha, the holy, beautiful, who holds a weapon in his hands against the head of the Daevas.

54. I praise the holy word,‡ the very brilliant.

55. I praise the heaven, the self-created, the never-ending time, the air which works above.

56. I praise the wind, the swift, which Ahura-Mazda has created, and Çpĕnta (Armaiti), the fair daughter of Ahura-Mazda.

57. I praise the good Mazdayaçnian law,§ the law against the Daevas from Zarathustra.

58. Zarathustra asked Ahura-Mazda: "Creator of good, Ahura-Mazda!

59. With what invocation shall I praise, by what invocation shall I laud this creation of Ahura-Mazda?

60. Then answered Ahura-Mazda: "Go to the growing trees, O holy Zarathustra;

61. To the beautiful, flourishing, strong, and speak these words:

62. Praise (to thee) tree, the good, created by Ahura-Mazda, pure.

63. It will bring him the Bĕrĕçma of the same length and breadth.

64. Thou shalt not cut round the Bĕrĕçma (*i.e.* throw it away) the holy men shall hold it in the left hand;

65. Praising Ahura-Mazda, praising the Amĕsha-çpĕnta.

* Which is the, etc.—*Guj. Tr.* † Accepted what I said.—*Guj. Tr.*

‡ The Manthra Çpĕnta.—*Guj. Tr.*

§ Of Zarathustra (which is) distinct from the Daevas.—*Guj. Tr.*

66. Thee, O Haŏma, golden, great, and the fair offerings of Vôhu-mano (mankind) the good, created by* Ahura-Mazda, for the holy, best.

67. Zarathustra asked Ahura-Mazda: All-wise Ahura-mazda!

68. Thou art without sleep, Thou art without drunkenness,† Thou who art Ahura-Mazda![6]

69. Vôhu-mano (man) defiles (himself) directly. Vôhu-mano defiles (himself) indirectly, by the body which the Daevas have slain, by the Daeva he defiles (himself) [how] is Vôhu-mano (man) clean?[7]

70. Then spake Ahura-Mazda: Seek the urine of a bull, O Zarathustra (seek for that purpose), a young ox which is properly gelded.‡

71. Bring it purified to the earth which was given by Ahura.

72. Let the man who purifies draw a furrow.

73. Let him pray a hundred holy prayers: Ashĕm vôhû, etc.

74. Let him recite the Ahuna-vairya two hundred times: Yathâ, ahû vairyô.[8]

75. Let him wash himself four times with the urine of a fitting cow, twice with water, with that given by Ahura-Mazda.

76. Then will Vôhu-mano§ be clean, then will the man be clean.

77. Let Vôhu-manŏ lift up (the garment) with the left arm on the right, with the right arm on the left.[9]

78. Then let Vôhu-mano invoke‖ the lofty created lights that (some of) the stars created by the Baghas¶ may shine on it (the garment).

79. Until that nine nights are passed by.

80. Then after nine nights let him bring Zaothra (Zor) for the fire, let him bring hard wood for the fire, let him bring different kinds of fragrance for the fire.

81. Let Vôhu-mano (the man) fumigate it (the garment).

82. Purified is Vôhu-mano, purified is the man.

83. Let Vôhu-mano lift up (the garment) with the left arm on the right, with the right arm on the left.

84. Let Vôhu-mano say: Praise to Ahura-Mazda, praise to the Amĕsha-çpĕntas, praise to the rest of the pure.

85. Zarathustra asked Ahura-Mazda: All-wise Ahura-Mazda!

86. "Shall I invite** the holy man, shall I invite the holy woman, shall I invite the sinful of the evil-Daeva-worshipping men?

* Gift from.—*Guj. Tr.* † Not in the *Guj. Tr.* ‡ Not gelded.—*Guj. Tr.*
§ Good thought.—*Guj. Tr.* ‖ Expose in, etc.—*Guj. Tr.*
¶ In proportion.—*Guj. Tr.*
** Will they rise?—*Guj. Tr.* (An allusion to the Resurrection).

87. Shall they spread abroad over the earth running water, growing fruits of the field, and other goods?*

88. Then answered Ahura-Mazda: Invite,† O pure Zarathustra.

89. Creator! Where are those tribunes, where do they assemble, where do they come together, at which a man of the corporeal world gives account‡ for his soul?[10]

90. Then answered Ahura-Mazda: After the man is dead, after the man is departed, after his going, the wicked evil-knowing Daevas do work (?).

91. In the third night, after§ the coming and lighting of the dawn.

92. And when the victorious Mithra places himself on the mountains with pure splendour;

93. And the brilliant sun arises;

94. Then the Daeva Vîzaresho by name, O holy Zarathustra, leads the souls bound, the sinful-living, of the wicked Daeva-worshipping men.[11]

95. To the ways which were created by Time, comes he who is godless and he who is holy.

96. To the bridge Chinvat (comes he) the created by Ahura-Mazda, where they interrogate the consciousness and the soul regarding the conduct‖

97. Practised in the corporeal world.

98. Thither comes the beautiful, well-created, swift, and well-formed (soul).

99. Accompanied by a dog¶ . . . . . ** [12]

100. This leads away the souls of the pure over the Hara-berezhaiti (Alborj),

101. Over the bridge Chinvat it brings the host of the heavenly Yazatas.

102. Vôhu-manô arises from his golden throne.

103. Vôhu-manô speaks: How hast thou, O Pure! come hither?

104. From the perishable world to the imperishable world?

105. The pure souls go contented,

106. To the golden thrones of Ahura-Mazda, of the Amĕsha-çpĕntas;

107. To Garo-nemâna, the dwelling of Ahura-Mazda, the dwelling of the Amĕsha-çpĕntas, the dwelling of the other pure.

108. The smell of the soul of the pure man, who has purified himself, does so affright the bad evil-witting Daevas,

109. As sheep enclosed by wolves do dread these wolves.

* And him who spreads, etc., running water, him who grows fruit, etc.—*Guj. Tr.*

† They shall rise.—*Guj. Tr.* ‡ Receives reward.—*Guj. Tr.* § At.—*Guj. Tr.*

‖ To the bridge Chinvat created by Ahura-Mazda, where the soul wishes the reward for its conduct.—*Guj. Tr.*

¶ His children, labour, and good actions, accompany him in the shape of a dog.—*Guj. Tr.* ** The other words are not clear.—*Spiegel.*

110. The pure men are together with him;
111. Nairyoçaṅha is together with him.
112. A messenger of Ahura-Mazda is Nairyoçaṅha.
113. Of thyself praise, O Zarathustra, this Creation of Ahura-Mazda.
114. Zarathustra gave me for answer:*
115. I praise Ahura-Mazda, who has made the pure Creation.
116. I praise the earth which Ahura has created, the water which Ahura has created, and the pure trees:
117. I praise the sea, Vôurn-kasha;[13]
118. I praise the shining heaven;
119. I praise the lights without a beginning,† the self-created;
120. I praise the best place of the pure (Paradise), the shining, adorned with all brightness.
121. I praise Garô-nmâna, the abode of Ahura-Mazda, the abode of the Amĕsha-çpĕntas, the abode of the other pure.[14]
122. I praise the mid-world, the self-created,‡ and the bridge Chinvat created by Ahura-Mazda.[15]
123. I praise the good Çaŏka, who possesses many eyes.§[16]
124. I praise the strong Fravashis of the pure, which are profitable to all creatures.
125. I praise Vĕrĕthraghna created by Ahura-Mazda, the carrier of light created by Ahura-Mazda.
126. I praise the star Tistar, the shining, brilliant, who has the body of a bull and golden hoofs.‖[17]
127. I praise the Gâthâs, the holy, who rule the times,¶ the pure.
128. I praise the Gâthâ Ahuna-vaiti; I praise the Gâthâ Ushtavaiti; I praise the Gâthâ Çpĕnta-mainyus; I praise the Gâthâ Vôhu-khshathrem; I praise the Gâthâ Vahistôistôis.[18]
129. I praise that Karshvarĕ Arĕzahê Çavahê; I praise that Karshvarĕ Fradadafshu Vidadhafshu; I praise that Karshvarĕ Vôuru-barsti Vôuru-jarsti; I praise the Karshvarĕ Qaniratha-bâmi.[19]
130. I praise Haêtumat, the beaming, shining.
131. I praise Ashi-vaṅuhi; I praise the right wisdom.
132. I praise the brightness of the Aryan regions; I praise Yima-khshaêta, possessing good herds.
133. The holy Çraŏsha when he is praised is content and accepts with love. Beautiful and victorious is the holy Çraŏsha.
134. Bring Zaŏthra for the fire, bring hard wood for the fire, bring different kinds of odoriferous (woods).
135. Praise the fire Vâzista, which smites the Daeva Çpenjaghra.

* Praise me, O Zarathustra.—*Guj. Tr.*
† Innumerable.—*Guj. Tr.*
‡ I praise always the self-acting throne.—*Guj Tr.*
§ Who is the fountain of hope.—*Guj. Tr.*
‖ Horns.—*Guj. Tr.*
¶ The ruler.—*Guj. Tr.*

136. Bring dressed food, perfect,* seething.
137. Praise the holy Çraŏsha.
138. May Çraŏsha smite the Daeva Kunda, Baŋa, and Vibaŋa.
139. He who seizes the sinful life of the men who belong to the Drujas, the godless Daeva-worshippers.
140. Thus spake the evil-witting Aŋra-mainyus, who is full of death: What will the wicked, evil-witting Daêvas bring together to the head of Arĕzûra?[20]
141. They run, they consult,† the wicked evil-witting Daevas:
142. "The evil eye," thought the wicked evil-witting Daevas, "this will we bring together to the head of Arĕzûra."
143. "Born, alas! is the pure Zarathustra in the dwelling of Pourushaçpa."
144. "How shall we compass his death? He is the weapon with which they smite the Daevas; he is the opposition of the Daevas."
145. "This one takes away their might from the Drukhs, there (flee away) the wicked Daeva-worshippers."
146. "(Away hastens) the Naçus whom the Daevas have created, and the false lie."
147. They consult, they run, the wicked evil-witting Daevas to the bottom of Hell, the dark, the bad, the evil.

NOTES TO FARGARD XIX.

[1] V. 1. "Apâkhtara" is the North region from whence the Daevas issue, and to which they retreat when driven away by the Mazdayaçnian ceremonies.

[2] V. 13. "Açânô" probably = Skr. "açna."

[3] V. 15. This verse is by no means clear. See my treatise Ueber den, xix. Fargard des Vendidad, and Weber, Indische Studien, i., p. 364 ff.

[4] V. 18. Çaoshyaŋç is the future part. of *çu* = "to profit," and denotes the King, the Saviour, who is expected by the Parsees to come at the end of all things and accomplish the resurrection, after which he will establish a kingdom full of untroubled happiness.

[5] V. 33. Verses 33, 44, and 55 are important as regard the doctrine of the "endless time" (Zrvâna-akarana). See my treatise on this in the Zeitschr. der Deutsch morgenl. Ges. v., p. 221 ff.

[6] V. 68. Ahura-Mazda is without sleep, because Aŋra-mainyus has no power over him. According to the Parsees, sleep is accounted as something bad, and ordained by Aŋra-mainyus. See also Farg. XI. 28, and Farg. XVIII. 38-39.

[7] V. 69. The chief difficulty of this verse lies in the word Vôhumanô, which usually signifies one of the Amĕsha çpĕntas (Bahman).

* Sweet.—*Guj. Tr.* † Cried,—*Guj. Tr.*

The Huz. Tr. explains it by "maṇ," but the word should be translated here "the good-minded."

[8] V. 74. All the prescribed prayers are written in the dialect of the second part of the Yaçna.

[9] V. 77. In this verse, and in v. 83, *Dashina* and *hâvaya* ("right" and "left") are *adverbs;* hence the awkwardness of the literal translation.

[10] V. 89 ff. This passage is an important one, and taken in conjunction with v. 26, is a proof that at the time the Vendidad was composed the resurrection of the body was not recognised by the Parsees. The souls of the pious go direct to Paradise, and the souls of the wicked to hell. In the Khorda-Avesta, xxxviii., there is a similar account of the future state, but with many amplifications.

[11] V. 94. The fate of the wicked is here rather hinted at than expressed clearly. In the Khorda-Avesta (l. c.) is a much fuller account.

[12] V. 99. I have preserved this singular translation ("with the dog"), because it is attested by the tradition, although *çpânavati* seems rather compounded of *çpânô* = "holiness," than *çpâ* = "a dog." For *paçuvaiti* I can find no better explanation than "with cattle."

[13] V. 117. "Vôuru-kasho" (= "having far shores") is the name of the fabulous sea already mentioned in Farg. V. 50 ff.

[14] V. 121. Paradise and Garô-nmâna, the abode of Ahura-Mazda, appear to have been distinguished apart in the earliest times. The adoption of three Paradises (*cf.* Parsî Gram., p. 180) and seven heavens is later. In the Ulemâ-i-Islâm the seven heavens are thus enumerated:

يكي باد پايه و يكي سپهر پايه و يكي ستر پايه و يكي ماه پايه و يكي خورشيد پايه و يكي انغرروشن و يكي ستي (*i.e.* çti)

[15] V. 122. *Miçvana,* from *mith* = "to unite," is the world named above باد پايه. In the Viraf-Nameh and Mkh. it is called Haméç-tĕgân, and is the world in which the souls are placed whose good and bad deeds are equally balanced. Miçvana is between heaven and earth, and the souls in it have to suffer both cold and heat.

[16] V. 123. Çaŏka, literally "profit," is the name of a female divinity.

[17] V. 126. Tistrya is the star so often mentioned in the Khorda-Avesta.

[18] V. 128. These are the five festivals which are distinguished by the name "Fravardiân," or "Fravardeghân."

[19] V. 129. The Kareshvares are the later Keshvars, viz., the seven parts which came into existence when the earth became softened by the water which Tistar poured down upon it to destroy the Khrafçtras created by Aṅra-mainyus. They are probably related to the seven *Dvipas* of the Indians (*cf.* Zeitsch. der Deutsch. morgenl. Gesellsch. vi., 85 ff), and must not be confounded with the seven *Klimas.*

[20] V. 140. Arĕzûra is a mountain, not a Daeva.

FARGARD XX.—INTRODUCTION.

THIS Fargard contains merely an account of Thrita, the first physician, together with a few invocations, etc., apparently interpolated.

FARGARD XX.

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! Who is the first of the men skilled in medicine?*[1]

2. Of the acting,†[2]

3. Of the sovereign,‡[3]

4. Of the able,§[4]

5. Of the brilliant,[5]

6. Of the strong,[6]

7. Of the first-established,‖[7]

8. Who kept back sickness to sickness,¶ death to death;

9. Who kept back Vazĕmnô-açti;**

10. Who kept back the heat of the fire from the body of men?

11. Then answered Ahura-Mazda: Thrita was the first of men, O holy Zarathustra of the healing, of the active, of the sovereign, of the able, of the brilliant, of the strong, of the first-established, who kept back sickness to sickness, who kept back death to death, who kept back Vazĕmnô-açti, the heat of the fire from the body of men.

12. He desired a means as a favour from Khshathra-vairya;

13. To withstand sickness, to withstand death, to withstand pain, to withstand fever-heat.

14. To withstand the evil rottenness and the dirt which Anra-mainyus has brought to the bodies of men.

15. Then brought I forth, I who am Ahura-Mazda, the healing trees.

16. Many hundreds, many thousands, many tens of thousands,

17. Round about the one Gaŏkerĕna.[8]

18. All praise we, all laud we, all pray we here to this body of the man.

19. Sickness I curse thee, death I curse thee, pain I curse thee, fever I curse thee;

20. Wickedness I curse thee.

21. Through whose increase do we smite the Druj? We smite the Druj through increase.

22. Whose reign is strengthening for those like us, O Ahura?[9]

* Who are the pious men?—*Guj. Tr.*
† Wise.—*Guj. Tr.*
‡ Successful.—*Guj. Tr.*
§ Fortunate.—*Guj. Tr.*
‖ First just.—*Guj. Tr.*
¶ That is, prevented sickness from spreading.
** Smiting scimitar.—*Guj. Tr.*

23. I combat sickness, I combat death, I combat suffering, I combat fever;

24. I combat evil corruption, the dirt which Aṅra-mainyus has created in the bodies of these men;

25. I combat all sickness and all death, all Yâtus and Pairikas, all the slaying, wicked (Daevas).

26. Hither may the wished-for Airyêmâ come for joy to the men and women of Zarathustra.

27. For joy for Vôhu-manô; may he grant the reward to be desired after the law.

28. I wish the good purity of the pure. Great be Ahura-Mazda.[10]

29. May Airyêmâ, the desirable, smite every sickness and death, all Yâtus and Pairikas, all the slaying, wicked (Daevas).

NOTES TO FARGARD XX.

[1] V. 1. Thamanaṅuhataṅm = "skilled in healing." The name Çâma is evidently allied to this word. See Roth in the Zeitschr. der Deutsch. morgenl. Gesell. ii., p. 216 ff. The Huz. Tr. has פאאריצטנך. *Cf.* Parsí "paharéj."

[2] V. 2. The Huz. Tr. has a gloss, "The wise as Kâus."

[3] V. 3. Gloss, "As Jamshíd."

[4] V. 4. Gloss, "Rich as Patçrub."

[5] V. 5. Gloss, "Eminent as Zartusht."

[6] V. 6. Gloss, "As Kersaçp."

[7] V. 7. Gloss, "As Hoshaṅg." "Paradhâta" = پیشداد. Gloss, "The meaning of 'first-established' is that he first introduced government into the world."

[8] V. 17. "Gaŏkĕrĕna" is expressly explained in the Huz. Tr. as the "white Homa," respecting which there are many passages in the later Parsí writings. Thus in the Bundehesh (fol. 119, vso. l. 1): "*Near by this tree (namely Jaṭ-bés) grows the white Hom in the source of Ardvisur, whosoever eats of it becomes immortal; it is called the tree Gokarn.*" According to the Mkh. (*cf.* Parsí Gram., p. 172) it grows in the Sea Var-kash (Voûru-Kasha), in the most hidden part, and the fish Kharmahî moves continually round it to keep off the frogs and other evil creatures which seek to destroy it.

[9] Vv. 21-22. These verses seem corrupt, and the translation is doubtful. Part of the passage occurs also in Yaçna xxxi.

[10] Vv. 26-28. An interpolation, written in the dialect of the second part of the Yaçna.

FARGARD XXI.—INTRODUCTION.

THIS Fargard, though only a fragment, and not one of the most intelligible, is interesting as a relic of that old Persian literature which related to Sabeanism or Star-worship. In its views, however, it belongs to the later developement; and a passage in the Minokhired throws much light on its contents. In the passage alluded to, the Minokhired assigns the chief rank to the star Tistrya; next to him, to one called "çtâra i âw chihara" (*i.e.* "âfs chithra") or "water-seeds;" a second is named "zamî chihara" (earth-seeds); a third "urvar chihara" (tree-seeds); and a fourth, "goçpend chihara" (cattle-seeds). All these stars were said to be created solely for the sake of men, doubtless because by furthering the growth and increase of those parts of the creation specially entrusted to them, they laboured for the prosperity of mankind. In further explanation of the passage affirming that the care of the water, etc., was entrusted to these stars, a passage may be cited from the Bundehesh (Cod. Havn. xx., fol. 104, rct. l. 5 ff) in which it is stated that on the death of Gayo-mard a portion of his seed was given to the sun. That in a dry and arid region the clouds and rain should be regarded as the source of healing is not surprising. The Fargard commences with an invocation to the bull, which seems not to belong to it (v. 1-2). 2. Invocations to the clouds and rain (v. 3-19). 3. Invocations to the sun (v. 20-30). 4. Invocations to the moon (v. 31-32). 5. Invocations to the stars (v. 33-35).

FARGARD XXI.

1. Praise be to thee, O holy bull, praise to thee, well-created cow, praise to thee thou who multipliest, praise to thee thou who makest to increase, praise to thee, gift of the Creator, for the best pure, for the pure yet unborn.*

2. Whom Jahi slays, the very hurtful, unclean, and wicked man, the godless.†

3. The cloud gathers, it gathers

4. The water up, the water down.‡

5. Down to the water it rains, as thousand-fold, ten thousand-fold rain,—speak, O pure Zarathustra;[1]

6. For the driving away of sickness, for the driving away of death;

7. For the driving away of the sickness which smites (kills), for the driving away of death which smites;§

8. For the driving away of illness.‖

9. If it slays in the evening then may it (the cloud) heal in the clear day.

10. If it slays in the clear day then may it heal in the night.

11. If it slays in the night then may it heal in the morning-dawn.

12. It shall rain down,[2]

13. With the rain,¶

14. Fresh water, fresh earth, fresh trees, fresh remedies,** fresh preparations of remedies.

15. As the sea Voûru-kasha is the meeting of the waters.

16. Lift up thyself; go from the air to the earth,

17. From the earth to the air.

18. Lift up thyself, arise,

19. Thou, for the sake of whose birth and increase Ahura-Mazda has created the air,

20. Go up, O shining Sun, with thy swift steeds over Harabĕrĕzaiti and illumine the creatures.

21. Lift up thyself thus if thou art worthy of honour,

22. On the way which Ahura-Mazda has created; in the air

* Praise, etc., O cow, giver of goodness .... giver of increase .... giver of refreshment, (who) givest gifts to the best pure, etc.—*Guj. Tr.*

† Fornicator.—*Guj. Tr.*

‡ V. 3-4. The cloud gathers by gathering the best new water from above waters down.—*Guj. Tr.*

§ For smiting sickness, for smiting death.—*Guj. Tr.* ‖ Army.—*Guj. Tr.*

¶ By the rain.—*Guj. Tr.* ** Health.—*Guj. Tr.*

which the Baghas have created, on that created (way) abounding with water.[3]*

23. Then (spake the Holy Word) before that Mańthra-çpĕnta:†[4]

24. I will here purify thy birth and thy growth;

25. I will purify thy body and thy strength;

26. I will make thee rich in children, and rich in milk;[5]

27. In activity, milk, fatness, bounds, and posterity.‡

28. For thy sake will I purify here a thousand-fold;§

29. Riches in cattle which runs about and is‖ nourishment for children.

30. As the Sea Vôuru-kasha is the meeting of the waters, lift up thyself, go from the air to the earth, from the earth to the air. Lift up thyself, arise, thou, for whose birth and increase Ahura-Mazdâ has created the earth.

31. Go up, O Moon, thou who containest the seed of the cattle,

32. Over Hara-bĕrĕzaiti (Alborj) and illumine the creatures. Lift up thyself then, if thou art worthy of honour, on the way which Ahura-Mazda has created; in the air which the Baglas have created, on that created way abounding with water. Then spake [the Holy Word] before that Mańthra-çpĕnta: I will purify thy birth and thy growth, I will purify thy body and thy strength, I will make thee rich in children and rich in milk, in activity, milk, fatness, bounds, and posterity. For thy sake will I purify here a thousand-fold, riches in cattle which runs about and is nourishment for children. As the Sea Vôuru-kasha is the meeting of the waters, lift up thyself, spring from the air to earth, from earth to the air. Lift up thyself, arise, thou for whose birth and increase Ahura-Mazda has created the earth.[6]

33. Go up, Stars, hidden,¶ ye who contain the seed of the water,

34. Over Hara-bĕrĕzaiti and illumine the creatures. Lift up thyself, then, if thou art worthy of honour, on the way which Ahura-Mazda has created, in the air which the Baghas have created, on that created way abounding with water. Then (spake) before that Mańthra-çpĕnta, "I will purify thy birth and thy growth, I will purify thy body and thy strength, I will make thee rich in children and rich in milk, in activity, milk, fatness, bounds, and posterity. For thy sake will I purify here a thousand-fold, riches in cattle which runs about and is nourishment for children. As the Sea Vôuru-kasha is the meeting of the waters, lift up thyself, spring from the air to earth, from the

* Prosperity and strength from water.—*Guj. Tr.*

† Either for the evil-doer or Manthra-çpĕnta.—*Guj. Tr.*

‡ Active, full of milk, of seed, of fat, intellectual, and prolific.—*Guj. Tr.*

§ Houses.—*Guj. Tr.* ‖ I will advance the cow-stalls which are, etc.—*Guj. Tr.*

¶ Brilliant.—*Guj. Tr.*

earth to the air. Lift up thyself, stand up, thou for whose birth and increase Ahura-Mazda has created the rising.

35. Go up to torment Kaquji, to torment Ayêhyê, and to torment the Jahi who is provided with Yâtus." *[7]

NOTES TO FARGARD XXI.

[1] V. 5. The words "Speak, O pure Zarathustra," are an evident interpolation.

[2] V. 12. *Cf.* Fargard V., 64.

[3] V. 22. "Baghô" = "God," seldom used in the Avesta, though frequent in the Cuneiform Inscriptions. In Huzvâresh בג. *Cf.* Skr. "Bhaga," and Slav. "Bog."

[4] V. 23. This verse is obscure.

[5] V. 26. Gloss: "Thou thyself art become, and milk originates from thee."

[6] V. 32. An allusion to the waxing and waning of the Moon.

[7] V. 35. This verse is very obscure. I have followed the Huz. Tr. as far as possible.

* The destroyer of the shining cries loudly, the sorcerer cries.—*Guj. Tr.* In the *Guj. Tr.* here follow some additional verses as follows:—"Be helpless, sorrow; be helpless, sickness; be helpless, death; be helpless, disease; be helpless, fever; be helpless, headache; be helpless, oppressor; be helpless, evil; be helpless, evil-doer; be helpless, revengeful; be helpless, jealousy; be helpless, lie; be helpless, sin; be helpless, impurity, which was created on the body of man by Aŋra-mainyus; be helpless all illness, all death, all sorcery, all Pairikas and all Jahis which are infernal."

FARGARD XXII.—INTRODUCTION.

The last Fargard of the Vendidad is also a fragment, apparently derived from the same source from which Fargard XX. and perhaps also Fargard XXI. was taken. The whole contents of this Fargard betray its late origin. 1. Aŋra-mainyus has created sickness in the world, and Ahura-Mazda is compelled to seek a remedy against it. He first addresses himself to Maŋthra-çpĕnta, the Holy Word, who, however, declines the task on the ground of his incapacity (v. 1-21). 2. Upon this Ahura-Mazda sends Nairyô-çaŋha, who seems to be the embodied word of Ahura-Mazda himself, to Airyama, with the order to practise healing by the production of various kinds of useful animals which are specially enumerated (v. 22-51). 3. The Fargard concludes abruptly with a statement that Airyama performed the injunctions given him (v. 52-58).

FARGARD XXII.

1. Ahura-Mazda spake to the holy Zarathustra:
2. I, who am Ahura-Mazda; I, who am the Giver of good;
3. When I created this abode, the beautiful, brilliant, admirable:[1]
4. (Saying), I will go forth, I will go over.
5. Then the serpent (Añra-mainyus) looked at me.*
6. Thereupon the serpent Añra-mainyus, who is full of death, made, in reference† to me, nine sicknesses, and ninety and nine hundred, and nine thousand, and nineteen thousands.‡
7. Therefore do thou heal me,§ Mañthra-çpĕnta, the very brilliant.
8. I will give thee as a recompense a thousand horses, swift, swift running.‖
9. I praise thee, O Çaŏka, the good, created by Ahura-Mazda, pure.[2]
10. I will give thee as a recompense a thousand camels, swift, with strong humps.
11. I praise thee, O Çaŏka, good, created by Ahura-Mazda, pure.
12. I will give thee as a recompense a thousand horned cattle, enduring, whose bodies are not yet full grown.¶
13. I praise thee, O Çaŏka, good, created by Ahura-Mazda, pure.
14. I will give thee as a recompense a thousand head of small cattle, fed,** of all kinds.††
15. I praise thee, O Çaŏka, good, created by Ahura-Mazda, pure.
16. I will bless thee with fair, pious blessings, with dear pious blessings;
17. Which make want full,
18. And make fulness overflow;
19. Which bind the friend and make the band fast,‡‡[3]
20. Mañthra-çpĕnta, the very brilliant, replied:
21. "How shall I heal thee,§§ how shall I keep off the sick-

* Opposed me.—*Guj. Tr.*
† Opposition.—*Guj. Tr.*
‡ Nine times ten thousand.—*Guj. Tr.*
§ Mine.—*Guj. Tr.*
‖ Of extraordinary strength.—*Guj. Tr.*
¶ Of sinless bodies.—*Guj. Tr.*
** Pregnant.—*Guj. Tr.*
†† All of various colours.—*Guj. Tr.*
‡‡ Which by friendship make disease less, and improve the health.—*Guj. Tr.*
§§ Thine.—*Guj. Tr.*

nesses, ninety and nine, nine hundred, nine thousand, nineteen thousand."*

22. The Creator Ahura-Mazda caused to say to Nairyo-çaṅha: Nairyo-çaṅha, Assembler!

23. (Hasten) away, fly thither to the dwelling of Airyama,†[4] say to him these words: Thus spake Ahura-Mazda, the Pure!

24. I who am the Giver of good, when I created this abode the beautiful, brilliant, admirable (saying) I will go forth, I will go over. Then the serpent looked at me, thereupon the serpent Aṅra-mainyus, who is full of death, created in regard to me ninety-nine sicknesses, and nine hundred, and nine thousand, and nineteen thousand.‡

25. Therefore do thou heal me, O desirable Airyama.

26. I will give thee as a recompense a thousand horses, swift, swift running.

27. I praise thee, O Çaŏka, the good, created by Ahura-Mazda, pure.

28. I will give thee as a recompense a thousand camels, swift, with strong humps.

29. I praise thee, O Çaôka, good, created by Ahura-Mazda, pure.

30. I will give thee as a recompense a thousand horned cattle enduring, whose bodies are not yet full grown.

31. I praise thee, O Çaŏka, good, created by Ahura-Mazda, pure.

32. I will give thee as a recompense a thousand head of small cattle, fed, of all kinds.

33. I praise thee, O Çaŏka, good, created by Ahura-Mazda, pure.

34. I will bless thee with fair, pious blessings, with dear pious blessings.

35. Which make want full.

36. And make fulness overflow.

37. Which bind the friend and make the band fast.

38. His (Ahura-Mazda's) words received (hastened) away; thither flew Nairyo-çaṅha the Gatherer-together, to the dwelling of the Airyama; thus spake he to Airyama: Thus commanded thee Ahura-Mazda, the pure,

39. I who am Ahura-Mazda, I who am the Giver of good, when I created this abode, the beautiful, brilliant, admirable, (saying) I will go forth, I will go over, then the serpent looked at me, thereupon the serpent Aṅra-mainyus, who is full of death, made sicknesses in relation to me: nine and ninety and nine

* Ninety thousand.—*Guj. Tr.*

† Asman Yazed.—*Guj. Tr.*

‡ Ninety thousand.—*Guj. Tr.*

hundred and nine thousand and nineteen thousand. Therefore do thou heal me, O desirable Airyama.

40. I will give thee as a recompense a thousand horses, swift, swiftly running.

41. I praise thee, O Çaŏka, the good, created by Ahura-Mazda, pure.

42. I will give thee as a recompense a thousand camels, swift, with strong humps.

43. I praise thee, O Çaŏka, the good, created by Ahura-Mazda, pure.

44. I will give thee as a recompense a thousand horned-cattle, enduring, whose bodies are not grown up.

45. I praise thee, O Çaŏka, the good, created by Ahura-Mazda, pure.

46. I will give thee as a recompense a thousand head of small cattle, nourished, of all kinds.

47. I praise thee, O Çaŏka, good, created by Ahura-Mazda, pure.

48. I will bless thee with fair pious benedictions, with dear pious blessings,

49. Which make the needy full,

50. And make fulness overflow.

51. Which bind the friend and make the band fast.

52. Immediately thereupon was it, not long after,* then hastened forth the lusty Airyama, the desirable;

53. To the mountain on which the holy questions take place, to the height† where the holy questions take place.

54. Nine sorts of male horses brought the desirable Airyama.

55. Nine sorts of male‡ camels brought the desirable Airyama.

56. Nine sorts of male horned-cattle brought the desirable Airyama.

57. Nine sorts of male small cattle brought the desirable Airyama.

58. Nine sorts of willows§ brought he, he drew nine circles.[5]

* Without loitering.—*Guj. Tr.*

† Wilderness.—*Guj. Tr.*

‡ Young.—*Guj. Tr.*

§ (A reed of) nine knots.—*Guj. Tr.*

NOTES TO FARGARD XXII.

[1] V. 3. The Huz. Tr. understands by "dwelling-place" Garô-nmâna, the abode of Ahura-Mazda; but this is manifestly absurd, since how could the abode of the blessed be filled with all kinds of sicknesses? No doubt the earth is meant.

[2] V. 9. The verse which is subsequently so often repeated appears to me very unsuitable. I have kept to the Huz. Tr., according to which the passage must be an invocation of Manthra-çpĕnta, who is here invoked as a feminine genius, and termed Çaŏka = "profit," because Ahura-Mazda desires profit from her.

[3] V. 19. This verse is obscure. The Huz. Tr. has "Benevolent, she made him free from sickness—that he might have no sickness—he made that sickness a friend." But I do not see how the words can have this meaning.

[4] V. 23. It is to be regretted that the divinity here termed Airyama is so slightly mentioned in the Avesta, since there is no doubt of his identity with the Aryaman of the Vedas. He is usually invoked with Mithra and Varuna. The name is perhaps equivalent to "protector," "friend." The dative *Airyamanâi* (= "the dwelling for Airyama") stands for the genitive.

[5] V. 58. "Vaêtayô," in the Huz. Tr. ויח, is rendered by the later Parsees بيد = "a willow," but it is more than doubtful if this translation is correct.

The abrupt termination of the Vendidad need not excite our surprise when we reflect on the fragmentary character of the whole work, and the circumstances which led to its compilation in the form in which we now possess it. This subject will be more fully discussed in the "Commentary;"* but we may mention briefly that after the conquest of Alexander (A.C. 331-30) the Zarathustrian religion began to languish, and the Parthian supremacy (from about A.C. 250 to P.C. 226) was no less injurious to the ancient faith. According to tradition, the sacred books were wholly lost or destroyed, and it was not till the establishment of the Sassanian dynasty (A.D. 226) that an attempt was made to collect and arrange the ancient texts. How this was done we do not know, but it seems most probable that the sacred works had been preserved by learning them by heart and handing them down from age to age by oral instruction. In this there is nothing extraordinary, since in India the Vedas, and in Greece the Homeric Poems, were similarly preserved for many centuries before they were committed to writing. It is true that subjection to foreign rulers, who were hostile to the Zarathustrian creed, must have been unfavourable to the complete preservation of the sacred texts, and five centuries is a period long enough to allow much to be forgotten. Hence it is easy to conceive that the restoration of the Zarathustrian texts must have been attended with peculiar difficulties; but we have no reason whatever to doubt that the Mobeds of those days honestly performed the task entrusted to them, and collected and arranged the Zarathustrian fragments to the best of their ability. Since, however, much had been lost or forgotten, it was not always possible to restore the text in a satisfactory manner, and hence the numerous "interpolations," or rather "mis-placements," which occur; but these do not at all affect the trustworthiness of the Avesta itself, they merely show that the compilers did not know the original order in which the passages stood. In a few cases only we perceive passages

* Now publishing by Professor Spiegel.

evidently of later origin, as, for instance, Farg. III., v. 137 ff, which is repeated in Farg. VIII., v. 83 ff. These and other interpolations are more or less commented on in the notes to the respective passages, but a full discussion of the subject must be reserved for the forthcoming "Commentary."

With regard to the *age* of the Vendidad, we will only remark that, whatever may have been the date of its composition as a whole, some parts of it, at least, must belong to a very remote antiquity; in fact, to a period when the Mazdayaçnians had not long emerged from the pastoral state.

AVESTA.

VISPERED AND YAÇNA.

VOL. II.

INTRODUCTION

TO THE

VISPERED AND YAÇNA.

THE Vispered and Yaçna constitute what may be termed the Mazdayaçnian liturgy. The former, which is very short, must not be regarded as a distinct book, as it consists merely of liturgical additions to the Yaçna, and can never be recited alone. Its contents are almost exclusively invitations to Ahura-Mazda, the good genii, and other "lords of purity," to be present at the ceremonies about to be performed. In fact, the meaning of Vispered appears to be "All lords," or "To all lords"—invocations being understood.

The title of the principal part of the liturgy, *Yaçna*, signifies "sacrifice with prayers," or rather, as the Parsees have no "sacrifice" in the Jewish sense of that term, it is more correctly rendered "offering with prayers." The Yaçna is divided into two parts, the former of which comprising chapters i.-xxvii, is more strictly of a liturgical character, while the latter (which is written in a different dialect) contains the *Gâthâs* or *Gahs*, which are ancient religious hymns, somewhat resembling those of the Vedas.

In order for the European reader to comprehend the nature of the following works, several points require explanation. In the first place, this *Liturgy* bears no resemblance whatever to the Jewish or Christian liturgies, because it was to be recited, for the most part, by the priests alone, during the performance of certain religious ceremonies, and the presence of the laity was neither required nor even expected.

Of these ceremonies the principal are—1. The consecration of

the *Zaŏthra*, or holy water. 2. The consecration of the *Barĕçma*; or bundle of twigs of a particular tree (either date, tamarisk, or pomegranate). 3. The preparation and consecration of the *Haŏma*, or *Hom*, which was the juice of a certain mountain plant, and held in the highest veneration as being the emblem of immortality.* 4. The offering of the *Draŏnas*, or little round cakes, on which pieces of cooked flesh were placed, and after certain prayers the whole was eaten by the priests.†

The most important duty of the priests was, however, the recitation of the whole of the sacred writings, in the order in which they are arranged in the Vendidad-Sadés, namely, the following:—

Yaçna i. 1-32; Vispered i.; Yaçna i. 33-fin.; Yaçna ii. 1-33; Vispered ii.; Yaçna ii. 34-fin.; Yaçna iii.-xi. 1-23; Vispered iii. 1-29; Yaçna xi. 23-fin.; Vispered iii. 30-31; (several liturgical formulas interposed;) Vispered iv.; Yaçna xii.-xiv.; Vispered v.; Yaçna xv.; Vispered vi.; Yaçna xvi.-xvii.; Vispered vii.-viii.; Yaçna xviii.-xxi.; Vispered ix.; Yaçna xxii,; Vispered x.-xiii.; Yaçna xxiii.-xxvii.; Vispered xiv.; Vendidad i.-iv.; Yaçna xxviii.-xxx.; Vispered xv.; Vendidad v.-vi.; Yaçna xxxi.-xxxiv.; Vispered xvi.-xvii.; Vendidad vii.-viii.; Vispered xviii.; Yaçna xxxv.-xli.; Vispered xix.-xx.; Vendidad ix.-x.; Yaçna xiii.-xiv.; Vispered xxi.; Vendidad xi.-xii.; Yaçna xlvi.-xlix.; Vispered xxii.; Vendidad xiii.-xiv.; Yaçna l.; Vispered xxiii.; Vendidad xv.-xvi.; Vispered xxiv.-xxv.; Vendidad xvii.-xviii.; Yaçna li.-lii.; Vispered xxvi.; Vendidad xix.-xx.; Yaçna liii.; Vispered xxvii.; Vendidad xxi.-xxii.; Yaçna liv.-lxxi.

From this arrangement we perceive that while portions of the Vispered are inserted in various places between Yaçna i.-liii., the insertion of the Vendidad only takes place between Yaçna xxviii.-liii.; that is, it commences at what is called the second part of the Yaçna. Respecting this Anquetil says: "*The reading of the second part of the Izeshné* (Yaçna) *and that of the Vendidad, properly so called, being the essential portions of the sacrifice, that which precedes, although recited with Barsom, etc., is in some sort merely preparatory.*" Again, in his MS. transla-

* The Haŏma can only be briefly alluded to in this Introduction; but it, or he (for Haŏma is also a person) played a most important part in the old Iranian mythology.

† It is impossible to avoid noticing the resemblance between the Draŏna-cakes and the *shew-bread* of the Jews.

tion of the Yaçna, Anquetil says expressly: "*The Vispered (is) never (recited) without Izeshné, nor the Vendidad without Izeshné or Vispered, but the Izeshné is recited alone.*" The general course of the whole service appears to have been as follows:—First came the announcement to Ahura-Mazda and all the good spirits, coupled with an invitation to them to be present. Then followed the preparation of the holy water, the Barĕçma, Haŏma, etc. Next came the offering of these things to the spirits, the eating of the Draŏnas, and the drinking of the *Hom* juice by the priests, during which many more prayers were recited. The praises of Haŏma occupy several chapters (ix.-xi.), and after these follow other prayers and praises very similar in their nature to the preceding (xii.-xxvii.) With chap. xxviii. commences the so-called second part of the Yaçna, comprising the Gâthâs, or religious hymns. These were to be recited alternately with the Vendidad, and the utterance of both was accounted of the highest efficacy for purification and raising the soul to God. After the Gâthâs follow some other prayers, together with the Çrosh Yasht, etc. Strictly speaking, it was the duty of the priests to recite the *whole* of the sacred writings—Vispered, Yaçna, and Vendidad—during every twenty-four hours, principally in the night-time.* Only by such continual recitations could they keep themselves fit for performing the rites of purification. Besides this recital for their own sakes, the priests could likewise recite the Vendidad-Sadé as an atonement for the sins of others, in which case the offender had of course to pay the priest for the recital. In addition to the liturgical ceremonies above mentioned, the priests had many other duties to perform, and particularly to watch over and attend to the Sacred Fire, which, like that of Vesta, was kept perpetually burning. A complete analysis of the various ceremonies, etc., must be reserved for the Commentary; but we trust this short explanation will suffice to render the following pages intelligible.

* See note to Yaçna i. 7.

VIŚPERED.

I.

1. I invite and announce to:* the Lords of the Heavenly, the Lords of the Earthly, the Lords of those who live in the Water, the Lords of those which live under Heaven, the Lords of the Winged, the Lords of the Wide-stepping,† the Lords of the beasts with claws, the pure Lords of the pure.[1]

2. I invite and announce to: the yearly feasts,[2] the lords of purity, Maidhyôzarĕmaŷa, the pure milk, lord of purity.‡

3. I invite and announce to: Maidhyôshĕma, the giver of pastures to the pure, lord of purity.

4. I invite and announce to: Paitis-hahya, the giver of corn to the pure, lord of purity.

5. I invite and announce to: Ayâthrĕma, the promoter, the distributor of manly strength to the pure, lord of purity.

6. I invite and announce to: Maidhyâirya, the pure, belonging to the year, lord of purity.

7. I invite and announce to: Hamaçpathmaêdaya, the pure, provided with good works, lord of purity.

8. I invite and announce to: the future of the world, the pure, lord of purity, which being will bring forth.[3]

9. I invite and announce to: the prayers, the praiseworthy, arranged-together, well-praised, pure, lords of purity.[4]

* The sense appears to be this: "I invite the spiritual presence of Ahura-Mazda and all the good Genii, and I announce to them that I am about to perform the proper religious rites." The first word of the Vispered, *Nivaêdhayêmi* (or *nivêdhyêmi*) has been variously translated, "I invite," and "I invoke." The second word, *Hañkârayêmi* (or *hañkâryêmi*), is rendered by Professor Spiegel, "Ich thue es kund," "Ich verkündige es," and "Ich verkünde es," which are almost synonymous phrases, signifying, "I make known to," "I announce to," "I proclaim to," etc. Neriosengh has, "I accomplish," or "I make perfect;" and the Sanskrit gloss explains this of the accomplishment of the sacrifice, or the celebration of the Yaçna in honour of Hormazd. Wilson *(The Parsi Religion*, etc.) translates, "I celebrate," but this is certainly erroneous.

† That is, "cattle."

‡ Or, "master of purity." The word *ratu*="chief," "master," or "lord;" but never "the Lord-God," though it is sometimes employed as a title of Ahura-Mazda.

10. I invite and announce to: the prayers, the praiseworthy, composed, well-praised, pure, the Myazdas of purity.

11. I invite and announce to: the years, the lords of purity, the prayer Ahuna-vairya, the pure, lord of purity.

12. I invite and announce to: the prayer Asha-vahista,[5] the pure, lord of purity.

13. I invite and announce to: the good prayer Yênhê-hâtaṅm,[6] the pure, lord of purity.

14. I invite and announce to; the Gâthâ Ahunavaiti,[7] the pure, mistress of purity.

15. I invite and announce to: the women who have a congregation of men of many kinds, created pure by Ahura-Mazda, mistresses of purity.[8]

16. I invite and announce to: the pure, possessing overseers and lords,[9] lord of purity.

17. I invite and announce to: the Yaçna-Haptaṅhâiti,[10] the pure, lord of purity.

18. I invite and announce to: the high spotless water, the pure, mistress of purity.[11]

19. I invite and announce to: the Gâthâ Ustavaiti,[12] the pure, mistress of purity.

20. I invite and announce to: the mountains which possess pure brightness, which have much brightness, created by Mazda, pure, lords of purity.

21. I invite and announce to: the Gâthâ Çpĕnta-Mainyu,[13] the pure, mistress of purity.

22. I invite and announce to: the victory created by Ahura, the stroke which comes from above, the pure, lord of purity.[14]

23. I invite and announce to: the Gâthâ Vohû-Khshathra,[15] the pure, mistress of purity.

24. I invite and announce to: Mithra who possesses much pasture, [and] Râma-qâçtra,[16] the pure, lord of purity.

25. I invite and announce to: the Gâthâ Vahistôisti,[17] the pure, mistress of purity.

26. I invite and announce to: the pious good blessings, the pious pure man, the strong, mighty, highest in wisdom, worthy of honour, pure, lord of purity.

27. I invite and announce to: Airyama-ishya,[18] the pure, lord of purity.

28. I invite and announce to; Fshûsha-mańthra,[19] the pure, lord of purity.

29. I invite and announce to: the great lord, the Hadhaokhta,[20] the pure, lord of purity.

30. I invite and announce to: to the Ahurian Question,[21] the Ahurian Custom, the Ahurian Ruler, the Ahurian High-priest, the pure, lord of purity.

31. I invite and announce to: the habitation provided with fodder, the abundant beautiful fodder for the cow, and the cattle-breeding pure man.

NOTES TO VISPERED I.

[1] V. 1. It was the custom of the Mazdayaçnians to extend their strongly marked system of subordination and classification to the entire living creation, every class of which had its lord (*ratus*), who led it to battle against Aṅra-mainyus. According to the Huzvâresh Commentary, the Lord of the heavenly is Ahura-Mazda, the lord of the earthly, Zarathustra, the lord of the water-creatures is Khar-mahi the fish, whose duty it is to take care of the Hom tree, and thus make the Resurrection possible (*cf.* Parsí Gram., p. 179, and Bundehesh, cap. xxviii.), the lord of the beasts is the Ermine (قاقم *cf.* Bdh. xxiv.), and the lord of the birds is the bird Karshipta (*cf.* Vend. ii. 139, etc). From the two last it appears that the *white* animals were always chosen as lords.

[2] Vv. 2-7. The Gahanbârs, or great annual festivals, are described in the Sad-der Bundehesh, which says that God created the world in the space of a year, and hence men ought to keep six festivals yearly, and bestow alms to the poor. The festivals are as follows—1. Maidhyô-zaremaya, in commemoration of the creation of heaven, in the month Ardibehist. 2. Maidhyô-shema, for the creation of the waters, in the month Tir. 3. Paitis-hahya, for the creation of the earth, in the month Shahrevar. 4. Ayâthrĕma, for the creation of trees, in the month Mihr. 5. Maidhyâirya, for the creation of cattle, in the month Bahman. 6. Hamaçpathmaêdaya, for the creation of man, in the month Çpendârmat. (*Cf.* also Vullers, Fragmente, etc., p. 21 ff).

[3] V. 8. According to the Huz. Tr. the meaning is that the future time is to be invoked, in which each individual occurrence about to take place may appear.

[4] V. 9. The adjectives applied to the prayers in this and the following verse are not easy to express in German.*

[5] V. 12. Asha-vahista = the prayer Ashem-vôhu.

[6] V. 13. Yêṅhê-hataṅm is another prayer of special efficacy.

[7] V. 14. For the Gâthâ Ahunavaiti, see Yaçna xxviii.–xxxiv.

[8] V. 15. Who these women are is not clear.†

[9] V. 16. Or, "the being gifted with rulers."

[10] V. 17. Yaçna-Haptaṅhâiti is Yaçna xxxv.–xli.

[11] V. 18. This verse may be variously interpreted, according to the meaning attached to "areduyâo," which may possibly be akin to the Gr. ἄρδω, ἀρδεύω. *Cf.* Windischman, "die persische Anahita," etc., p. 28. The "spotless water" is, of course, an allusion to Ardviçûra.

[12] V. 19. That is, Yaçna xlii.–xlv.

[13] V. 21. That is, Yaçna xlvi.–xlviii.

[14] V. 22. Verethraghna = "victory," though identical in name with the Indian Vritrahan, becomes in the later Persian a mere abstraction,

* Or in English either.

† Nor what is meant by their "possessing a congregation of men." The phrase is suggestive of a *male* seraglio, but polyandry was unknown to the Arians.

and the "blow which is given from above" is a similar abstraction. It was forbidden to inflict a fatal blow on any of the creation of Ahura-Mazda; but such a blow was deemed meritorious when employed against the creatures of Anra-mainyus.

[15] V. 23. See Yaçna 1.

[16] V. 24. Mithra is often spoken of in connection with Râma-qâçtra, the genius who bestows relish to food.

[17] V. 25. See Yaçna lii.

[18] V. 27. See Yaçna liii.

[19] V. 28. Fshûsha-mańthra is probably some portion of the holy writings.

[20] V. 29. Hadhaokhta is, perhaps, the Crôsh-Yasht Hadokht.

[21] V. 30. The "Ahurian question" refers to the Vendidad and similar works.

II.

1. Here with Zaŏthra and Barĕçma I wish hither with praise:* the lords of the heavenly, the lords of the earthly, the lords of the water-animals, the lords of the beings which live under heaven, the lords of the birds, the lords of the wide-stepping, the lords of those which have claws. Here with Zaŏthra and Barĕçma I wish hither with praise, the pure yearly festivals. Here with Zaŏthra and Barĕçma I wish hither with praise Maidhyô-zarĕmaya, the pure milk, lord of purity. Here with Zaŏthra and Barĕçma I wish hither with praise Maidhyôshĕma, the giver of pasture, the pure, lord of purity. Here with Zaŏthra and Barĕçma I wish hither with praise Paitis-hahya, giver of corn to the pure, lord of purity. Here with Zaŏthra and Barĕçma I wish hither with praise Ayâthrĕma, the furthering, the bestower of manly strength on the pure, lord of purity. Here with Zaŏthra and Barĕçma I wish hither with praise Maidhyâirya, the pure yearly, lord of purity. Here with Zaŏthra and Barĕçma I wish hither with praise Hamaçpathmaêdhaya, provided with pure actions, the pure, lord of purity. Here with Zaŏthra and Barĕçma I wish hither with praise the futurity of the world, the pure, lord of purity, which the future will bring.[1]

2. Here by means of the Zaŏthra and Barĕçma I wish hither with purity all those lords,

3. Whom Ahura-Mazda has announced to Zarathustra as to be honoured and to be praised on account of the best purity.

4. Here by means of the Zaŏthra and Barĕçma I wish hither with praise Thee Ahura-Mazda, the Heavenly Lord,

5. The Lord and Master of the heavenly creatures, of the heavenly creation.

* In Zend, *áyêçê yasti*. Although the formula is different, the purport is the same as the invitation in cap. i.

6. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: thee Zarathustra, the holy earthly lord;

7. The lord and master of the earthly creatures, the earthly creation.

8. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: him who thinks on the lord,[2] the pure man, who holds fast (in remembrance),

9. The well-thinking in thoughts, the well-speaking in speech, the well-doing in works.

10. He who holds fast (in remembrance) Çpĕnta-ârmaiti,[3] namely, the Mañthra of the profiting.[4]

11. Through whose deeds the worlds of the pure increase.

12. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: the pure years, the lords of purity.

13. The Ahuna-vairya, the pure prayer, the lord of the pure, wish I hither with praise.

14. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: the prayer Asha-vahista, the pure, lord of purity.

15. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: Yênhê-hâtañm, the well-praised,[5] pure, lord of purity.

16. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: the Gâthâ Ahunavaiti, the pure, mistress of purity.

17. The women,[6] the good goddesses, who are descended from a good father, the beautiful,* wish I hither with praise.

18. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: the pure lord of purity, provided with overseers and lords, for this is the Lord and Master, Ahura-Mazda.

19. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: the high Yaçna Haptañhâiti, the pure, lord of purity.

20. Ardvi-çûra,[7] the stainless, the pure, mistress of purity, wish I hither with praise.

21. Here by means of the Zaŏthra and Barĕçma I wish hither with praise: the Gâthâ Ustavaiti, the pure, mistress of purity.

22. The mountains possessing pure brightness, possessing much brightness, created by Mazda, pure, lords of purity, wish I hither with praise.

23. Here, etc., I wish hither with praise: the Gâthâ Çpĕnta-mainya, the pure.

24. Victory created by Ahura I wish hither with praise. The blow which springs from above I wish hither with praise.

25. Here, etc., I wish hither with praise: the Gâthâ Vohû-khshathra, the pure, mistress of purity.

26. I wish hither with praise Mithra, who possesses large pastures. I wish hither with praise Râma-qâçtra.

* *Lit.*, "well-grown," or "well-increased."

27. Here, etc., I wish hither with praise: the Gâthâ Vahistoisti, the pure, mistress of purity.

28. I wish hither with praise, the good pious blessing. I wish hither with praise, the pious pure man. I wish hither with praise, the strong mighty (genius), highest in wisdom, worthy of honour.

29. Here, etc., I wish hither with praise: the pure Airyama-ishya, the pure, lord of purity.

30. I wish hither with praise the pure Fshûsha-mañthra, the pure, lord of purity.

31. I wish hither with praise the great lord Hadhaŏkhta, the pure, lord of purity.

32. Here, etc., I wish hither with praise: the Ahurian question, the pure, lord of purity.

33. I wish hither with praise the Ahurian custom, the pure, lord of purity.

34. Here, etc., I wish hither with praise: the dwelling provided with fodder, the well-created fodder for the cow:—the cattle-breeding man, the pure, lord of purity, wish I hither with praise.

NOTES TO VISPERED II.

[1] V. 1. After the simple announcement, or, as it were, proclamation, in the first chapter, there follow prayers desiring the (spiritual) presence of the various beings invoked. Zaŏthra is the holy water, *i.e.* water over which certain prayers have been recited at a particular time, etc.; and the Barĕçma is a twig, or rather bundle of twigs, of a certain tree, either date, pomegranate, or tamarisk, also prepared with ceremonies.

[2] V. 8. That is, he who has the holy writings in his memory, and hence keeps them before his eyes. There is no single equivalent word in any European language.

[3] V. 10. Çpĕnta-ârmaiti is "perfect wisdom," as well as the genius of the earth. In both capacities she is *feminine*. In this verse the former meaning must be adopted.

[4] V. 10. By "the profitable" (Çaŏshyantô) is meant a kind of prophets, or persons who have devoted themselves particularly to the Zarathustrian doctrines.

[5] V. 15. See note to Visp. i. 9.

[6] V. 17. Who these women are is not known. The "good father" may perhaps signify Hormazd.

[7] V. 20. Ardvi-çûra is the personification of water. See Yaçna lxiv. and Khorda-Avesta x., xxi., etc.

III.

1. I desire the Hâvanâna hither.[1]
2. I obey.
3. I desire the Âtarevakhsha hither.
4. I obey.

5. I desire the Fraberata hither.
6. I obey.
7. I desire the Âberet hither.
8. I obey.
9. I desire the Âgnâtâ hither.
10. I obey.
11. I desire the Râethwiskare hither.
12. I obey.
13. I desire the Çraŏshâvareza,
14. The very wise, who employs very truthful speech.
15. I obey.
16. I desire the priests, the soldiers, [and] the active husbandmen.[2]
17. The lords of the houses, of the clan, of the society, the lords of the region.
18. The young man who thinks well, speaks well, acts well, who is devoted to the law, I desire. I desire the youth who utters the words.* Those who have married amongst kindred[3] I desire.
19. I invite the furtherers of the region,[4] I desire the willing worshippers. I desire the mistresses of the house.
20. I desire the woman who especially thinks good, speaks good, does good, lets herself be commanded well,[5] who obeys her lord, the pure,
21. Çpĕnta-ârmaiti, and who (besides) are Thy women, O Ahura-Mazda.
22. I desire the pure man, who especially thinks, speaks and does good.
23. Who knows the faith, does not know sins.
24. Through whose deeds the worlds increase in purity.
25. Then we call you, every lord of the Mazdayaçnians, hither; we invite you, the lords.
26. The Amĕsha-Çpĕntas and the profitable ones,[6] the very wise.
27. The very wise-speaking (helpful) hastening hither, brilliant in understanding.
28. The greatest, powerful (followers) of the Mazdayaçnian law, call we hither.
29. Priests, soldiers, and husbandmen.[7]
30. Yathâ ahû vairyô. Let him who is Âtarevakhsha tell it to me.
31. (*Raçpi.* Thou art our priest as Zaŏta![8]

* That is, prayers.

NOTES TO VISPERED III.

[1] V. 1-2. This chapter has no immediate connection with the preceding, but is recited at the Haŏma-offering. See Yaçna xi. 23. The first verse is spoken by the Zaota, the second by the Raçpi, and so on. The names *Hâvanâna*, etc., are the titles of the different priests. The words "I obey," mean, "I am present and ready to perform the duties of my office.

[2] V. 16. The rest of the chapter is spoken by both priests together.

[3] V. 18. Marriage between relations has always been accounted praiseworthy among the Parsees. In the ancient times it was even permitted for brothers to marry sisters. Diogenes Laertius says the Persians held it lawful *μητρὶ ἢ θυγατρὶ μίγνυσθαι*. Strabo makes similar assertions. See also "Abhandl. der Kais. Bayr. Acad. der Wissensch." vii., p. 675-93.

[4] V. 19. The Huz. Tr. makes "the furtherer of the region," a priest, but this is doubtful. The "willing worshippers" seems to mean the faithful generally.

[5] V. 20. Obedience is the first duty of a Mazdayaçnian wife.

[6] V. 26. See ii. 10.

[7] V. 29. Between verses 29 and 30 is recited a passage from the Yaçna (xi. 25 ff).

[8] V. 31. The Vendidad Sâdes distribute the invocations and answers in this chapter somewhat more minutely between the Zaŏta and Raçpi.

IV.

1. I, as Zaŏta, bind myself to this:
2. To the reciting,
3. To the uttering,
4. To the singing.
5. To the praising of the offering-prayer.

V.

1. We praise that which is thought in the soul,
2. And the good knowledge, the good holiness, the good wisdom, the good steadfastness.
3. There praise it in the time, at the periods of time,*
4. To protect the cattle, the Mazdayaçnians, the followers of Zarathustra.
5. To them we make it known as at the right time for the Myazda, as the right time for prayer.†
6. The whole world of the pure for praise, adoration, appeasing, and laud.

* These verses are extremely difficult and obscure.

† Neriosengh explains this word (prayer) as the heavenly commentary on the Nosks. I take it rather as the prayer which is performed at the right time, when it is efficacious.

VI.

1. I do homage to you, Amĕsha-çpĕnta, as singer of praises, as Zaŏta, as speaker of praises, as praiser, as speaker, as glorifier.*
2. For the praise, adoration, appeasing, and praise of ye,
3. Amĕsha-çpĕntas.
4. For our preparation, for the right-fulfilling of prayer; for hallowing,† for victory, for the well-being of the souls of those who are pure and will profit.
5. To you, ye Amĕsha-çpĕntas, ye good rulers, ye wise, give I the soul from my body, and all enjoyment.
6. In Thee I believe, according to this law, O pure Ahura-Mazda.
7. As a Mazdayaçnian, a Zarathustrian, an adversary of the Daevas, an adherent of the belief in Ahura-Mazda. With Zaŏthra, with Aiwyaôṅhana, is this Barĕçma bound together in purity. I wish hither with praise the pure lord of purity.

VII.

1. According to instruction,
2. With friendship, with joy, with skilled Zaŏthras, with right spoken speech,‡
3. I invoke the Amĕsha-çpĕntas, the good, by their beautiful names.
4. The Amĕsha-çpĕntas praise we, the good, with beautiful names, from desire for the good purity, from desire for the good Mazdayaçnian law. Yêṅhê mê, etc.

VIII.

1. The right spoken words praise we.
2. The holy Çraŏsha praise we, the good purity praise we, Nairyô-çaṅha praise we.
3. The victorious peaces praise we.
4. The undaunted,[1] who do not come to shame, praise we.
5. The Fravashis[2] of the pure praise we.
6. The bridge Chinvaṭ[3] praise we.
7. Garo-nmânem,[4] the dwelling of Ahura-Mazda, praise we.
8. The best place of the pure[5] praise we, the shining, wholly brilliant.

* All these expressions are synonymous, and we are not acquainted with the precise shades of difference between them.

† The "hallowing of the profitable" perhaps signifies that by the prayers of the pious, the power of the Yazatas, and other beings serviceable to mankind, is increased.

‡ According to the Huz. Tr. the meaning is: "As is rightly enjoined to me, I invoke you, Amĕsha-çpĕntas with friendship (towards you), for joy (for myself) with knowledge of the Zaŏthra, with right-spoken prayers, namely Bishâmrûtas." What "knowledge of the Zaŏthra" signifies is, however, obscure.

9. The best arriving at Paradise praise we.

10. Arstâṭ (probity) praise we.

11. The good spreading of the world, the good increase of the world, the profit of the world, the good Mazdayaçnian law.

12. Rashnu-razista[6] praise we, Mithra who posseses great pastures praise we.

13. The friendly Pârĕndî[7] we praise, who is rich in friendly thoughts, words and deeds, who makes the bodies light.

14. The manly strength we praise, which thinks on men, thinks on men and mankind, which is swifter than the swift, stronger than the strong.

15. Which comes to him (man) as something given by the gods,[8] that which when received serves as a purifier for bodies.

16. The sleep given by Mazda we praise, the delight of men and cattle.[9]

17. Those pure creatures we praise which were brought forth before, were created before,

18. Ere the heaven, ere the water, ere the earth, the trees, the well-created cow.

19. The sea Vôuru-Kasha we praise. The strong wind created by Mazda we praise.

20. We praise the shining heaven, the first brought-forth, first-created earthly, of the earthly creation.

21. Thee, the fire, the son of Ahura-Mazda, the pure, lord of purity, we praise.

22. This Barĕçmâ, with Zaŏthra, with Aiwyâoŋhana, bound together in purity, we praise, the pure, lord of purity.

23. The navel of the waters praise we. Nairyo-çaŋha praise we.

NOTES TO VISPERED VIII.

[1] V. 4. This must refer to the good genii, who combat the Daevas fearlessly, whereas the latter are easily terrified.

[2] V. 5. The word "Fravashis" signifies both the souls of the departed and the souls of those yet unborn, who, according at least to the later opinions, were created by God in the beginning, and descend in turn to the world from whence they return to Ahura-Mazda and offer up prayers at his throne for mankind.

[3] V. 6. Chinvaṭ is the bridge to which all the souls must arrive. The good pass over it easily, the wicked fall off into hell.

[4] V. 7. Garô-nmânĕm is the dwelling of Ahura-Mazda, the highest in the heavens.

[5] V. 8. "The best place of the pure"="Paradise."

[6] V. 12. Rashnu-razista is the genius of justice.

[7] V. 13. According to a remark in Neriosengh, the Pârĕndî is the goddess

who presides over hidden treasures. According to the Yashts, she must be a star (in N. P. پرن = "the Sun," and "the Pleiades"). According to Anquetil's MS. note, she is the protectress of mankind.

[8] V. 15. The expression "Baghô-bakhta," has become a *terminus technicus* with the later Parsees. The Minôkhired distinguishes between *Baghô-bakhta* and *bakhta* thus: "Bakht *is that which is assigned from the beginning (thus fate)*; Baghô-bakht, *what they* [*the gods*] *send otherwise.*" In the religion of the Avesta, fate is not absolutely unalterable: Ahura-Mazda can, if he so will, interrupt its course, though according to the Mkh. he seldom does this.

[9] V. 16. Sleep, as we have seen in the Vendidad (xviii. 37-39) was accounted as something bad in the Parsee religion, which esteemed activity above everything. The distinction here alluded to, between "good" and "bad" sleep, appears to be of later origin.

IX.

1. Through these words mediate,* through the words of this combat (Thou who) art Ahura-Mazda, the Pure;
2. Together with the good Yazatas, the Amĕsha-çpĕntas, who have a good empire (and) good wisdom.
3. With fifty (of them), with hundreds, with thousands, with ten thousands, innumerable, with yet more than these (mentioned).
4. (May) the kingdom (belong) to the best ruler, for whose sake we this
5. To Ahura-Mazda, to Asha-vahista, give, bestow, offer.†

X.‡

1. The uplifted Haŏmas, the Zaŏthras, which are raised on high.
2. Those now uplifted, those which shall be lifted up hereafter,
3. The victorious remedies,
4. Which contain in themselves the remedy of Ashis-vaŋuhi, contain in themselves the remedy of Ciçti,
5. Which contain in themselves the remedy of Mazda, contain in themselves the remedy of Zarathustra,
6. Which comprise in themselves the remedy of the Zarathustrôtema,§ which comprise in themselves all those remedies,
7. Which for the serviceable pure, which for the serviceable worshippers,
8. For the good Mazdayaçnian law,
9. For the good pious blessing,

* Not clear.

† These verses (4, 5) form a concluding prayer, which does not properly belong to the Vispered. See Yaçna xxxv. 10-15.

‡ This chapter follows Yaçna xxi.

§ The High Priest.

10. For the good benediction against the Drujas, the good benediction against the Demons,

11. For information, for making known, for preparation,

12. For offering, for pouring out, for sacrifice, for uttering.—

13. Which are the Haŏmas, the strong, holy, pure,

14. Those now uplifted with holiness, those about to be lifted up in future,

15. Those now announced with holiness, those too which will be announced in future,

16. Those now being prepared with holiness, those too which in future will be prepared, (may they be)

17. For strength to the strong, for victory to the strong,

18. For the strong righteousness, for the strong holiness, for the strong wisdom,

19. For the strong preceding, for the strong height,

20. For the strong Yazatas,

21. For the Amĕsha-çpĕntas, those endowed with good rule, wise, ever living, ever profiting,

22. Who dwell together with Vohu-manô, and the women likewise.

23. To our Haurvat, to Ameretât, to the body of the bull, the soul of the bull, the fire with praised names,

24. To the abode provided with holiness, with fodder, provided with food, enduring,*

25. Be praise for sacrifice, adoration, and praise.

26. For Ahura-Mazda, for Amĕsha-çpĕnta.

27. For the lords the pure, great for offering and adoration, the highest lords.

28. For the helpful purity, the helpful prayer at the right time.

29. For the Manthra-çpĕnta, for the Mazdayaçnian law, for the prayer of praise belonging to the Yaçna.

30. For all times, for all prayers at the right time.

31. For the whole world of purity, for offering, prayer, pacification and praise. May the hearing be here as in the beginning so in the end. †

XI.

1. I desire (good) with praise for (the Kareshvares) Arezahê, Çavahê; Fradadhafshu, Vîdadhafshu; Vôuru-barsti, Vouru-jarsti: for this Kareshvare Qaniratha.

* Or, perhaps, charitable. See Windischmann, Mithra, etc., p. 19. Verses 1 to 24 are extremely difficult, and are made still more so by our ignorance of the precise ceremonies which were to be performed during their recital. According to a note in Anquetil's MS. translation at verse 1, the Haŏma is laid on the up-turned mortar, then the mortar is replaced—the Haŏma laid in it with some twigs from a certain tree and pounded. Thus prepared, the Haŏma-juice was serviceable alike to Ahura-Mazda and his hosts and to all pious men for gaining a victory over Aŋra-mainyus.

† These words are an often repeated formula.

2. I desire (good) with praise for the stone mortars, the iron mortars, the cups which contain the Zaŏthra, the hair* which does not allow the Haŏma to be poured out, and thee the Bareçma, bound together in purity.

3. I desire (good) with praise for the Ahuna-vairya . . . . . and the continuance of the Mazdayaçnian law.

XII.

1. To Ahura-Mazda announce we this Haŏma, the uplifted,

2. The very profitable (to Him) the Victorious, the Promoter of the world,

3. To Him the good Ruler, the pure; to Him the Ruler over the lords of purity.

4. To the Amĕsha-çpĕntas make we the Haŏmas known.

5. To the good waters we make the Haŏmas known.

6. To [our] own souls we make known the Haŏmas.

7. To the whole world of purity we announce the Haŏmas.

8. These Haŏmas, these Haŏma-utensils.

9. These covers, these Myazdas.

10. These stones, the first among the creations,†

11. These stone mortars, these brought hither, O golden Haŏma.

12. These iron mortars, brought hither, O golden Haŏma.

13. This Haŏma-juice, this Barĕçma, which is bound together in holiness.

14. These bodies, these strengths, these flowing Zaŏthras.

15. This pure Haŏma, this well-created cow, this pure man.

16. The heavenly souls of the pure, the heavenly souls of the profitable.

17. This flesh of living beings, uplifted with purity; this tree Hadhâ-naêpata, uplifted with purity; these Zaŏthras of the good waters, those provided with Haŏma, those provided with flesh, those provided with Hadha-naêpata, lifted up with purity, of the good waters the Haŏma water, the stone mortars, the iron mortars, the Barĕçma branch, the helpful prayer at the right time, the successful recitation and doing of the good Mazda-yaçnian law, the singing of the Gâthâs, the helpful right prayer to the pure lords of purity, this wood, these odoriferous [woods] for thee, the fire, the son of Ahura-Mazda, all the acceptable

* It is the custom of the Parsees to place a hair from a cow in the vessel containing the Haŏma.

† The word *açma* signifies originally "a stone," and then "heaven." According to the Mkh., heaven is constructed of precious stones, and hence the stone mortars are termed "the first of created beings."

(things) created by Mazda, which have a pure origin, we give and make them known. Then we make them known:*

18. To Ahura-Mazda, to the holy Çraŏsha, to Rashnu the most righteous, to Mithra with large pastures.

19. To the Amĕsha-çpĕntas, to the Fravashis of the pure, to the souls of the pure, to the fire, the son of Ahura-Mazda, and to the great lord.

20. To the time for the Mazda, to the time for the right prayer.

21. For the offering, prayer, satisfaction,† and praise of the whole world of purity. Then we make them known: to the Fravashi of Zarathustra, the holy, pure, for offering, prayer, contenting, and praise; to him who desires purity in both worlds, together with all the pure Fravashis of the departed pure, of the living pure, of the yet unborn pure, of the profitable who progress forwards. These Haŏmas, these Haŏma-utensils, these covers, these Myazdas, these stones, the first among created things, these stone mortars, brought hither, O golden Haŏma, these iron mortars, brought hither, O golden Haŏma, this Haŏma-juice, this Barĕçma bound together in holiness, these bodies and strengths, these flowing Zaŏthras, this pure Haŏma, the well-created cow, the pure man, the heavenly souls of the pure, the heavenly souls of the profitable, this flesh of living beings, uplifted in purity, this tree Hadhâ-naêpata, uplifted with purity, these Zaŏthras of the good waters, with Haŏma, flesh, and Hadhâ-naêpata lifted up with purity, the Haŏma-juice of the good waters, the stone mortars, the iron mortars, the Barĕçma-branch, the helpful prayers at the right time, the successful recitation and doing of the good Mazdayaçnian law, the singing of the Gâthâs, the helpful right prayer to the pure lords, the wood, the odoriferous for thee, the fire, the son of Ahura-Mazda, all good (things) created by Ahura-Mazda, and which have a pure origin, we give and we make known. Then we make them known: to the Amĕsha-çpĕntas, the good rulers, the wise, the ever-living, the ever-profitable.

22. Which (themselves are) good, which are the givers of good, which dwell together with Vohu-manô.

23. The Amĕsha-çpĕntas, the good rulers, the wise, which are hereafter to be created, hereafter to be formed, by Vohu-manô.‡

24. Then we make them known:

25. For the advancement of the dwelling, for the enlargement

* Or, announce them.

† The word *khshnaŏthra*, here rendered "satisfaction," frequently recurs in both the Vispered and Yaçna. It signifies "the making contented," or "satisfying." See also note to Yaçna iv. 50.

‡ Although Vohu-manô is the highest of the creatures of Ahura-Mazda, it is nowhere said that he himself has the power of creating. Therefore, the particle which is literally translated as usual "by" ought probably to be rendered "like."

of the dwelling, for profit for this dwelling, for increase for this dwelling;

26. For the removal of the sins of this dwelling, for the removal of the plagues of this dwelling,

27. Of the cattle, of the men who are born, and of those who are first about to be born,

28. Of the pure, who were here, who are here; we who are,

29. Which are the profitable to the regions,

30. Of the good-working pure men, of the good-working pure women,

31. Of the open-working pure men, of the open-working pure women,

32. Of the pure men who perform good works, of the pure women who perform good works.

33. Then we make them known: to the good Fravashis of the pure, who are strong, striving for the protection of the pure.

34. Then we make them known: to the holy Çraosha, the sublime, to Ashi-vanuhi, to Nairyo-çanha, to peace, the victorious, to the fire, the son of Ahura-Mazda, and to the great lord.

35. To the whole world of purity for offering, prayer, contentment, and praise. Then we announce them to Arezahê, Çavahê; to Fradadhafshu and Vîdadhafshu, to Vôuru-barsti and Vôuru-jarsti, and this Kareshvare Qaniratha, for offering, adoration, pacification, and praise. Then we announce them: to the stone mortars, to the iron mortars, to the cup which contains the Zaŏthra, to the hair which does not allow the Haŏma to be poured out, to thee, Barĕçma, bound together in purity, for offering, adoration, pacification, and praise. Then to the Ahunavairya ..... to the permanence of the Mazdayaçnian law.

XIII.

1. Since it is lifted up, since it is announced,

2. As the pure Ahura-Mazda informed them (the genii), as the pure Zarathustra informed them, as I informed them, I the Zaŏta.

3. I who know the offering and the praise of the same, I who know the right information, I who know the right time of the information,

4. For offering, prayer, contentment, and praise,

5. To you, Amĕsha-çpĕntas.

6. For our preparation, right fulfilment of prayer, hallowing, for victory, and for good health of the souls of the profitable pure.

7. Thus we make them known and give them here to the greatest Lord and Master, Ahura-Mazda.*

* The meaning of this chapter appears to be, that whereas in the preceding

XIV.*

1. When the Haŏmas are pounded, which are pounded for the great lord,

2. For Ahura-Mazda the Pure, for the holy Zarathustra,

3. May fulness in cattle and in men,

4. (And) the good Çraŏsha who is bound with the fulness of purity, be here united.

5. We teach the well-arranged adorations.

6. Of the Ahuna-vairya, which is now recited with purity, which will be recited in future.

7. The mortar, in which the Haŏma is prepared, that now brought hither in purity, and that which hereafter will be brought hither in purity.

8. The right-spoken discourses, the Zarathustrian prayers, the well-performed actions, the Barĕçmas which are bound together in purity, the Haŏmas prepared with purity, the prayers which are employed in the Yaçna, the thoughts, words, and deeds of the Mazdayaçnian law,

9. May they now be salutary to us; we give these salutary (things) to the creatures, we announce these salutary (things), we think on these salutary (things), which Ahura-Mazda, the Pure, has created.

10. Those brought up by Vohu-manô, grown up in purity as the greatest, best, and most beautiful of creatures:

11. May we also thus be well provided with remedies and food, we who belong to the creatures of Ahura-Mazda,

12. Since we impart to them the serviceable and as nourishment.

13. Be serviceable to us, ye stone mortars, ye iron mortars, turned upside-down and again placed upright,

14. As belonging to this house, clan, line,† region,

15. In this house, this clan, this line, this region,

16. For us, the Mazdayaçnians, who bring offering with wood, with sweet odours, with prayers at the right time,

17. Thus may they be serviceable to us.

chapters the Haŏma-preparation was merely announced to the various genii, etc., in this the Haŏma is not only announced, but also given as an offering to Ahura-Mazda.

* This chapter is recited by the priests during the preparation of the Haŏma. At the first verse, according to Anquetil, the *Djouti* puts the pestle into the *Hâvan* (mortar) and turns it round from left to right. At verse 9 the *Djouti* holds the Barsom, placed upon the *Mâh-râ*, in his left hand and places the pestle and a morsel of the Hom in the saucer, and removes them after having wetted them a little. At verse 11 Djouti places the Hom on the Barsom and takes it away again. At verse 13 he turns the mortar upside-down and then replaces it. At verse 17 he dips the Hom and the pestle in water and places them on the stone, etc. In conclusion, the Djouti and Raspi recite prayers alternately.

† That is, line = "race," "branch of a family," etc.

XV.*

1. As pure we praise Ahura-Mazda, as pure we praise the Amĕsha-çpĕntas, as pure we praise the true discourse;
2. As pure we praise all Mańthras, (as pure) we praise Zarathustra, who is provided with Mańthras.
3. (May they be) profitable to the pure (whom) we praise, hail to the Amĕsha-çpĕntas (whom) we praise.
4. The first of three we praise, the (one) to be spoken without fault, without negligence.
5. The three first† we praise, those to be spoken without fault, without negligence.
6. Three the first of all we praise, those to be spoken without fault, without negligence. The three, the first of all we praise, those to be spoken without fault, without negligence.
7. The Hâs, the effectual prayers, the words, the text, the singing, reciting, uttering and praising, thee, the fire, the son of Ahura-Mazda, the pure, lord of purity, we praise.

XVI.‡

1. With the efficacious prayers,§ with the texts, with the commentaries,
2. With questions, with counter questions, with measured texts,‖
3. The well-spoken,
4. Those which shall be well spoken,
5. The well-praised,
6. Those which shall be well-praised,
7. According to the own wisdom,
8. According to the own publishing,
9. According to the own will,
10. According to the own rule,
11. According to the own supremacy,
12. According to the own wish,
13. Of Ahura-Mazda, let one speak, (I praise) for increase for the believing mind, from the memory.¶

XVII.

1. Ahuna-vairya, the pure lord of purity, we praise.
2. Him who possesses rulers and lords we praise, the pure Lord of purity, for He is the Lord and Master, Ahura-Mazda.

* This chapter has nothing to do with the preceding, but belongs after Yaçna xxx.
† By "the three first" are meant—1, the Yathâ ahû vairyô; 2, the Ashem vohû; 3, the Yeñhe hâtanm.
‡ This and the next chapter follow Yaçna xxxiv.
§ According to the Huz. Tr. "the effectual prayers" = "the Gâthâs."
‖ The Huz. Tr. explains the "measured texts" to be the Bishâmrûtas.
¶ Not clear; in fact, the whole chapter is full of difficulties.

3. The portion of the Ahuna-vaiti-Gâthâ we praise, the Gâthâ Ahuna-vaiti we praise.

4. The Hâs, the efficacious prayers, the words, the text, the singing, reciting, uttering and praising, thee, the fire, the son of Ahura-Mazda, we praise, the pure lord of purity.

XVIII.

1. Keep ready feet, hands, and understanding, O Mazda-yaçnians, Zarathustrians,*

2. For the performance of good works according to the law and the commandment,†

3. For the avoidance of unlawful, forbidden, wicked works.

4. Accomplish here good deeds.

5. Afford help to the helpless.‡

6. May we here be heard for the offering of Ahura-Mazda, the most Profitable, who is desired by us,

7. Through the recitation, worship, hallowing, and for the spreading of the Yaçna-haptañhâiti.

8. For reciting, for uttering, for victory to purity.

9. If it is spoken unmutilated, without fault;

10. If (one) has spoken (it), if it is spoken,§

11. (Then is it) great, strong, victorious, without adversary, before all victorious prayers.

12. For the praise of the fire of Ahura-Mazda:

13. Prayer for the offering, praise and adoration,

14. Namely, of Ahura-Mazda, of the Amĕsha-çpĕntas, of the great lord of purity.

15. For the offering, praise, satisfaction, and adoration of the highest lord, of Ashi swift to help, of the prayer at the right time, swift to help, of Mañthra-çpĕnta, of the Mazdayaçnian law, of the praiseworthy psalms; to all lords, all prayers at the right time, to all the pure world for offering praise, appeasement, and adoration.

16. May it be heard here from the beginning to the end.

XIX.

1. The fire, the son of Ahura-Mazda, praise we here.

2. The descendants of the fire, the Yazatas we praise, the

* An exhortation to perform good works both with the body and mind.

† The words "according to the commandment," may also be translated, "at the right time."

‡ *Lit.* "Make the wanting into not-wanting."

§ Or, "He who utters it (the Yaçna-haptañhâiti), he who shall utter it, he is great, strong, victorious, without adversary, as well for the praise (*i.e.* uttering) of the victorious prayer as of the fire of Ahura-Mazda. He is a praiser, etc.

descendants of the fire, those sojourning in (the dwelling) of Rashnu, we praise.

3. The Fravashis of the pure we praise, Çraŏsha the victorious praise we, the pure man praise we.

4. The whole world of purity praise we.

5. The holiness and the Fravashi of Zarathustra, the holy, (the) pure here, praise we, the holiness and the Fravashis of all the pure here* praise we.

6. All the Fravashis of the pure praise we, the Fravashis of the pure at home praise we, the Fravashis of the pure abroad praise we, the Fravashis of the pure men praise we, the Fravashis of the pure women praise we.

7. What Ahura-Mazda recognizes as good in the offering,

8. Whose lord and master is Zarathustra:—the waters belonging to the region, the tracts, and trees praise we.

9. The portion of the Yaçna-haptaṅhâiti praise we.

10. The Yaçna-haptaṅhâiti praise we.—The Hâs, the efficacious prayers, etc.

XX.

1. We lay hold on the good words, thoughts, and acts of the Yaçna-haptaṅhaiti. We lay hold on

2. Purity.

XXI.

1. Hail!† Ahura-Mazda praise we. Hail! the Amĕsha-çpĕntas praise we. Hail! the pure man praise we.

2. Good luck! the first world of purity praise we.

3. Happiness for the pure man praise we.

4. The entire prosperity praise we, the coming to nought is for wicked men.

5. The unbounded prosperity praise we. As fortunate praise we those pure, him who is, was, or is to be. The elements of the Gâthâ Ustavaiti praise we. The Gâthâ Ustavaiti praise we. The Ha's, the efficacious prayers, etc. etc.‡

XXII.

1. Holy!§ we praise Ahura-Mazda. Holy! we praise the Amĕsha-çpĕnta. Holy! we praise the pure man.

2. Holy! we praise the fore-knowledge.‖

* That is, in this world.

† The expression "hail!" (*usta*) is intended to call to mind Ustavaiti (the Gâthâ), in praise of which this invocation is recited.

‡ Vispered xv. 7.

§ Holy! *çpentem*, used here (like *usta* in the preceding chapter) in remembrance of the Gâthâs Çpĕnta-mainyus, in praise of which this invocation is recited.

‖ That is, the seeing beforehand the consequences of one's actions. It is a characteristic of Aŭra-mainyus that he never sees consequences until too late.

3. Holy! we praise the good Çpĕnta-ârmaiti.

4. The creatures created by the Holy One, the Pure, praise we.

5. The first after the understanding* among the pure creatures praise we.

6. The omniscient understanding praise we (namely), Ahura-Mazda. The sun's light praise we. The sun, the highest among those on high, praise we. Together with the sun, we praise the Amĕsha-çpĕntas. The well-performed Mańthras praise we.†

7. The shining actions praise we.

8. Brightness praise we.

9. The herds created by the fire praise we.

10. The pure profit which has come praise we.

11. Wisdom praise we. Çpĕnta-ârmaiti we praise by her creation and (the creation) of the Asha (vahista), the pure, and the first creatures in purity.‡

XXIII.§

1. The Vohu-Khsathra praise we. Khshathra-vairya‖ praise we, the metals praise we.

2. The right-spoken discourse praise we, the victorious (words) which smite the Daevas praise we.

3. This reward praise we, this health praise we,

4. This remedy we praise.

5. This advancement we praise, this spreading abroad we praise, this victory we praise,

6. Which is in (the Gâthâ) Vohu-khshathra and Vahistôisti.

7. In order, through the utterance of good thoughts, words, and works,

8. To withstand evil thoughts, words, and works,

9. For an atonement for my false thoughts, words, and works.

10. The second Yaçna Haptańhâiti, the sublime, pure, lord of purity, praise we.

XXIV.

1. We lay hold on (begin) praise and adoration of the good waters, the trees bearing fruit of themselves, the Fravashis of the pure.

2. We lay hold on praise and adoration of those who (are) good, water, trees, and Fravashis of the pure.

3. We begin praise and adoration of the bull, of Gaya-(meretan), of Mańthra-çpĕnta, the pure, efficacious.

4. We begin thy praise, thy adoration, O Ahura-Mazda.

* According to the tradition, Gayo-marathno (Gaiomard).

† That is, actions agreeing with the Manthras and their precepts.

‡ In the Liturgy the whole chapter must be repeated.

§ After Yaçna xlix. ‖ See note to Yaçna i. 5.

5. We begin thy praise, thy adoration, O Zarathustra.
6. We begin thy offering, thy praise, O great lord.
7. We begin your offering, your praise, O Amĕsha-çpĕntas.
8. Hearing and pardoning praise we.
9. The praiseworthy hearing we praise.
10. The praiseworthy forgiveness we praise.
11. "Frarâiti-vîdushe" praise we, which (prayer) is in qâdaenais ashaonîs.*
12. "Vôhu advîm advaeshem" praise we.
13. The second part of the Yaçna praise we. The Yaçna of the second Yaçna praise we. The second part of the Yaçna praise we. The Hâs, etc.

XXV.

1. Through this laying hold on, through this praising of the Amĕsha-çpentas, the profitable, pure,
2. Would we praise through "gavê adâis tâis skyaothnâis yâis vahistais."†
3. The good purity which the pure knows.
4. May the bad not know it, may we not procure that he may surpass, neither with thoughts, nor with words, nor with works. At no time may he attain to it.

XXVI.

1. The greatest Hail!‡ we praise Ahura-Maza. The greatest Hail! we praise the Amĕsha-çpĕnta. The greatest Hail! we praise the pure man.
2. The best purity praise we.
3. The Çtaŏta-yaçnya praise we.
4. The best wish praise we of the best purity.
5. The best place of purity praise we, the shining, endued with all brightness.
6. The best arrival at the best place praise we.

XXVII.

1. This reward praise we, this health, this remedy, this advancement, this victory.
2. Those which are in the Ahuna and Airyama,§ in order through the utterance of good thoughts, words, and works, to resist wicked thoughts, words, and works, to atone for my false thoughts, words, and works. We praise the portion of the Airyama-ishya. We praise the Airyama-ishya. The Hâs, etc.

* The words (in verses 11 and 12) which are untranslated are not clear. The verse may possibly be rendered, "We praise liberality in distributing among the pure believers."

† These words are taken from Yaçna xxxv. 10.

‡ Because Yaçna lii. (which this chapter follows) commences with the word Vahista?

§ Name of Yaçna liii., after which this chapter is to be recited.

YAÇNA.

I.

1. I invite and announce to:* the Creator Ahura-Mazda, the Brilliant, Majestic, Greatest, Best, Most Beautiful,

2. The Strongest, Most Intellectual, of the best body, the Highest through holiness;

3. Who is very wise, who rejoices afar,

4. Who created us, who formed us, who keeps us, the Holiest among the heavenly.

5. I invite and announce to: Vohu-mano, Ashavahista, Kshathra-vairya, Çpĕnta-ârmaiti, Haurvat, and Ameretât;[1]

6. The body of the cow, the soul of the cow,[2] the fire (the son) of Ahura-Mazda, the most helpful[3] of the Amĕsha-çpĕntas.

7. I invite and announce to: the day-times,[4] the lords of purity, the pure Hâvani lord of purity.

8. I invite and announce to: Çavanhi[5] Viçza, the pure, lords of purity.

9. I invite and announce to: Mithra,[6] who possesses wide pastures, has one thousand ears, ten thousand eyes, possesses a renowned name, the worthy of adoration, and the Râmaqâçtra.[7]

10. I invite and announce to: Rapithwina, the pure, lord of purity.

11. I invite and annouuce to: Frâdaṭ-fshu and Zantuma,[8] the pure, lord of purity.

12. I invite and announce to: Asha-vahista and the fire, the son of Ahura-Mazda.

13. I invite and announce to: Uzayêirina, the pure, lord of purity.

14. I invite and announce to: Frâdaṭ-vira and Daqyuma,[9] the pure, lord of purity.

15. I invite and announce to: the great lord, the navel of the waters[10] and the water created by Ahura-Mazda.

16. I invite and announce to: Aiwiçrûthrĕma Aibigaya, the pure, lord of purity.

* See Note to Vispered I. 1.

17. I invite and announce to: Frâdaṭ-viçpaṅmhujyati and Zarathustrôtema,[11] the pure, lord of purity.

18. I invite and announce to: the Fravashis of the pure, the women who have bands of men, the yearly good dwelling.

19. To strength the well-formed, beautiful, to Veretragna (victory) created by Ahura-Mazda, and the Vanainti (blow) which descends from above.* [12]

20. I invite and announce to: Ushahina, the pure, lord of purity.

21. I invite and announce to: Berejya and Nmânya, the pure, lords of purity.[13]

22. I invite and announce to: Çraŏsha, the holy, sublime, victorious, who advances the world.[14]

23. To Rashnu the justest, and Arstât who promotes and extends the world.

24. I invite and announce to: the monthly festivals,[15] lords of purity, the pure New Moon, Mistress of purity.

25. I invite and announce to: the Full Moon, and Vîshaptatha,† the pure, Mistress of purity.

26. I invite and announce to: the yearly festivals, the lords of purity, the pure Maidhyô-zarĕmaya, lord of purity.

27. I invite and announce to: Maidhyôshĕma, the pure, lord of purity.

28. I invite and announce to: Paitishahya, the pure, lord of purity.

29. I invite and announce to: Ayâthrĕma, the promoter, who distributes strength, the pure, lord of purity.

30. I invite and announce to: Maidhyâirya, the pure, lord of purity.

31. I invite and announce to: Hamaçpathmaêdaya, the pure, lord of purity.

32. I invite and announce to: the years, lords of purity.

33. I invite and announce to: all the lords who are lords of purity; the thirty-three nearest,[16] who are round about Hâvani, of the best pure, whom Ahura-Mazda has taught, Zarathustra announced.

34. I invite and announce to: Ahura[17] and Mithra, both great, imperishable, pure; and to the stars, the creatures of Çpĕntamainyus.

35. And the star Tistrya,[18] shining, brilliant, and the moon which contains the seed of earth, and the shining sun with the swift horses, the eye of Ahura-Mazda and Mithra, the lord of the region.

* *Lit.*, "The smiting height;" *Vanainti* is an adjective.

† That is, "destroyer of the darkness of night." See Yaçna ii. 33, and Khorda-Avesta xxiii. (Mâh-yast).

36. I invite and announce to: Ahura-Mazda,[19] the shining, brilliant.

37. I invite and announce to: the Fravashis of the pure.

38. I invite and announce to: thee, the fire, the son of Ahura-Mazda, together with all fires.

39. I invite and announce to: the good waters, all the waters created by Mazda, all the trees created by Mazda.

40. I invite and announce to: Manthra-çpĕnta, the pure, efficacious, the adversary against the Daevas, the Zarathustrian, the long precept,[20] the good Mazdayaçnian law.

41. I invite and announce to: the mountain Ushi-darena,[21] created by Mazda, which possesses pure brightness; all the mountains which have pure brightness, have much brightness, which are created by Mazda.

42. And the kingly majesty[22] created by Mazda, and the indestructible majesty created by Mazda.

43. I invite and announce to: Ashis-vanuhi, the good wisdom, the good righteousness, the good Raçançtât, the brightness, the utility created by Mazda.[23]

44. I invite and announce to: the pious good blessing, the pious pure man, the strong, mighty (genius), highest in wisdom, worthy of adoration.[24]

45. I invite and announce to: these regions and places, pastures, dwellings, fountains, waters, climates, trees, this earth, this heaven, the pure wind, the stars, the moon, the sun, the eternal lights, the self-created, all pure creatures of Çpĕnta-mainyus, male and female, the lords of purity.

46. I invite and announce to: the great lord over purity, the day, day-times, month-feasts, year-feasts, years which are the times of purity,[25] (and especially) the time Hâvani.

47. I invite and announce to: the Fravashis of the pure, the strong, very mighty, the Fravashis of those who had the first belief, the Fravashis of the nearest relations,[26] the Fravashi of (my) own soul.

48. I invite and announce to: all lords of purity.

49. I invite and announce to: all those who have good wisdom, the genii of heaven, and the world worthy of adoration, who are to be worshipped and praised on account of the best purity.

50. Hâvani, pure, lord of purity.

51. Çâvanhi, pure, lord of purity.

52. Rapithwina, pure, lord of purity.

53. Uzayêirina, pure, lord of purity.

54. Aiwiçrûthrema Aibigaya, pure, lord of purity.

55. Ushahina, pure, lord of purity.

56. If I have pained thee,

57. Be it with thoughts, be it with words, be it with works,
58. Be it willingly, be it against (my) will,
59. I praise thee (now) there-for; I invite thee, if I have neglected thee in praise and prayer.
60. All ye lords, greatest, pure, lords of purity.
61. If I have pained you,
62. Be it with thoughts, be it with words, be it with works,
63. Be it willingly, be it unwillingly,
64. I praise you (now) there-for, I invoke you, if I have neglected you in praise and prayer.
65. I profess (myself) as a Mazdayaçnian, a follower of Zarathustra, an adversary of the Daevas, a worshipper of Ahura.[27]
66. To Hâvani, the pure, lord of purity, praise, prayer, contentment, and praise.
67. To Çavaṅhi and Vîçya, the pure, lords of purity, praise, prayer, contentment, and commendation.
68. To the lords, the days, day-times, monthly feasts, year feasts, years, praise, prayers, contentment, and commendation.

NOTES TO YAÇNA I.

[1] Vv. 1-5. After an invocation to Ahura-Mazda, as the Supreme God, and the first of the Amĕsha-çpĕntas, these latter are also invoked as being the protectors of the world, each having a separate portion under his (in one case "her") special care. These Amĕsha-çpĕntas are as follows—1. Vohu-manô (Bahman), the protector of all living creatures. His especial adversary is Akô-mano. 2. Asha-vahista (Ardibehist), the genius of fire. His opponent is Andar. According to the later mythology, Asha-vahista's especial function is to keep mankind joyful and cheerful. Those who are gloomy and melancholy are forfeited to Andar. 3. Khshathra-vairya (Shahrévar) is the lord and protector of metals. The care of the poor is also entrusted to him. His opponent is Çaurva (Saval). 4. Çpĕnta-ârmaiti (Çpandarmat or Çpandômat) is a female genius, the goddess of the earth. In the older writings she is especially the goddess of wisdom; in the later, she bestows a good way of life, fluency of speech, etc. Her opponent is Nâoṅhaithi (= the Skr. "Nasatya," an appellation of Açvina). 5 and 6. Haurvaṭ and Ameretaṭ are almost always named together. The former is the lord of the waters, the latter of the trees. According to the Sad-der Bundehesh, it is they who afford what is profitable and agreeable in food. Their opponents are Taric and Zaric (Taura and Zairica). According to the above, there are only *six* Amĕsha-çpĕntas, Ahura-Mazda being counted as the *seventh*; but in the later mythology, Ahura-Mazda is no longer reckoned among the Amĕsha-çpĕntas, and Çraŏsha (Çrosh) completes the number. See also note to v. 22.

[2] V. 6. In the old Persian mythology, a Primeval Bull (or Cow) was the first and sole inhabitant of the earth; and being slain by Aṅra-

mainyus, all kinds of profitable corn and grain were produced from his body, while his soul went to heaven, where it complained that the world was now without protection, and would be destroyed by Aŋra-mainyus. Hereupon the *Fravashi* (soul) of Zarathustra was shown to the disconsolate animal, who forthwith became pacified.

[3] V. 6. *Lit.*, "who most comes near," viz., when he is invoked for assistance.

[4] V. 7. With regard to the "day-times," the Bundehesh says:—"When it is morning then it is the Gâh Hâvan (Havani), mid-day is the Gâh Rapitwin (Rapithwina), at twilight is the Gâh Uziren (Uzayêirina), when the stars appear it is the Gâh Aibiçrutem (Aiwiçrûthrema), and from mid-night till the stars disappear is the Gâh Ushahina." With the last-named Gâh began the recital of the Vendidad-Sadé, which could only be performed efficaciously during the night, whereas the Yaçna by itself might be recited in the morning. Therefore in this passage Hâvani is placed first. For the Gâhs see also the Khorda-Avesta.

[5] V. 8. According to the gloss, Çavaŋhi is the assistant of Hâvani, who increases the cattle; and Viçya is the tutelary genius of the clan.

[6] V. 9. Mithra is the lord of light, and one of the most important of all the secondary divinities. See especially Khorda-Avesta xxvi., Mihr-yast, and the notes thereto.

[7] V. 9. Râma-qâçtra (Rameshne-qarom) is the genius through whom we have enjoyment in food.

[8] V. 11. Frâdaṭ-fshu is the genius who increases the cattle. Zantuma, "the head of an assembly."

[9] V. 14. Fradaṭ-vîra, the genius who increases mankind. Daqyuma, "the head of a whole province."

[10] V. 15. By "the great lord, the navel of the waters," the glosses understand the fabulous mountain Arburj (Alburj), which, according to the old Persian cosmogony, surrounds the world. The Bundehesh also says that all waters flow from Arburj and return to it. It is worthy of note that the prefix "ar" is the Semitic הר, הר = "mountains," and not the Iranian *gairi*. Possibly the idea may have been derived from a Semitic source. Instead of the "navel of the waters," we may translate "the moisture of the waters."

[11] V. 17. Vîçpaŋm-hujyâiti is "good-health" personified. Zarathustrôtĕma is the high priest. *Cf.* Yaçna xix. 50 ff.

[12] V. 19. These three things, "strength," "victory," and "smiting," are here especially referred to as proceeding from Ahura, because there is also a bad strength, etc., which proceeds from Aŋra-mainyus.

[13] V. 21. Berejya="a genius who watches over the growth of corn." Nmânya="head of a house."

[14] V. 22. Çraŏsha, as before stated, is the seventh Amĕsha-çpĕnta. His especial duty was to watch over the world, and, above all, to protect it in the night-time, during which he was to traverse the whole world three times, and combat the Daêva Aêshma seven times. According to the Parsees, the night is an especial development of the power of Aŋra-mainyus, and the Daevas work their deeds in darkness. Hence morning and evening prayers were addressed to Çraŏsha. The cock

also was sacred to him. The later mythology made Çraŏsha the messenger of the gods, an office formerly attributed to Nairyo-caŋha (*cf.* Vend. xxii.) In the older period Çraŏsha was sometimes held to be an invisible warning voice, like the "Bathqol" of the Semites.

[15] V. 24. By the "monthly feasts," are meant the Gâthas, which are celebrated during the last *ten** days of the year.

[16] V. 33. What these *thirty-three* things are is extremely doubtful. Anquetil says: "*These thirty-three things are twenty-six vases and instruments of religion, flesh, the Hom, the Perahom, the Darouns, the roots of a tree, the flowers, and the odours.*"

[17] V. 34. *Akura* here signifies the planet Jupiter, which was called by the Armenians Ahura-Mazda. Mithra is probably the sun.

[18] V. 35. Tistrya is Sirius, a mighty star in Parsee mythology. See Khorda-Avesta xxiv., Tistar-yast.

[19] V. 36. Ahura-Mazda here signifies the day Ormazd, the first of the month.

[20] V. 40. What "the long precept" signifies is not quite clear, but it seems to refer to the explaining [or teaching] the holy writings.

[21] V. 41. Ushi-darĕna is the mountain Hoshdâstâr of the later mythology, from which the fabulous kings descended. It is a doctrine of the Parsee works that kings originally came down endowed with a peculiar brightness from heaven. (*Cf.* Exodus xxxiv. 30-35, "*The skin of Moses' face shone,*" etc.)

[22] V. 42. The "kingly majesty" refers to a peculiar ray, or divine light, possessed by Yima, which was afterwards taken away from him on account of his bad deeds, and with it disappeared happiness and blessing. (*Cf.* Weber, Indisch. Studien iii., p. 412). The "imperishable majesty" refers, according to the gloss, to the spiritual majesty of the Athravas and Herbeds, which is to be obtained through wisdom.

[23] V. 43. The beings here invoked are merely abstract personifications.

[24] V. 44. Neriosengh explains the "strong mighty genius" to imply "an oath," which is accounted by the later Parsees a holy thing. The Huzvâresh Tr., however, has no such gloss, nor is it in accordance with the older system.

[25] V. 46. "The great lord over purity" is probably Ahura-Mazda. "The times of purity," may also be translated "the lords of purity."

[26] V. 47. By "nearest relations," are meant those for whose souls it is enjoined to make offerings. *Cf.* Weber's Indisch. Stud. iii., p. 418 ff.

[27] V. 65. The chapter ends properly with verse 64, the remaining four verses are a prayer spoken by the Zaŏta and Raçpi together.

II.

1. Zaŏthra, I wish (thee) hither with praise.[1]
2. Barĕçma, I wish (thee) hither with praise.
3. Barĕçma, I wish (thee) hither with praise. Zaŏthra, I wish (thee) hither with praise.
4. Zaŏthra, united with Barĕçma, I wish (thee) hither with praise.

* Or *five*, according to the modern Parsees.

5. Barĕçma, united with Zaŏthra, I wish (thee) hither with praise.

6. Here, by means of the Zaŏthra, I wish this Barĕçma hither with praise.

7. By means of this Barĕçma, I wish this Zaŏthra hither with praise.

8. Together with Zaŏthra, I wish this Barĕçma hither with praise.

9. This Barĕçma, together with Zaŏthra, together with binding, the bound together with purity, wish I hither with praise.

10. Here, with this Zaŏthra, with this Barĕçma, I wish hither with praise: Ahura-Mazda, the pure, lord of purity.

11. The Amĕsha-çpĕntas, the good rulers, the very wise, wish I hither with praise.

12. Here, with Zaŏthra and Barĕçma, I wish hither with praise: the day-times, the pure, lords of purity.

13. Hâvani, the pure, lord of purity, wish I hither with praise.

14. Çavañhi and Viçya, the pure, lords of purity, wish I hither with praise.

15. Here, with Zaŏthra and Barĕçma, wish I hither with praise: Mithra, who possesses wide pastures, has one thousand ears, ten thousand eyes, who possesses a renowned name, the worthy of adoration;—Râma-qâçtra, wish I hither with praise.

16. Here, with Zaŏthra and Barĕçma, I wish hither with praise: Rapithwina, the pure, lord of purity.

17. Frâdaṭ-fshu and Zantuma, the pure, lords of purity, wish I hither with praise.

18. Here, with Zaŏthra and Barĕçma, I wish hither with praise: Asha-vahista, the fire, the son of Ahura-Mazda.

19. Here, with Zaŏthra and Barĕçma, I wish hither with praise: Uzayêirina, the pure, lord of purity.

20. Frâdaṭ-vîra and Daqyuma, the pure, lords of purity, wish I hither with praise.

21. Here, with Zaŏthra and Barĕçma, I wish hither with praise: the great lords possessing women, shining, the navel of the waters, possessing swift horses,[2]

22. And the water created by Mazda, I wish hither with praise.

23. Here, with Zaŏthra and Barĕçma, I wish hither with praise: Aiwiçruthrema Aibigaya, the pure, lord of purity.

24. The Frâdaṭ-viçpaṅm-hujyâiti and the Zarathustrôtema, wish I hither with praise, the pure lords of purity.

25. Here, with Zaŏthra and Barĕçma, I wish hither with praise: the good, strong, holy Fravashis of the pure; the women who have an assembly of men, wish I hither with praise. The

yearly good dwelling, wish I hither with praise. The powers, the well-formed, beautiful, wish I hither with praise. The Verethraghna (victory) created by Ahura, wish I hither with praise. The Vanainti (blow), which descends from on high, wish I hither with praise.

26. Here, with Zaŏthra and Barĕçma, I wish hither with praise: Ushahina, the pure, lord of purity,

27. And Berejya and Nmânya, the pure, lords of purity, wish I hither with praise.

28. Here, with Zaŏthra and Barĕçma, I call hither with praise: the holy Çraŏsha, the beautiful, victorious, advancing the world, the pure, lord of purity,

29. And Rashnu, the justest, wish I hither with praise,

30. And Arstât, who advances and increases the world, wish I hither with praise.

31. Here, with Zaŏthra and Barĕçma, I wish hither with praise: the monthly feasts, the pure, lords of purity.

32. The New-Moon, the pure, Mistress of purity, wish I hither with praise.

33. The Full-Moon, Yîshaptatha,[3] the pure, Mistress of purity, wish I hither with praise.

34. Here, with Zaŏthra, with Barĕçma, I wish hither with purity: the yearly festivals, the pure, lords of purity.

35. Maidhyô-zarĕmaya, the pure, lord of purity, wish I hither with praise.

36. Here, etc., Maidhyôshĕma, the pure, lord of purity, I wish hither with praise.

37. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: Paitishahya, the pure, lord of purity.

38. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: Ayâthrĕma, the advancer, who distributes strength, the pure, lord of purity.

39. Here, with the Zaŏthra and Barĕçma, wish I hither with praise: Maidhyâirya, the pure, lord of purity.

40. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: Hamaçpathmaêdaya, the pure, lord of purity.

41. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: the pure years, lords of purity.

42. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: all lords of purity,

43. Which are the lords of purity, the three-and-thirty nearest, which are round about Havani, which belong to the best purity, which Ahura-Mazda has taught, Zarathustra announced.

44. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: Ahura and Mithra, the great, indestructible, pure,

45. And the stars, the moon, the sun, the trees which bear

Barĕçma,[4] [and] Mithra, the lord of all regions, wish I hither with praise.

46. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: Ahura-Mazda, the Shining, Majestic.

47. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: the good, strong, holy Fravashis of the pure.

48. Here, with the Zaŏthra and Bareçma, I wish hither with praise: thee, the fire, the son of Ahura-Mazda, the pure, lord of purity, together with all fires.

49. Here, with the Zaŏthra and the Barĕçma, I wish hither with praise: the good waters, the best, created by Mazda, pure; all the pure waters created by Mazda, I wish hither with praise: all the pure trees created by Ahura, I wish hither with praise.

50. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: the Mańthra-Çpĕnta; the very brilliant.

51. The law, that given against the Daevas (Vendidad), wish I hither with praise.

52. The law, the Zarathustrian, wish I hither with praise.

53. The long precept, wish I hither with praise: the good Mazdayaçnian law, I wish hither with praise.

54. Here, with the Zaŏthra and Barĕçma, I wish hither with praise; the mountain Ushi-darena, created by Mazda, possessed of pure brightness, worthy of adoration; all mountains possessed of pure brightness, possessed of much brightness, created by Mazda, pure, lords of purity, I wish hither with praise.

55. The strong, kingly majesty, created by Mazda, I wish hither with praise.

56. The strong, imperishable majesty, created by Mazda, wish I hither with praise.

57. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: Ashi-vaňuhi, Kshôithni, the great, strong, beautiful, enduring; the brightness created by Mazda, I wish hither with praise. The profitableness, created by Mazda, I wish hither with praise.

58. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: the good benediction, the pure pious man, I wish hither with praise: the strong, steadfast (genius), highest in wisdom, worthy of adoration, I wish hither with praise.

59. Here, with the Zaŏthra, with the Barĕçma, I wish hither with praise: these waters, and the earth, and the trees. These regions, and places, and pastures, and dwellings, and fountains, I wish hither with praise. This, lord of the regions, I wish hither with praise, Ahura-Mazda.

60. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: all the very great lords; day-times, days, monthly festivals, yearly festivals, years.

61. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: the good, strong, holy Fravashis of the pure.

62. Here, with the Zaŏthra and Barĕçma, I wish hither with praise: all pure (genii), worthy of adoration.

63. All lords of purity, I wish hither with praise.

64. At the time Hâvani, at the time Çâvañhi and Viçya, at the great times.[5]

NOTES TO YAÇNA II.

[1] V. 1-10. To understand this chapter it must be noted that while the preceding contained a general invitation to all good spirits, etc., whose presence was desired, the present chapter invokes them still more earnestly by means of the *Zaŏthra*, or consecrated water, and the *Barĕçma*, or bundle of sacred twigs, both of which the priest must hold in his hand during the offering. The Zaŏta (priest) wishes, therefore, first for the Zaŏthra and Barĕçmă separately (v. 1-2), next for both together, only inverting the order (v. 3), and finally for the joining together of the two. This part of the ceremony is effected at v. 6, during the recitation of which, as the liturgical notes inform us, a portion of the holy water is poured over the Barĕçma. At v. 10, the priest places his hand on the consecrated Barĕçma, and commences an invocation to Ahura-Mazda and all the good genii invited in chap. i. The words, "I wish hither with praise," run in the translations, "I wish hither for this offering, or in this offering." Amongst the Parsees, "offering" and "worship" are so closely connected that it is difficult to find a suitable expression in another language.

[2] V. 21. It is to be observed that all the adjectives in this verse, "provided with women," "shining," and "having swift horses," are wanting in Yaçna i., 15, with which this verse corresponds.

[3] V. 33. That is, "the destroyer of the darkness of night."

[4] V. 45. An addition peculiar to this chapter, which is wanting in the parallel passage, Yaçna i., 34-35; whilst in that chapter are some additions which are wanting here.

[5] V. 64. The "great times," are those mentioned in v. 60.

III.

1. With Barĕçma laid down,[1] which is bound with Zaŏthra, I desire at the time of Hâvani,

2. Food, Myazda—Haurvat, Ameretât, and the well-created cow,[2]

3. For the satisfaction of Ahura-Mazda (and) the Amĕsha-çpĕntas,

4. For satisfying Çraŏsha, the holy, worthy of honour, victorious, advancing the world.

5. The Haŏma and Para-haŏma,[3] I wish hither with commendation,

6. To satisfy the Fravashi of the holy Zarathustra, the pure.
7. The wood, I wish hither with praise, and the fragrancy,[4]
8. For thy satisfaction, fire, son of Ahura-Mazda.
9. The Haŏmas, I wish hither with praise,
10. For satisfaction to the good waters, to the good waters created by Ahura-Mazda.
11. The Haŏma-water, I wish hither with praise.
12. The flesh of living beings, I call hither with praise.
13. The tree Hadhâ-naêpata, uplifted with purity, I wish hither with praise,
14. To satisfy the waters created by Ahura-Mazda.
15. This Barĕçma, bound with Zaŏthra, provided with binding-round, which is bound together in holiness, I wish hither with praise, to satisfy the Amĕsha-çpĕntas.[5]
16. The well-thought, well-spoken, and well-performed[6] words, I wish hither with praise.
17. The singing of the Gâthâs, I wish hither with praise.
18. The well-made Mańthras, I wish hither with praise.
19. The lordship, holiness, righteousness, and the prayer at the right time, I wish hither with praise.
20. For contentment of the pure Yazatas, heavenly and earthly, for the satisfaction of (my) own soul.
21. I wish hither with praise:[7] for the day-times, the lords of purity, Hâvani, the pure, lord of purity.
22. I wish hither with praise: for Çavańhi and Vîçya, the pure, lord of purity.
23. I wish hither with praise; for Mithra, who possesses wide pastures, has a thousand ears, ten thousand eyes, is possessed of a renowned name, and for Râma-qâçtra.
24. I wish hither with praise: for Rapithwina, the pure, lord of purity.
25. I wish hither with praise: for Frâdaṭ-fshu and Zantuma, the pure, lord of purity.
26. I wish hither with praise: for Asha-Vahista and the fire, the son of Ahura-Mazda.
27. I wish hither with praise: for Uzayêirina, the pure, lord of purity.
28. I wish hither with praise: for Frâdaṭ-Vira and Daqyuma, the pure, lord of purity.
29. I wish hither with praise: for the great lord, the navel of the waters, the water created by Mazda.
30. I wish hither with praise: for Aiwiçrûthrema Aibigaya, the pure, lord of purity.
31. I wish hither with praise: for Frâdat-viçpańm-hujyaiti and the Zarathustrôtema, the pure, lord of purity.
32. I wish hither with praise: for the Fravashis of the pure,

the women who are possessed of hosts of men, the yearly good dwelling.

33. For the well-formed, beautiful, strength, [for] the Vereth-ragna, created by Ahura-Mazda and Vanainti, which descends from on high.

34. I wish hither with praise: for Ushahina, the pure, lord of purity.

35. I wish hither with praise: for Berejya and Nmânya, the pure, lord of purity.

36. I wish hither with praise: for Çraŏsha, the holy, worthy of adoration, victorious, advancing the world.

37. For Rashnu, the most righteous, and Arstât, who furthers and increases the world.

38. I wish hither with praise; for the monthly festivals, the lords of purity, for the New Moon, Mistress of purity.

39. I wish hither with praise: for the Full Moon and Vîshaptatha, the pure, Mistress of purity.

40. I wish hither with praise: for the yearly festivals, the lords of purity, for Maidhyo-zaremayo, the pure, lord of purity.

41. I wish hither with praise: for Maidhyôshema, the pure, lord of purity.

42. I wish hither with praise: for Paitishahya, the pure, lord of purity.

43. I wish hither with praise: for Ayâthrema, the furtherer, the distributor of strength, the pure, lord of purity.

44. I wish hither with praise: for Maidhyairya, the pure, lord of purity.

45. I wish hither with praise: for Hamaçpathmaêdaya, the pure, lord of purity.

46. I wish hither with praise: for the years, the lords of purity.

47. I wish hither with praise: for all the lords who are the lords of purity, the thirty-three nearest about Hâvani, of the best purity, which Ahura-Mazda has taught, Zarathustra announced.

48. I wish hither with praise: for Ahura and Mithra, both great, imperishable, pure, and the stars, the creatures of Çpĕnta-mainyus,

49. And for Tistrya, the shining, brilliant Star, the Moon which contains the seed of cattle, and for the Sun, the shining, possessing swift horses, the eye of Ahura-Mazda, the lord of the regions.

50. I wish hither with praise: for Ahura-Mazda, the shining, brilliant.[8]

51. I wish hither with praise: for the Fravashis of the pure.

52. I wish hither with praise: for thee, the fire, the son of Ahura-Mazda, together with all fires.

53. I wish hither with praise: for the good water, for all waters created by Ahura-Mazda, and all trees created by Mazda.

54. I wish hither with praise: for the Mañthra Çpĕnta, the pure, efficacious, the law which is given against the Daevas, for the Zarathustrian law, for the long precepts, the good Mazda-yaçnian law.

55. I wish hither with praise: for the mountain Ushi-darĕna, created by Mazda, endowed with pure brightness, for all mountains endowed with pure brightness, endowed with much brightness, created by Mazda.

56. For the kingly majesty created by Mazda, for the imperishable majesty created by Mazda.

57. I wish hither with praise: for Ashis-vañuhi, for the good wisdom, the good Erethé, the good Raçañçtât, for the brightness, the profit, created by Mazda.

58. I wish hither with praise: for the pious good blessing, for the pious pure man, for the strong steadfast Yazata, highest in wisdom.

59. I wish hither with praise: for the regions, places, pastures, dwellings, fountains, waters, territories, trees, this earth, this heaven, the pure wind: for the stars, the moon, the sun, the eternal self-created lights, for all creatures of Çpĕnta-mainyus, for the pure men and women, the lords of purity.

60. I wish hither with commendation: the great lords of purity, the days, day-times, monthly festivals, yearly festivals, years, which are the lords of purity, for the time Hâvani.

61. I wish hither with praise: Myazda, food, Haurvat and Ameretât, the well-created cow, for the satisfaction of Craŏsha, the holy, strong, whose body is the Mañthra, with a strong weapon, descended from Ahura-Mazda, possessing a renowned name, worthy of adoration.

62. The Haŏma and Para-haŏma I wish hither with praise: for the satisfaction of the Fravashi of the holy Zarathustra, the pure, possessing a renowned name, worthy of adoration.

63. The wood wish I hither with praise, together with fragrance, for thy satisfaction, fire, the son of Ahura-Mazda, the pure, possessing a renowned name, worthy of honour.

64. Food and Myazda, etc.[9]

65. I wish hither with praise: for the Fravashis of the pure, strong, very mighty, who first had the faith, the Fravashis of the nearest relations.

66. I wish hither with purity: for all lords of purity.

67. I wish hither with purity: for all good-created Yazatas, the heavenly and the earthly, who are worthy of praise and worthy of adoration, on account of the best purity.

68. I confess myself a Mazdayaçnian, following Zarathustra, hostilely-minded to the Daevas, given to the faith in Ahura.[10]

69. To Hâvanî, the pure, lord of purity, for praise, prayer, satisfaction, and laud.

70. To Çâvaṅhi and Viçya, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

71. To the lords of the days, the day-times, monthly feasts, yearly feasts, years for praise, for adoration, satisfaction, and laud.

NOTES TO YAÇNA III.

[1] V. 1. The glosses explain the word, "laid down," "the Barĕçma which is laid upon the Barĕçma-supporter."

[2] V. 2. *Myazda* (مزد with the later Parsees) signifies originally, as the etymology of the word shows, flesh in general; but in the Avesta it is particularly employed of the flesh offered to Ahura-Mazda and the genii. Haurvaṭ and Ameretâṭ here stand for the water and the trees, not the genii themselves: "the well-created cow" (or the cow "created by the good principle," as *hudhâo* may also be translated) is invoked as the giver of the flesh required in the offering.

[3] V. 5. Para-haŏma is the juice obtained from the Haŏma plant.

[4] V. 7. This verse refers to the odoriferous woods placed on the fire at the offering.

[5] V. 15. See Yaçna ii. 9.

[6] V. 16. See note to Vispered xxii. 6.

[7] V. 21. *Subaudi*, all the objects mentioned in the preceding verses.

[8] V. 50. See Yaçna i. 36.

[9] V. 64. Here Yaçna iii. 2-63 must be repeated again.

[10] V. 68. See Yaçna i. 65.

IV.

1. These good thoughts, words, and works,

2. These Haŏmas, Myazdas, Zaŏthras, this Barĕçma, bound together in holiness, Haurvâṭ, Ameretâṭ, the well-created cow, the well-created flesh, the Haŏma and Para-haŏma, wood and fragrance.

3. This lordship, purity, righteousness, prayer at the right time, the reciting of the Gâthâs, the well-made Maṅthras, we give, and we make known. We make them known:*

4. To Ahura-Mazda and the holy Çraŏsha, to the Amĕsha-çpĕntas, to the Fravashis of the pure, the souls of the pure, the fire, the son of Ahura-Mazda, to the great lord and the whole world of purity, for praise, for prayer, satisfaction and commendation.

5. Then we make known these good thoughts, words, and deeds;

* In the previous chapter we have seen that the various things requisite for the offering were desired: in this chapter they are considered as present and are solemnly presented to Ahura-Mazda and all the good genii.

6. These Haŏmas, Myazdas, and Zaŏthras, this Barĕçma, bound together in holiness, the well-created cow, Haurvat, Ameretât, the well-created flesh, the Haŏma and Para-haŏma wood and fragrance;

7. This lordship, purity, punctuality, utterance of prayer at the right time, the recitation of the Gâthâs, the well-made Manthras we offer and we make them known.

8. We make them known: to the Amĕsha-çpĕntas, possessed of good lordship, wise, ever-living, ever-profitable:

9. Which live together with Vohu-manô, and to the women also.*

10. Then we make them known: for the filling of this dwelling, for the furtherance of this dwelling,† of the cattle, of the men born (earlier), and those who are yet to be born, of the pure who are (now) here.

11. Then we make them known: to the good Fravashis of the pure, who are strong, mighty, for protection to the pure.

12. Then we make them known: to the Creator Ahura-Mazda, the Brilliant, Majestic, the Heavenly Spirit, to the Amĕsha-çpĕntas, for praise, for adoration, satisfaction, and laud.

13. Then we make them known: to the pure day-times, the lords of purity, to Hâvani, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

14. Then we make them known: to Çavanhi and Viçya, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

15. Then we make them known: to Mithra, who has wide pastures, possesses a thousand ears and ten thousand eyes, the Yazata with the renowned name, and to Râma-qâçtra, for praise, for adoration, contentment, and laud.

16. Then we make them known: to Rapithwina, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

17. Then we make them known: to Frâdaṭ-fshu and Zantuma, the pure, lord of purity, for, etc.

18. Then we make them known: to Asha-vahista and the fire (the son) of Ahura-Mazda, for praise, adoration, satisfaction, and laud.

19. Then we make them known: to Uzayêirina, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

20. Then we make them known: to Frâdaṭ-vîra and Daqyuma, the pure, lord of purity, for praise, etc.

21. Then we make them known: to the great lord, the navel

* That is, we announce this offering to the female Amĕsha-çpĕntas as well as to the male.

† The gloss says, "that the dwelling may increase in number," *i.e.*, that the family may increase.

of the waters, and to the waters created by Ahura-Mazda, for praise, for adoration, satisfaction, and laud.

22. Then we make them known: to Aiwiçrûthrema Aibigaya, the pure, lord of purity, for praise, etc.

23. Then we make them known: to the Frâdat-viçpaṅm-hujyaiti and the Zarathustrôtema, the pure, lord of purity, for praise, etc.

24. Then we make them known: to the Fravashis of the pure, the women who have hosts of men, and the yearly good dwelling, the strong, well-formed, well-increased, to the victory created by Ahura-Mazda, the blow that descends from on high, for praise, etc.

25. Then we make them known: to Ushahina, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

26. Then we make them known: to Berejya and Nmâṅya, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

27. Then we make them known: to the holy Çraŏsha, the sublime, victorious, advancing the world.

28. To Rashnu, the most just, and to Arstât, who furthers and increases the world, for praise, for adoration, satisfaction, and laud.

29. Then we make them known: to the monthly festivals, the lords of purity, to the pure New Moon, Mistress of purity, for praise, for adoration, satisfaction, and laud.

30. Then we make them known: to the Full Moon Vîshaptatha, the pure, Mistress of purity, for praise, for adoration, satisfaction, and laud.

31. Then we make them known: to the yearly festivals, the lords of purity, to Maidhyô-zaremaya, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

32. Then we make them known: to Maidhyôshema, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

33. Then we make them known: to Paitishahya, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

34. Then we make them known: to Ayâthrĕma, the furtherer, the distributor of strength, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

35. Then we make them known: to Maidhyâirya, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

36. Then we make them known: to Hamaçpathmaĕdaya, the pure, lord of purity, for praise, for adoration, satisfaction, and laud.

37. Then we make them known: to the years, the lords of purity, for praise, for adoration, satisfaction, and laud.

38. Then we make them known: to all the lords who are the lords of purity, to the thirty-three nearest which are round about

Hâvani, which spring from the best purity which Ahura-Mazda has taught, Zarathustra announced, for praise, for adoration, satisfaction, and laud.

39. Then we make them known: to Ahura and Mithra, the great, imperishable, pure, to the Stars, the creatures created by Çpĕnta-mainyus, to the star Tistrya, the brilliant, shining, to the Moon which contains the seed of the cattle, to the shining Sun with swift horses, the eye of Ahura-Mazda, to Mithra, the lord of the regions, for praise, for adoration, satisfaction, and laud.

40. Then we make them known: to Ahura-Mazda, the Brilliant, Majestic, for praise, for adoration, satisfaction, and laud.

41. Then we make them known: to the Fravashis of the pure, for praise, for adoration, satisfaction, and laud.

42. Then we make them known: to thee, Fire, son of Ahura-Mazda, together with all fires, for praise, for adoration, satisfaction, and laud.

43. Then we make them known: to the good waters, to all waters created by Mazda, all trees created by Mazda.

44. Then we make them known: to the Manthra-çpĕnta, the pure, efficacious, to the law that is given against the Daevas, to the Zarathustrian law, the long precept, to the good Mazda-yaçnian law, for praise, for adoration, satisfaction, and laud.

45. Then we make them known: to the mountain Ushidarĕna, created by Mazda, possessed of pure brightness, to all mountains which are endued with pure brightness, endued with much brightness, created by Mazda, to the kingly majesty created by Ahura-Mazda, the imperishable majesty created by Mazda, for praise, for adoration, satisfaction, and laud.

46. Then we make them known: to Ashis-vanuhi, to the good Çisti, the good Erethé, the good Raçançtât, to the brightness, to the profit, created by Mazda, for praise, etc.

47. Then we make them known: to the pious, good blessings, the pious man, to the pure and strong, Yazata, mighty, highest in wisdom, for praise, etc.

48. Then we make them known: to these regions, and places, pastures, dwellings, fountains, waters, territories, trees, to this earth, to this heaven, to the pure wind, to the stars, to the moon, to the sun, to the eternal self-created lights, to all the creatures of Çpĕnta-mainyus, to the pure men and women, to the lords of purity, for praise, for adoration, satisfaction, and laud.

49. Then we make them known: to the great lord of purity, to the days, daytimes, monthly feasts, yearly feasts, years, which are the lords of purity, to Hâvani, the lord, for praise, for adoration, satisfaction, and laud.

50. Then we make them known: to Çraŏsha, the holy, strong, whose body is the Manthra, who has a strong weapon, who

originates from Ahura, as Khshnaŏthra,* for praise, for adoration, satisfaction, and laud.

51. Then we make them known: to the Fravashi of Zarathustra, the holy, pure, as Khshnaŏthra, for praise, for adoration, satisfaction, and laud.

52. Then we make them known: to thee, Fire, the son of Ahura-Mazda, as Khshnaŏthra, for praise, for adoration, satisfaction, and laud.

53. Then we make them known: to the Fravashis of the pure, the strong, combating, to the Fravashis of those who first had the faith, to the Fravashis of the nearest relations, for praise, etc.

54. Then we make them known: to all lords of purity, etc.

55. Then we make them known: to all wise Yazatas, the heavenly and earthly, to whom is to be offered, who are to be praised on account of the best purity.

V.†

1. Here we praise now Ahura-Mazda, who has created the cattle, who has created purity, the water, and the good trees, etc.

VI.

1. The Creator, Ahura-Mazda, praise we.
2. The Amĕsha-Çpĕntas, the good rulers, the wise, we praise.
3. The day-times, the pure, lords of purity, praise we.
4. Hâvani, the pure, lord of purity, praise we.
5. Çavâghi and Viçya, the pure, lord of purity, praise we.
6. Mithra, who possesses wide pastures, a thousand ears, ten thousand eyes, who is of renowned name, the worthy of adoration, praise we.
7. Râma-qâçtra praise we.
8. Rapithwina, the pure, lord of purity, praise we.
9. Frâdaṭ-fshu and Zantuma, the pure, lord of purity, praise we.
10. Asha-vahista, and the fire, the son of Ahura-Mazda, praise we.
11. Uzayêirina, the pure, lord of purity, praise we.
12. Frâdat-vira and Daqyuma, the pure, lord of purity, praise we.

* I have retained the word "Khshnaŏthra" (which I translate elsewhere by "contentment," or "satisfaction"), because it is the technical expression for a particular kind of prayers. The modern Parsees use the word "Khoshnumen" in a similar manner. See note to Vispered xii. 21.

† This chapter is only inserted here for liturgical reasons. It is identical with Yaçna xxxvii., and forms a part of the Yaçna Haptaṅhâiti. It is, moreover, written in a different dialect to this part of the Yaçna.

13. The great lord, possessing women, shining, the navel of the waters, endowed with swift horses, praise we.

14. The pure water created by Mazda, praise we.

15. Aiwiçrûthrema Aibigaya, the pure, lord of purity, praise we.

16. The Frâdaṭ-viçpaṅm-hujyâiti and the Zarathustrôtema, the pure, lord of purity, praise we.

17. The good strong Fravashis of the pure, praise we. The women who have troops of men, praise we. The yearly good dwelling, praise we. The powers, the well-formed, well-increased, praise we. The victory created by Ahura, praise we. The blow that comes from on high, praise we.

18. Ushahina, the pure, lord of purity, praise we.

19. Berejya and Nmânya, the pure, lord of purity, praise we.

20. Çraŏsha, the holy, well-increased, victorious, promoting the world, pure, lord of purity, praise we.

21. Rashnu, the justest, praise we.

22. Arstâṭ, who furthers the world, and increases the world, praise we.

23. The monthly festivals, the pure, lords of purity, praise we.

24. The New-Moon, the pure, Mistress of purity, praise we.

25. The Full-Moon, Vîshaptatha, the pure, Mistress of purity, praise we.

26. The yearly festivals, the pure, lords of purity, praise we.

27. Maidhyôzarĕmaya, the pure, lord of purity, praise we.

28. Maidhyôshĕma, the pure, lord of purity, praise we.

29. Paitishahya, the pure, lord of purity, praise we.

30. Ayâthrĕma, the furtherer, the distributor of strength, the pure, lord of purity, praise we.

31. Maidhyâirya, the pure, lord of purity, praise we.

32. Hamaçpathmaêdaya, the pure, lord of purity, praise we.

33. The years, the pure, the lords of purity, praise we.

34. All lords of purity, praise we,

35. Which are the lords of purity, the thirty-three nearest round about Hâvani, which spring from the best purity, which Ahura-Mazda has taught, Zarathustra announced.

36. Ahura and Mithra, both great, imperishable, pure, praise we, and the Stars and the Moon, the Sun, the trees, those possessing Barĕçma:—Mithra, the lord of all regions, praise we.

37. Ahura-Mazda, the brilliant, majestic, praise we.

38. The good, strong, holy Fravashis of the pure, praise we.

39. Thee, the fire, the son of Ahura-Mazda, the pure, lord of purity, praise we; together with all fires.

40. The good waters, the best, created by Mazda, pure, praise we. All waters created by Mazda, pure, praise we; all trees created by Mazda, pure, praise we.

41. The Maṅthra-çpĕnta, the very shining, praise we.

42. The law, that given against the Daevas, praise we.

43. The Zarathustrian law praise we.

44. The long precept praise we, the good Mazdayaçnian law praise we.

45. The mountain Ushi-darĕna, created by Mazda, possessing pure brightness, worthy of adoration, praise we. All mountains possessing pure brightness, possessing much brightness, created by Mazda, pure, lords of purity, praise we.

46. The strong kingly majesty, created by Mazda, praise we. The strong imperishable majesty, created by Mazda, praise we.

47. We praise Ashis Vaṅuhi, we praise Khshôitni,* the great, strong, well-increased, enduring. The brightness created by Mazda praise we. The profit created by Mazda praise we.

48. The pious good blessing praise we. The pious pure man praise we. The strong stedfast Yazata, highest in wisdom, praise we.

49. These waters, climates, and trees, praise we. These regions and places, pastures, dwellings, and fountains, praise we. This lord of the places, Ahura-Mazda, praise we.

50. All the lords, the very great, praise we: the days, day-times, monthly-feasts, yearly-feasts, years.

51. Haurvaṭ and Ameretâṭ praise we. The well-created cow praise we. Çraŏsha, the holy, beautiful, victorious, furthering the world, the pure, lord of purity, praise we.

52. The Haŏma and Para-haŏma praise we. The holiness and the Fravashi of the holy Zarathustra, the pure here,† praise we.

53. The wood and the fragrance praise we; thee, the fire, the son of Ahura-Mazda, the pure, lord of purity, praise we.

54. The good, strong, holy Fravashis, of the pure, praise we.

55. All pure Yazatas praise we. All lords of purity praise we.

56. At the time of the Hâvani, Çâvaṅhi and Viçya, at all great times.

VII.

1. With purity give I food, Myazda, water, trees, and the well-created cow, for the satisfaction of Ahura-Mazda, for the satisfaction of the Amĕsha-çpĕntas, of the holy Çraŏsha, the sublime, victorious, advancing the world.

2. With purity give I Haŏma and Pára-haŏma, for the satisfaction of the Fravashi of the holy Zarathustra, the pure.

3. With purity give I wood and odours for thy satisfaction, fire, son of Ahura-Mazda.

* That is, "the shining," or "the dwelling," according to the derivation of the word.

† That is, in this world.

4.-With purity I offer: Haŏma for satisfaction to the good waters, of the good waters created by Mazda.

5. With purity I offer: the Haŏma-water.

6. With purity I offer: the flesh of living beings.

7. With purity I offer: the tree Hadhâ-naêpata, the uplifted with purity, for the satisfaction of the waters created by Mazda.

8. With purity I offer: this Barĕçma, together with Zaŏthra, together with binding, that bound together in holiness, for the satisfaction of the Amĕsha-Çpĕntas.

9. With purity I offer: well-thought, well-spoken, well-performed words.

10. With purity I offer: the recitation of the Gâthâs.

11. With purity I offer: the well-made Manthra.

12. With purity I offer: this lordship, holiness, punctuality, the right prayer, for the satisfaction of the heavenly and earthly, pure Yazatas, for the satisfaction of our own soul.

13. With purity I offer it: to the day-times, the lords of purity, to Hâvani the pure, lord of purity.

14. With purity I offer it: to Câvañhi and Vîçya, the pure, lord of purity.

15. With purity I offer it: to Mithra, who possesses wide pastures, is gifted with a thousand ears, ten thousand eyes, who has a renowned name, worthy of adoration, and to Râma-qâçtra.

16. With purity I offer it: to Rapithwina, the pure, lord of purity.

17. With purity I offer it: to Frâdaṭ-fshu and Zantuma, the pure, lord of purity.

18. With purity I offer it: to Asha-vahista and the fire (the son) of Ahura-Mazda.

19. With purity I offer it: to Uzayêirina, the pure, lord of purity.

20. With purity I offer it: to Frâdaṭ-vîra and Daqyuma, the pure, lord of purity.

21. With purity I offer it: to the great lord, the navel of the waters, the water created by Mazda.

22. With purity I offer it: to Aiwiçrûthrema Aibigaya, the pure, lord of purity.

23. With purity I offer it: to Frâdaṭ-viçpaṅm-hujyâiti and the Zarathustrôtema, the pure, lord of purity.

24. With purity I offer it: to the Fravashis of the pure, to the women who have a band of men, to the yearly good dwelling.

25. To strength, the well-formed, well-increased, to the victory created by Ahura, to the blow that descends from on high.

26. With purity I offer it: to Ushahina, the pure, lord of purity.

27. With purity I offer it: to Berejya and Nmâṇya, the pure, lord of purity.

28. With purity I offer it: to Çraŏsha, the holy, sublime, victorious, advancing the world.

29. To Rashnu, the justest, to Arstât, who furthers and increases the world.

30. With purity I offer it: to the monthly feasts, the lords of purity, to the New Moon, the pure, Mistress of purity.

31. With purity I offer it: to the Full Moon and Vîshaptatha, the pure, Mistress of purity.

32. With purity I offer it: to the yearly feasts, the lords of purity, to Maidhyô-zarĕmaya, the pure, lord of purity.

33. With purity I offer it: to Maidhyôshĕma, the pure, lord of purity.

34. With purity I offer it: to the Paitishahya, the pure, lord of purity.

35. With purity I offer it: to Ayâthrĕma, the furtherer, distributor of strength, the pure, lord of purity.

36. With purity I offer it: to Maidhyâirya, the pure, lord of purity.

37. With purity I offer it: to Hamaçpathmâedaya, the pure, lord of purity.

38. With purity I offer it: to the years, lords of purity.

39. With purity I offer it: to all the lords who are lords of purity, to the thirty-three nearest round about Hâvani, which spring from the best purity, which Mazda has taught, Zarathustra announced.

40. With purity I offer it: to Ahura and Mithra, both great, imperishable, pure; to the Stars, the creatures of Çpĕnta-mainyus; to the star Tistrya, the brilliant, shining; to the Moon, which contains the seed of the cattle; to the bright Sun with swift horses, the eye of Ahura-Mazda, and to Mithra, the lord of the regions.

41. With purity I offer it: to Ahura-Mazda, the brilliant, shining.

42. With purity I offer it: to the Fravashis of the pure.

43. With purity I offer it: to thee, the fire, the son of Ahura-Mazda, together with all fires.

44. With purity I offer it: to the good waters, to all waters created by Mazda, to all trees created by Mazda.

45. With purity I offer it: to the Mańthra-çpĕnta, the pure, efficacious, to the law against the Daevas, the Zarathustrian law, to the long precept, to the good Mazdayaçnian law.

46. With purity I offer it: to the mountain Ushi-darĕna, created by Mazda, endued with pure brightness, and all mountains endued with pure brightness.

47. And to the kingly majesty created by Mazda, the imperishable majesty created by Mazda.

48. With purity I offer it: to Ashis-vanuhi, to the good Çiçti, to the good Erethré, the good Raçañçtât, to the brightness, (and) the profit, created by Mazda.

49. With purity I offer it: to the good pious blessing, to the pious pure man, to the strong mighty Yazata, highest in wisdom.

50. With purity I offer it: to these regions and places, pastures, dwellings, fountains, waters, territories, trees; to this earth, this heaven, to the wind, the pure, to the stars, to the moon, the sun, the eternal self-created lights, to all creatures of Çpĕnta-mainyus, the pure male and female, to the lords of purity.

51. With purity I offer it: to the great lords of purity, to the lords of the day, the day-times, monthly feasts, yearly feasts, years, to the lords of purity, to the lord Hâvani.

52. With purity I offer: food, Myazda, water and trees, the well-created cow, for the satisfaction of Çraŏsha, the holy, strong, whose body is the Manthra, the mighty, Ahurian, who has a renowned name, the worthy of adoration.

53. With purity I offer: the Haŏma and Para-haŏma, for satisfaction to the Fravashi of the holy Zarathustra, the pure, who possess a renowned name, the worthy of adoration.

54. With purity I offer: wood and fragrance for thy satisfaction, fire, son of Ahura-Mazda, thou who art of a renowned name and worthy of adoration.

55. With purity I offer it: to the Fravashis of the pure, the strong, combating, to the Fravashis of those who first had the faith, to the Fravashis of the nearest relations.

56. With purity I offer it: to all lords of purity.

57. With purity I offer it: to all well-created Yazatas, heavenly and earthly, who are to be praised and worshipped on account of the best purity.

58. With purity may (he) come to us whose profit the givers desire.*

59. As thy praisers and singers, O Ahura-Mazda,

60. We come, we desire, and we devote ourselves.

61. What reward thou hast given to such as are of the same law as myself, O Ahura,†

62. That give also to me, for earth as well as for heaven.

63. May we also come

64. Under thine authority, and that of Asha, for all eternity.

65. The Ahuna-vairya praise we, the right-spoken speech praise we.‡

* So far the introductory formulas: with this verse begins the eating the *Darun's* bread, and what is placed on it. *Cf.* Yaçna xxxix.

† Verses 61-64 correspond to Yaçna xl. 3-6.

‡ After verse 64 a Yathâ ahû vairyô is to be recited.

66. The pious, good blessing, praise we. The strong, mighty Yazata, highest in wisdom, praise we.

67. Haurvaṭ and Ameretâṭ, the well-created cow, honour we.

68. Haŏma and Para-haŏma praise we. Wood and fragrance praise we.

69. Praise (be) to the pious, good blessing.*

VIII.†

1. With purity give I food, Myazda, waters, trees, the well-created cow, Haŏma and Para-haŏma, wood and fragrance. Laud (be) to Ahura-Mazda, to the Ahuna-vairya, to the well-spoken speech:

2. To the pious, good blessing, to the strong, highest in wisdom.

3. To the Haŏma, to the Mańthra, to the pure Zarathustra. May he come to us in holiness.—

4. "Eat, ye men, of this Myazda, ye who are worthy of it, through purity and piety."‡

5. Ye Amĕsha-çpĕntas, thou Mazdayaçnian law, ye good men and women, and ye Zaŏthras.

6. Whoso among these Mazdayaçnians speaks as a Mazdayaçnian: may he live on pure good.

7. Ye magicians (who) destroy the possessors of the pure world:

8. May you punish them, ye waters, trees, and Zaŏthras.

9. But whoso of the Mazdayaçnians of full age, speaking, does not receive (and) utter these words, may he come to the state of the Yâtus.§—

10. According to desire, and with happiness, mayest Thou rule over Thy creatures, Ahura-Mazda.‖

11. Over the water, as Thou wilt over the trees, as Thou wilt over all good that has a pure origin.

12. Make that the pure may rule, the impure may not rule.

13. May the pure rule as he will, may the godless not rule as they will.

14. May the foe disappear, driven away by the creatures of Çpĕnta-mainyus, conquered, not ruling as he would.

* At the conclusion of this chapter the prayer Yĕnhê Hâtanm is to be repeated. Then the Raçpi takes up the word, and says Yathâ ahû vairyô, and the Zaŏta continues with Athâ ratus, etc.

† Before the commencement of this chapter the Zaŏta has to pray the Asheĕm-vohû three times.

‡ This verse is spoken by the Raçpi, and is evidently an invitation to the pure men to partake of the meal offered to the good genii. It is singular that the language of the verse is older than that of the rest of the chapter. Further explanations in the Commentary.

§ At these words the Zaŏta eats the Myazda, after repeating the Asheĕm-vohû. The Huz. Gloss adds that he must first wash his hands and clean his teeth.

‖ This is an entirely new prayer, unconnected with the preceding verses.

15. I urge, I who am Zarathustra, the first of the families, clans, societies, regions,*

16. To thinking, speaking, and acting, according to this law which originates from Ahura and Zarathustra.

17. The wide extent and brightness of the whole creation of purity, I bless.

18. The narrowness and trouble of the whole evil creation, I bless.

IX.[1]

1. At the time of the morning-dawn came Haŏma to Zarathustra,

2. As he was purifying the fire and reciting the Gâthâs.

3. Zarathustra asked him: Who, O man, art thou?

4. Thou, who appearest to me as the most beautiful in the whole corporeal world, endued with Thine own life, majestic, and immortal?

5. Then answered me Haŏma, the pure, who is far from death,

6. I am, O Zarathustra, Haŏma, the pure, who is far from death.

7. Ask me, thou Pure one, make me ready for food.

8. Praise me with songs of praise, as also the other Profitable have praised me.

9. Then spake Zarathustra: Praise be to the Haŏma!

10. Who first, O Haŏma, prepared thee in† the corporeal world? What holiness became thereby his share? What wish was bestowed on him?

11. Then answered Haŏma, the pure, who is far from death:

12. Vivaṅhao[2] has first of men in the corporeal world prepared me. This holiness became thereby his portion, this wish was granted to him:

13. That a son was born to him, Yima, the bright, possessing a good congregation;

14. The most majestic of beings, who most gazes at the sun among men;[3]

15. Since on account of his rule men and cattle were immortal, water and trees not dried up,

16. The eatable food inexhaustible.

17. In the wide rule of Yima there was no cold, no heat,

18. No old age and death, no envy created by the Daevas.

19. Father and son walked along, fifteen years old in countenance, each of the two,

20. So long as Yima of the good rule, the son of Vivaṅhao, governed.—

* Although these words are placed in the mouth of Zarathustra, it is more than doubtful whether they belong to him. † Or, perhaps, *for* the corporeal world.

21. Who, O Haŏma, has prepared thee, as the second man in the corporeal world? What holiness became thereby his portion? What wish was granted to him?

22. Then answered Haŏma, the pure, who is far from death:

23. Âthwya[4] has prepared me as the second man in the corporeal world; this holiness became thereby his portion, this wish was granted to him,

24. That a son was born to him with valiant clan: Thraetaonô,

25. Who smote the serpent Dahâka, which had three jaws, three heads, six eyes, a thousand strengths.

26. The very mighty Druj, derived from the Daevas, the bad for the world, the evil,

27. Which Aŋra-mainyus brought forth as the mightiest Druj in the corporeal world, for the destruction of purity in the world.—

28. Who has prepared thee, O Haŏma, as the third man in the corporeal world? What holiness became thereby his portion? What wish was fulfilled to him?

29. Then answered me Haŏma, the pure, who is far from death:

30. Thrita,[5] the most profitable of the Çâmas, has prepared me as the third man in the corporeal world; this holiness became thereby his portion, this wish became fulfilled to him:

31. That two sons were born to him, Urvâkhshya and Kereçâçpa.

32. The one, a disposer in relation to custom and law;

33. The other, endued with higher activity, a youth, bearer of the club Gaeçus,

34. Who smote the serpent Çruvara, the poisonous, green, which destroyed horses and men.

35. On which the green poison flowed of the thickness of a thumb;

36. On which Kereçâçpa cooked his food in a caldron,

37. About the time of mid-day; then it burnt the serpent and he took himself off;

38. Away from the caldron sprang he; he went back to the hurrying waters.

39. Backwards fled amazed the bold Kereçâçpa.[6]—

40. Who has prepared thee, O Haŏma, as the fourth man in the corporeal world? What holiness became thereby his portion? What wish was fulfilled by him?

41. Then answered me Haŏma, the pure, who is far from death:

42. Pourushâçpa[7] has prepared me as the fourth man in the corporeal world, this holiness became thereby his portion, this wish was fulfilled to him:

43. That Thou wert born to him, thou pure Zarathustra,[8] in the dwelling of Pourushâçpa, created against the Daevas, devoted to the belief in Ahura,

44. The renowned in Airyana-vaêjo. Thou, as the first, O Zarathustra, hast recited the Ahuna-vairya, which spreads itself abroad fourfold,[9]

45. (Afterwards) the other (prayer) with mighty voice.[10]

46. Thou madest that all the Daevas hid themselves in the earth, O Zarathustra, which before were going about on the earth in the shape of men.

47. Thou, the mightiest, strongest, most active, swiftest, the most victorious amongst the heavenly beings.

48. Then answered Zarathustra: "Adoration to the Haŏma!

49. Good is Haŏma, well-created is Haŏma, rightly created is Haŏma.

50. Well-created and health-bringing,

51. Gifted with good body, rightly acting,

52. Victorious, golden, with moist stalks.

53. He is very good when one eats him, and the surest for the soul.

54. Thy wisdom, O Golden, praise I;

55. Thy powers, thy victory,

56. Thy healthfulness,[11] thy healing power,

57. Thy furtherance, thy increase,

58. Thy powers in the whole body, thy greatness in the whole form.

59. That[12] I may go about in the world as Ruler, paining the tormentors, smiting the Drujas;

60. That I may torment all the torments,[13] the tormenting Daevas and men.

61. The Yâtus, Pairikas, Çâthras, Koyas, and Karafnas.[14]

62. The serpents with two feet,[15] the very deadly two-footed (men), the wolves with four feet.

63. The armies with great masses,[16] the running, rushing.—

64. For this, as the first favour, pray I thee, O Haŏma, thou who art far from death: for the best place of the pure (Paradise), the shining, adorned with all brightness.

65. For this, as the second favour, I pray thee, O Haŏma, thou who art far from death: for health for this body.

66. For this, as the third favour, pray I thee, O Haŏma, thou who art far from death: for long life for the vital powers.

67. For this, as the fourth favour, I pray thee, O Haŏma, thou who art far from death: that I may go about upon the earth joyous, strong, well-fed, plagueing the tormentors, smiting the Drujas.

68. For this, as the fifth favour, I pray thee, O Haŏma, thou

who art far from death: that I may go about upon the earth victorious, smiting the bad, plagueing the tormentors, smiting the Drujas.

69. For this, as the sixth favour, pray I thee, O Haŏma, thou who art far from death: May we first mark the thief, the robber, the wolf.

70. May no one mark him sooner than we;[17] may we first mark him.

71. Haŏma gives to those who as mighty ones make teams to hasten, horses, might, and strength.

72. Haŏma gives to the women who wish to bear, brilliant children, pure posterity.

73. Haŏma gives to those who recite the Naçkas as masters of houses, holiness and greatness.

74. Haŏma makes manifest to those who are maidens and were long unwedded, a spouse, who quickly sues, and is endowed with good understanding.

75. Haŏma has diminished the rule of Kereçâni,[18] who had arisen eager after rule;

76. Who spake: Not hereafter shall an Âthrava, a teacher, wander at will through my regions.

77. This (Kereçâni) would slay all increase, annihilate all increase.—

78. Hail to thee, thou who through thine own strength art illimitable ruler, O Haŏma!

79. Hail to thee, thou who art acquainted with many pure-spoken speeches!

80. Hail to thee, thou who askest not[19] for the pure-spoken speech!

81. To thee has Ahura-Mazda first brought the girdle studded with stars, prepared in heaven according to the good Mazda-yaçnian law.[20]

82. Begirt with this, thou tarriest on the heights of the mountains, to hold upright the commandments and precepts of the Mañthra.

83. Haŏma is the lord of the house, of the clan, of the confederacy,* of the region, through his holiness, (also) lord of wisdom.[21]

84. I invoke thee, for strength, for victory, for the body, as very pure nourishment.

85. Bring us away from the plagues of the tormentors, away our spirit (from the torments) of the poisoners.

86. What man in this house, this clan, this society, this region, is revengeful?

87. From his feet take away strength,

* Or "society," or "race;" but there is no English equivalent for *sañtu*.

88. Cast a shadow on his spirit,
89. Inflict a blow on his spirit.
90. May he not hasten forwards with the feet, have no strength in the hands;
91. May he not see the earth with his eyes, not see the cattle with his eyes,
92. Who hates our soul, who hates our body.
93. Against the serpent, the green, terrible, bringing forth poison,
94. Come hither with a remedy for the pure, to protect the body, O golden Haŏma.[22]
95. Against the wicked, corrupt, tormenting, and plagueing (men),
96. Come hither with a weapon for the pure, to protect the body, O golden Haŏma.
97. Against the head of the wicked, profligate, hindering men,
98. Come hither with a weapon for the pure, to protect the body, O golden Haŏma.
99. Against the very wicked impure destroyer of the world, who certainly has in remembrance the words of this law, but does not perform,
100. Come hither with a weapon for the pure, to protect the body, O golden Haŏma.
101. Against the harlots,[23] endowed with magic art, causing concupiscence, exciting to lust, whose spirit goes forward like a cloud driven by the wind,
102. Come hither with a weapon for the pure, to protect the body, O golden Haŏma.
103. Yes, O golden Haŏma, bring hither a weapon for the pure, to protect the body.

NOTES TO YAÇNA IX.

[1] After the ceremony of eating the Myazda is completed, the offering of the Haŏma commences. This chapter is entitled in some MSS. Hom-yesht, and coincides in general with the Yesht, so called in the Khorda-Avesta. With regard to the personality of Haŏma, it must be particularly borne in mind that in this, as well as in many other cases in the Avesta, the same word is at once a *genius*, and the *thing* which is under the especial protection of the genius. Thus Vohû-manô may stand for either an Amĕsha-çpĕnta or the living creation, while Khshathra-vairya is either a genius or metal in general. In like manner Haŏma is sometimes a Yazata and sometimes the juice of a plant. The identity of Haŏma with the Indian Soma has been long since proved. See especially F. Windischman, "Ueber den Somacultus der Arier." The Indian Soma plant is distinctly specified as the *Asclepias acida*; the Persian is not so specified; but as the plant in both cases is described as growing on the mountain-heights, it must originally have

been the same. Plutarch *(de Iside et Osiride)* mentions it by the name of ὄμωμι. The juice of the Haŏma when pressed out is called in the Avesta *Para-haŭma.*

[2] Vv. 12-13. Respecting the myth of Vivanhâo and his son Yima, *cf.* Windischman (Ursagen der Arischer Völker in den Abh. der 1 Cl. der K. B. Academie der Wissensch. Bd. vii. 1 Abth.) and Westergaard (Weber's Ind. Stud. iii. 402 ff). These investigations show that Yima was regarded as the bringer of the golden age upon earth, and also as the founder of a place of delight (much resembling the Grecian Elysium) known as the *Vara* of Yima, which is more particularly described in Vendidad ii. According to other accounts, Yima afterwards became a sinner on account of pride and self-exultation, whereupon Ahura-Mazda abandoned him, and he was slain. This agrees with the legend in Firdúsí's Shâh-Nâmeh. The epithet "possessing a good congregation," implies that Yima possessed large herds, and was also surrounded by a troop of valiant men. Somewhat analogous in its origin is the Greek ποιμὴν λαῶν, the Persian چوپان.

[3] V. 14. Yima was so pure that he could look at the sun, which blinds other men who are less pure.

[4] Vv. 23-27. It has been already mentioned that Thraetaonô is the Frédûn or Feridun of the later Parsees. Athwya, the name of the father, is the Indian Âptya. The epithet, "with bold clan," applied to Thraetaonô, implies that he was the progenitor of a warlike race of kings. In fact, he was the ancestor of Manoscihr (Minocehr) and the royal family of the Kâvyas. The story of the war of Thraetaenô with the snake (*azis*) Dahâka is of extremely ancient origin, and is mentioned in the Vedas, where *Trita* corresponds to the Thraetaonô of the Avesta.

[5] V. 30. The Çâmas are the third family here mentioned. In the Shâh-Nâmeh, *Câm* is the oldest of this race, but in the Avesta their ancestor is Thrita, already spoken of in Vendidad xx. as the first physician. Of his two sons, Urvâkhshya is seldom mentioned, and his efficacy appears to have been of a spiritual nature. His brother Çâm Kereçâçpa was a more famous personage, and is alluded to in the Shâh-Nâmeh. In the Avesta his chief achievements were the slaying the serpent Çruvara, the demon Zairi-pâshna (the golden heeled), and other monsters.

[6] V. 39. The circumstances of the case appear to have been these: The huge serpent was lying on the bank of a river, and Kereçaçpa, deceived by the green colour, mistook the monster for land, and lit a fire on his back to cook his dinner. The heat disturbed the serpent, who forthwith plunged into the water, and Kereçaçpa naturally drew back, somewhat startled.*

[7] V. 42. According to the later Parsees the dwelling of Pourushâçpa was on the mount Zebâr.

[8] V. 43. Zarathustra is the chiefest among the heroes enumerated, for not only has he destroyed single monsters, like them, but has so completely annihilated the whole host of Daevas that from henceforth they have no corporeal bodies, but only souls. Hence the weapons wherewith the souls of the Daevas can now be smitten are not corporeal

* This legend was doubtless the foundation of one of Sindbad's adventures.

but *spiritual*, viz., the words of the Avesta which Zarathustra has given to men.

[9] V. 44. The Ahuna-vairya is called "four-fold," because it belongs to the so-called Chathrusâmrûta, that is, it must be recited four times. *Cf.* Vendidad x. 19 ff.

[10] V. 45. This is, perhaps, the prayer Ashĕm-vohû.

[11] V. 56. That is, the health which arises from the enjoyment of the Haŏma-juice.

[12] V. 59. The word "that" is to be taken with "I praise," in verse 54.

[13] V. 60. The word "torment" must be taken in the concrete, to signify everything hostile to the creation of Ahura-Mazda.

[14] V. 61. The beings named in this verse are a kind of *Kobolds*. The best known are the Yâtus, *i.e.* "the wandering," who were sorcerers with human bodies and the souls of Daevas. The Pairikas were beautiful females, who sought to entice and pervert the pure men. Westergaard translates *Çâthras* by "hostile beings" (Indisch. Studien, iii. p. 408). According to the tradition, the Kayas are the demons of blindness, and the Karafnas of deafness.

[15] V. 62. Perhaps this refers to lizards, crocodiles, and all similar reptiles. The word rendered "serpent" means literally "the destroying."

[16] V. 63. The word rendered "armies" (or "hosts") is used both in the Avesta and the Cuneiform Inscriptions of bad beings only.

[17] V. 70. The plural "we" may also stand for "I."

[18] V. 75. Kereçâni is the Indian Kṛiçânu (*cf.* Weber's Ind. Studien ii. p. 313 ff). In the Indian mythology he is the protector of the Soma-juice, but here he appears as a foe to Haŏma.

[19] V. 80. That is, "thou speakest only what Ahura-Mazda has told thee."

[20] V. 81. The "girdle studded with stars," is perhaps the original of the Parsee *Kosti*.

[21] V. 83. That is, Haŏma united spiritual merit with the highest political authority.

[22] V. 94. It is doubtful whether this difficult verse is correctly translated.

[23] V. 101. The "harlot" is, as the name *Jahika* betokens, a creature of Jahi, the demon of lewdness, who supplies her with the necessary strength and ability for her profession.

X.

1. Away shall then the Daevas hasten which are here, away the male, away the female Daevas.

2. May the good Çraŏsha hasten,

3. May Ashis-vanuhi hasten hither, may Ashis-vanuhi rest here, in this Ahurian dwelling of the Haŏma, the pure born.

4. At the beginning of the morning-dawn I praise thee with words, O Intelligent, whilst I seize the branches.

5. At the forthcoming of the morning-dawn I praise thee with words, O Intelligent, whilst I slay with the strength of a man.[1]

6. I praise the clouds and the rain, which make thy body to grow on the tops of the mountains.

7. I praise the lofty mountains, where thou, O Haŏma, growest.

8. I praise the earth, the expanded, broad, efficacious, patient, thy mother, O pure Haŏma.

9. I praise the tracts where thou growest, sweet-smelling over the wide field.

10. As a good growth of Mazda, growest thou upon the mountains.

11. Mayest thou increase on the way of the bird![2] Manifestly art thou the seat of purity, increase through my speech,

12. In all buds, in all boughs, in all branches.

13. Haŏma increases when he is praised, therefore is he who praises him the most victorious.

14. The smallest preparation, the smallest praise, the smallest enjoyment (of thee), O Haôma, serves for the slaughter of thousands of the Daevas.

15. Away vanishes the impurity brought hither,[3] out of such a dwelling,

16. Wherever one brings in, wherever one praises the healing Haŏma,

17. (There are) manifest remedies for health for this clan, this dwelling,

18. For all other sciences depend upon Aeshma, the cunning,

19. (But) the knowledge of the Haŏma depends upon Asha, the rejoicer.[4]

20. Easy is the knowledge of the Haŏma.

21. Whoso receives the Haŏma as a young son,

22. To his body Haŏma devotes himself for healing.

23. O Haŏma, give me of thy remedies, on account of which thou art (becomest known as) the giver of remedies.

24. O Haŏma, give me of thy arms of victory, on account of which thou art called the victoriously-smiting.

25. I submit myself to thee as a friendly-minded singer of praise. The friendly singer of praise Ahura-Mazda has announced as a better being than Asha-vahista himself.[5]

26. Thee, the great dispenser of wisdom, a skilful god created.

27. Thee, the great dispenser of wisdom, a skilful god set down

28. On high mountains, then from there have thee, the possessors of holy signs,*

29. The birds flying everywhere, carried away, to the heights, above the eagle.[6]

30. Away to the cliffs, to the tops of the cliffs, from the crags,

* The order is: "The birds, the possessors of, . . . have carried thee from there," etc.

from the craggy ways, away to the summits, the ways for the birds, away to the white-hued mountains.[7]

31. There growest thou upon these mountains,[8] of many kinds, O Haŏma, sweet and golden.

32. To thee flow the healing powers, through the wisdom of Vohu-manô;

33. Therefore destroy the soul of him who recites evil against me,[9]

34. Destroy utterly the soul of every one who steps forth as a foe against me.

35. Praise be to the Haŏma, for he makes the soul of the poor in greatness like that of the richest.[10]

36. Praise be to the Haŏma, who makes the mind of the poor so large in greatness that it soars on high with wisdom.

37. Many men makest thou very holy, and clothed with much wisdom,

38. Whoso givest to thee, O golden Haŏma, what is connected with beasts.[11]

39. Mayest thou not pass over quickly, like the cow-banner.[12]

40. May thy sciences progress, may they come (to us) efficacious.

41. I give to thee, O pure Haŏma, thou who art born pure, this body which appears to me beautiful.

42. I send back the diminution of the deadly Janyi,[13] who has little understanding.

43. Who thinks to calumniate the Âthrava and the Haŏma, who when it has calumniated disappears.

44. What woman eats not the Draona[14] of the Haŏma, to her gives he no Âthravas as posterity, no good posterity.—

45. To five I belong, to five I belong not.

46. I belong to those who think good; to those who think evil I belong not.

47. I belong to those who speak good; to those who speak evil I belong not.

48. I belong to those who do good; to those who do evil I belong not.

49. I belong to those who hear, not to those who hear not.[15]

50. I belong to the pure, not to the bad.

51. So also henceforth until the end, when the extinction of the spiritual creation will be.[16]

52. Then spake Zarathustra: Praise to the Haŏma, created by Mazda! Good is Haŏma, created by Mazda! Praise to the Haŏma!

53. All Haŏmas praise I, which are found on the tops of the mountains, and in the abysses of the valleys, and which are kept in the defiles, in the bands of the Jainis.

54. I pour from the silver cup into the golden.[17]
55. May I spill nothing of thee upon the earth, since thou hast so high a value.
56. These, O Haŏma, are thy songs; these thy hymns of praise.
57. These are thine enjoyments,[18] these the right-spoken speeches.
58. [Whoever praises him (the Haŏma),]
59. (He is) healthful, victorious, provided with remedies against the plagues.[19]
60. May this—namely thou—arrive to us; may thy wisdom progress illumining, swiftly flies wisdom
61. Victoriously to him who praises with these speeches spoken at the place.[20]
62. Praise to the Bull! Praise to the Bull!
63. For the Bull (is) the speech, for the Bull the victory.
64. For the Cow is the food, for the Cow the fodder.
65. Labour for the Cow, this is salutary to us for food.

NOTES TO YAÇNA X.

[1] V. 5. That is, I slay the Daevas, as far as a man has power to do so, by reciting the prayers of the Avesta. Haŏma, as a supernatural being, has greater power.

[2] V. 11. By "the way of the bird," is meant, probably, the inaccessible summits of the mountains on which the Haŏma grows.

[3] V. 15. The word rendered "brought hither," is only used of the bad creation. "Impurity" includes every evil thing which may arise in a dwelling.

[4] V. 19. Possibly "the knowledge of the Haŏma" may be an allusion to its healing powers, and the connecting Asha with this may imply a supernatural art, but both allusions are obscure.

[5] V. 25. Or, "a better creation than the best purity itself." As usual, the same word denotes alike the protecting genius and the creatures protected by him.

[6] V. 29. That is, heights which eagles themselves cannot fly over.

[7] V. 30. The verses 26-30 appear to contain an allusion to a mythological account of the origin of the Haŏma with which we are not acquainted. Moreover, the word for God (Bagha) is not used in the Avesta to signify Ahura-Mazda, though it is applied to Him in the Cuneiform Inscriptions.

[8] V. 31. Or, "in these many places."

[9] V. 33. That is, he who knows and utters the magic formulas which are able to injure me."

[10] V. 35. If, as is conjectured, the Haŏma was a narcotic (or alcoholic) preparation, this verse contains an allusion which implies that temperance dogmas were not in favour in the golden age of the Avesta.

[11] V. 38. That is, "he who always offers to thee, the heads of the slain beasts," which were said to belong especially to Haŏma.

[12] V. 39. The text is corrupt and the translation doubtful.

[13] V. 42. The word "Janyi" appears to be connected with the Latin "genius," or rather, perhaps, with the Arabic "Jínu." According to verse 53 the Janyi seems to be an adversary of Haŏma.

[14] V. 44. The *Draona* usually signifies a little round cake, eaten on certain ceremonial occasions. See Vispered, *Introduction*, p. 3.

[15] V. 49. *Subaudi* "the law of Ahura-Mazda.

[16] V. 51. The word for "dissolution" (*nivâitis*) may perhaps be connected with the Buddhistic *nirvâṇa*, but a discussion of this point would lead us too far, and must be reserved for the Commentary.

[17] V. 54. Anquetil remarks on this verse, "*They place the Hom on the stone Arvis, or in a vase.*

[18] V. 57. According to the gloss, the "enjoyments" refer to the portion of food set apart for Haŏma.

[19] Vv. 58-59. Verse 58 is one of the few passages in the Yaçna which may be regarded as interpolated. Were it left out the sense would be equally good, and verse 59 might be taken as an invocation, "Thou, healthy, victorious, etc."

[20] V. 61. Or, perhaps, "with the speech resembling the Gâthâs." The rest of the chapter is merely a concluding prayer, taken from the Yasht Behram.

XI.

1. Three beings, manifestly pure, which bring words of blessing with them, curse:

2. The cow, the horse, and Haŏma.[1]

3. The cow curses him who keeps her:

4. Mayest thou remain without posterity, ever continuing of evil report.

5. Thou who dost not distribute to me food,

6. And yet causest me to labour for thy wife, thy children, and thine own belly.

7. The horse curses his owner:*

8. Mayest thou not be he who harnesses swift horses, not one of those who sit on swift horses, not one who makes swift horses hasten away,

9. Thou who dost not wish strength for me

10. In the numerous assembly, in the circle of many men.

11. Haŏma curses the preparer of food:

12. Mayest thou remain without posterity, ever continuing of evil fame,

13. Thou who keepest back from preparing me,[2]

14. As a thief, the chief of sinners.

15. I am not the chief of sinners, I, Haŏma, who is far from death.

16. The Pure Father, Ahurâ-Mazda, has given to me, the Haŏma, a portion to eat: together with the tongue, the left eye.[3]

* *Lit.*, "nourisher."

17. Whoso takes away from me this portion, bestows it on others, steals what Ahura-Mazda has given me to eat: together with the tongue, the left eye.

18. There will not be born in this dwelling an Âthrava, not a warrior, not an husbandman,

19. In this house will be born biting, and destroying, and hairy beings of many kinds.[4]

20. Quickly mayest thou cut off from the flesh a Draona for the very strong Haŏma,

21. In order that the Haŏma may not bind thee as he bound the pernicious Fraŋraçyâna, the Turanian, in the middle third of the earth,[5]

22. Which is surrounded with iron.

23. Then spake Zarathustra: Praise to the Haŏma, the created by Mazda! Good is Haŏma, the created by Mazda! Praise to the Haŏma!

24. Thou who (art) alone of us—may that which comes from thee (be) double, three-fold, four-fold, five-fold, six-fold, seven-fold, eight, nine, and ten-fold.[6]

25. I give to thee, O pure Haŏma, pure born, this body which appears to me beautiful,[7]

26. To the lusty Haŏma, for wisdom, preparation, and holiness.

27. Send thou me also, O Haŏma, pure, the far from death, to the best place of the pure, to the brilliant, adorned with all brightness.

NOTES TO YAÇNA XI.

[1] V. 2. The later Parsees accounted it meritorious to keep all kinds of domestic animals; but if these were not properly fed they brought a curse upon the house. (*Cf.* Sad-der Bundehesh). Among the old Iranians, only the cow and the horse are spoken of in this manner, and Haŏma is joined to them, because the head of every animal killed for food was to be offered to him; if this was not done, Haŏma also inflicted a curse.

[2] V. 13. According to the tradition, "thou who hinderest me from being prepared."

[3] V. 16. It seems from this passage that formerly it was not the whole head but only the left eye and tongue which were offered to Haŏma.

[4] V. 19. The three adjectives probably refer to three distinct kinds of beings, whatever they may have been.

[5] V. 21. For the legend of Fraŋraçyâna (Afrâçiâb or Frâçiâk in the later writers), see the Khorda-Avesta, Gosh-Yast, chap. iv. The expression, "the middle third of the earth," is noteworthy, as showing that at the time of the composition of the Avesta the division of the earth into seven Kareshvares was not known.

[6] Vv. 23-24. It should be noted that in the Liturgical order Vispered iii. is recited between verses 23 and 24. Anquetil remarks (at v. 24): "*The Raspi places the vase containing the Haŏma in the right hand of the Djouti, who says,*" etc. Verse 24 is difficult, and the translation doubtful.

[7] V. 25. *Cf.* Yaçna x. 41. These words and the following are spoken by the Zaota.

XII.*

1. I praise the well-thought, well-spoken, well-performed thoughts, words, and works.
2. I lay hold on all good thoughts, words, and works.
3. I abandon all evil thoughts, words, and works.
4. I bring to you, O Amĕsha-çpĕntas,
5. Praise and adoration,
6. With thoughts, words, and works, with heavenly mind, the vital strength of my own body.

XIII.†

1. I drive away the Daevas, I profess myself a Zarathustrian, an expeller of the Daeyas, a follower of the teaching of Ahura,
2. A hymn-singer of the Amĕsha-çpĕntas, a praiser of the Amĕsha-çpĕntas.
3. To Ahura-Mazda, the good, endued with good wisdom, I offer all good,
4. To the Pure, Rich, Majestic:
5. Whatever are the best goods to Him, to whom the cow, to whom purity belongs, from whom arises the light, the brightness which is inseparable from the lights.
6. Çpĕnta-ârmaiti, the good, choose I, may she belong to me.
7. By my praise will I save the cattle from theft and robbery,
8. (To keep far off) hurt and affliction from the Mazdayaçnian clans.
9. I promise to the heavenly free course, dwelling according to their desire.
10. That they may dwell on this earth with the cattle.
11. With prayer to Asha, with uplifted (Draŏna?)‡ pray I as follows:

* This short chapter forms one of the favourite Mazdayaçnian prayers. It was to be recited at the commencement of the offering ceremonies, and hence in most of the MSS. it stands first. Westergaard prints it with Yaçna xi., but it seems to me it should either be taken with Yaçna xiii., or made into a separate chapter. The *Patets* also commence with this prayer.

† The commencement of this chapter constitutes another favourite formula. According to Anquetil, chaps. xiii.-xiv. bear the name *fraoreti* (="confession of faith.")

‡ It is not easy to say what is meant here by "the uplifted." The term is applied to the Draŏnâs in Vendidad v. 75, and to the Haŏma in Vendidad xiii. 174.

12. May I not hereafter bring harm and affliction on the Mazdayaçnian clans.

13. Not on account of love for the body, not for the love of life.

14. I deny rule to the bad, wicked, wandering in error, evil-witting Daevas,

15. The most lying of beings, the most wicked* of beings, the most reprobate of beings.

16. I deny to the Daevas, to those possessed with Daevas, to the sorcerers, the possessed by sorcerers, to all evil beings:

17. I deny with thoughts, words, works, and tokens, rule to those that are bad and fearful.

18. Thus has Ahura-Mazda commanded Zarathustra,

19. In all questionings, in all meetings in which Ahura-Mazda and Zarathustra conversed with one another.

20. So also has Zarathustra renounced the rule of the Daevas,

21. In all questionings, in all meetings in which Ahura-Mazda and Zarathustra conversed with one another.

22. Thus I also, as a Mazdayaçnian, a follower of Zarathustra, renounce the rule of the Daevas, as the pure Zarathustra has renounced them.

23. As the water, as the trees, as the well-created cow, as Ahura-Mazda who created the cow, who (created) the pure man.

24. Like Zarathustra, like Ḳava-vîstâçpa, like Frashaoçtra and Jamâçpa, like any one of the Profitable, open-working, pure, of such belief am I too,†

25. A Mazdayaçnian. As a Mazdayaçnian, a follower of Zarathustra, will I confess myself,

26. As a praiser, as a follower.

27. I praise the well-thought sentiment, the well-spoken speech, the well-performed action. I praise the good Mazdayaçnian law, the free from doubt, removing strife.

28. (I praise) marriage between relations,‡ the pure of the (women) who are, and are about to be, the best, greatest, fairest, the Ahurian, Zarathustrian.

29. To Ahura-Mazda I offer every good. Let this be the laud of the Mazdayaçnian law.

XIV.

1. I invoke Ahura-Mazda, the Lord of the head of the house, the Lord of the lord of the clan, the Lord of the chief of the confederacy, the Lord over the lord of the regions.

* The word here rendered "most wicked," appears to mean literally "stinking." *Cf.* Huzvâresh Gram. § 54.

† All these personages occur in the legend of Gustâçp. For "the Profitable," see note to Vispered ii. 10.

‡ It has been already mentioned in the note to Vispered iii. 18 that marriage amongst relations was esteemed highly meritorious by the old Iranians.

2. The lord of women I invoke, the Mazdayaçnian law, Ashis-vaṅuḥi, the Pârendi,*

3. The two-legged, pure, and this earth which supports us.

4. The lord of the beloved swift body, I invoke; the fire (the son) of Ahura-Mazda.

5. Those who suffer much trouble, perform business for the pure men,—the Mistresses of the husbandmen,† I invoke.

6. The swift strength of purity, the mistress of war, I invoke.

7. The greatest sciences of the Mazdayacnian law, the mistresses of the Âthrava I invoke, and the teachers of the same.

8. As master I invoke, as master I place myself:‡ to the Amĕsha-çpĕntas, to the Profitable, the wisest, most rightly speaking, most helpful, most endued with understanding.

9. The greatest strength of the Mazdayaçnian law I invoke: priests, warriors, and husbandmen.

10. To you, ye Amĕsha-çpĕntas, good rulers, wise, I give the vital powers of my body.

11. To you (I give) all enjoyment.

12. Thus thinks the heavenly, so he speaks, so he acts,

13. As Thou, O Ahura-Mazda, hast thought, spoken, created, and made what is good;

14. So we also give to Thee, offer, and praise, drawing nigh;

15. So we adore Thee, so we pray to Thee, O Ahura-Mazda.§

16. Through the existence of the good self, the good holiness, come we to Thee.

17. (Through the existence) of the good rule over the cattle, the good wisdom,‖

18. We worship the Fravashi of the well-created cow, and Gayô-marathan, the pure.¶

19. We worship the holiness and the Fravashi of the holy Zarathustra, who is pure here [*i.e.* in this world].

XV.

1. I do homage to you, O Amĕsha-çpĕntas, as psalmist, Zaŏta, reciter, as praiser, speaker, and glorifier, for your praise and adoration, Amĕsha-çpĕntas.

2. For our preparation, for holiness, for the profitable pure.

* See note to Vispered viii. 13.

† The three divinities here invoked as presiding over the three Mazdayaçnian classes appear to be mere abstractions; at least nothing is known of them.

‡ That is, "I practise the duties which are incumbent on me as a master," etc.

§ *Cf.* Yaçna xxxix. 10 ff.

‖ *Cf.* Yaçna xxxix. 11. "The lord of the cattle" (Fçĕratu) is used for Haurvat and Ameretât.

¶ Gayô-marathan (="mortal life") is the Primeval Man, created with the Bull. The entire myth is found in the *Majmil-al-Tawârikh*. *Cf. Journ. Asiat.* 1841, p. 145 ff.

3. To you, ye Amĕsha-çpĕntas, well-ruling, wise, give I the vital power from my own body,
4. (To you) all enjoyments.
5. By means of the Zaŏthra and Barĕçma I wish hither all pure Yazatas with praise. All lords of purity wish I hither with praise.
6. At the time Hâvani, at the time Çâvaṅhi and Vîçya, the time of the Vîçpê-mazista.
7. I confess [myself] a Mazdayaçnian, a follower of Zarathustra, a foe of the Daevas, devoted to the faith of Ahura.
8. To Hâvani, the pure, lord of purity, praise, adoration, contentment, and laud.
9. To Çâvaṅhi and Viçya, the pure, lords of purity, praise, adoration, contentment, and laud.
10. To the lords of the day, day-times, monthly feasts, yearly feasts, years, for praise, for adoration, contentment, and laud.

XVI.

1. According to precept, with friendship, with joy,
2. I invoke the Amĕsha-çpĕntas, the good, with fair names.
3. I praise (them) in desire after the good purity, after the good Mazdayaçnian law,
4. Which comes to me in offering, as the best from purity.*
5. That knows Ahura-Mazda, and those who were, and those who are.
6. I praise these with their name, and come to them with friendship.
7. To Vohû-Khsathra (the good king), the desirable, who brings good.
8. May Çraŏsha be here, for praise for Ahura-Mazda, the Most Profitable, Pure, Gracious to us, as at first so at last.
9. Yes, may Çraŏsha be here, for praise for Ahura-Mazda, the Most Profitable, Pure, Gracious to us.

XVII.

1. Ahura-Mazda, the Pure, Lord of purity, praise we,
2. The Wise, Greatest Yazata, the Useful, Furtherer of the world,
3. The Creator of the good creatures.
4. With this offered Zaŏthra, with right-spoken speech we praise all heavenly Yazatas.
5. Zarathustra, the pure, lord of purity, praise we.
6. With these offered Zaŏthras and right-spoken speeches, we praise all pure earthly Yazatas.
7. We praise the Fravashi of the pure Zarathustra.
8. The words of Zarathustra praise we.

* The sense of this verse is not clear.

9. The law of Zarathustra praise we.
10. The faith and the forthcoming* of Zarathustra we praise.
11. The pure-wishing, fore-created,† pure creatures in both worlds, we praise.
12. The Creator Ahura-Mazda, the Bright, Majestic, we praise.
13. Vohu-manô praise we.
14. Asha-vahista praise we.
15. Khshathra-vairya praise we.
16. The good Çpĕnta-ârmaiti praise we.
17. Haurvaṭ praise we.
18. Ameretâṭ praise we.
19. The Creator Ahura-Mazda praise we.
20. The fire, the son of Ahura-Mazda, praise we.
21. The good waters, created by Mazda, pure, praise we.
22. The Sun, with swift horses, praise we.
23. The Moon, which contains the seed of the cattle, praise we.
24. The star Tistrya, the shining, majestic, praise we.
25. The soul of the well-created bull praise we.
26. The Creator, Ahura-Mazda, praise we.
27. Mithra, who has wide pastures, praise we.
28. The holy Çraŏsha praise we.
29. Rashnu, the justest, praise we.
30. The good, strong, holy Fravashis of the pure, praise we.
31. The victory created by Ahura praise we.
32. Râma-qâçtra praise we.
33. The holy wind, the well-created, praise we.
34. The Creator, Ahura-Mazda, praise we.
35. The good Mazdayaçnian law praise we.
36. Ashi-vaṅuhi praise we.
37. Arstaṭ praise we.
38. The heavens praise we.
39. The earth, the well-created, praise we.
40. The Maṅthra-çpĕnta praise we.
41. The beginningless lights, the illimitable, praise we.‡
42. The brilliant deeds of purity praise we,
43. At which the souls of the deceased rejoicè, the Fravashis of the pure.
44. We praise the best place of the pure, the illumining, wholly brilliant.

* The two words rendered "faith" and "forthcoming" are almost synonymous. Perhaps the former refers to spiritual belief, and the latter to the practice of religion.

† That is, those who taught prior to the coming of Zarathustra.

‡ Besides all the good lights of the creation of Ahura-Mazda, the Mazdayaçnians honour the "Primeval Light," from which all the others are derived, and in which, according to the Bundehesh, Ahura-Mazda himself dwells. Opposed to this was "Primeval Darkness," the abode of Anra-mainyus. The Aryan race appear to have devoted themselves especially to the worship of light.

45. Milk and fodder, the running water, the growing trees, praise we:

46. For resistance against Âzhi,* created by the Daevas, against the Pairika, the withstanding.

47. For the destroying, for the expelling

48. Of the hostile plagues,

49. And of the Ashemaŏgha, the impure, slaying, who is full of death.

50. We praise all waters, we praise all trees,

51. We praise all good men, we praise all good women.

52. We praise all heavenly Yazatas and all earthly, the well-created, pure.

53. We praise thee (our) dwelling-place, Çpĕnta-ârmaiti (earth).

54. We praise Thee, Lord of the dwelling-place, Pure Ahura-Mazda.

55. The health of the cattle, the health of mankind, the health of that which arises from purity, through which the body (endures) the longest, may these remain in my dwelling in summer as in winter.

56. Ahura-Mazda, the Pure, Lord of purity, praise we.

57. The Amĕsha-Çpĕntas, the good kings, the wise, praise we.

58. The day-times, the pure, lords of purity, praise we.

59. Hâvani, the pure, lord of purity, praise we.†

60. Ahura-Mazda, the Brilliant, Majestic, praise we.

61. The good, strong, holy Fravashis of the pure, praise we.

62. Thee, O fire, son of Ahura-Mazda, the pure, lord of purity, praise we.

63. The fire Berezi-çavô (which affords great profit), praise we.‡

64. The fire Vohû-fryâna (the well-going), praise we.

65. The fire Urvâzista (the far-leading), praise we.

66. The fire Vazista (the swift), praise we.

67. The fire Çpenista (the very holy) praise we.

68. The pure king, the adorable Nairyô-cañha, praise we.

69. The fire, the master over all houses, created by Mazda, the son of Ahura-Mazda, the pure, lord of purity, praise we, together with all fires.

70. The good waters, the best, created by Ahura-Mazda, pure, praise we.

* *Cf.* Vendidad xviii. 45.

† Here Yaçna vi. 4–37 is to be repeated before v. 60.

‡ According to the Bundchesh the fire *Berezi-çavô* is that which is before Hormazd and the kings (perhaps the "heavenly brightness," *cf.* Yaçna i. 42); the fire *Vohû-fryanm* dwells in the bodies of men and animals; the fire *Urvâzista* is in trees; the fire *Vâzista* is in the clouds (*i.e.*, lightning), and slays the demon Çpenjaghra; the fire *Çpénista* is that which is employed in this world.

71. All waters created by Mazda, pure, praise we; all trees created by Mazda, pure, praise we.

72. Nmânya, Viçya, Zantuma, Daqyuma, Zarathustrôtema,

73. All pure Yazatas praise we, all lords of purity, praise we,

74. At the time of the Hâvani, at the time of the Çâvanhi and Viçya, at the time of the Vîçpê-Mazista.

XVIII.*

Give me, O Ahura-Mazda, Thou who hast created the Cow, etc. Çpĕnta-Mainyus, through distinguished mind, etc.

XIX.[1]

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure!

2. Which was the speech, O Ahura-Mazda, that Thou hast spoken to me,

3. As (being) before the heaven, before the water, before the earth, before the Bull, before the trees, before the fire, the son of Ahura-Mazda, before the pure men, before the Daevas with perverted soul, and before mankind, before the whole corporeal world, before all the good things created by Mazda, which have a pure origin?[2]

4. Then answered Ahura-Mazda: This portion[3] of the Ahuna-Vairya it was, O holy Zarathustra, which I have taught thee:

5. (As being) before the heaven, before the water, before the earth, before the Bull, before the trees, before the fire the son of Ahura-Mazda, before the pure man, before the Daevas who are of perverted soul, and before mankind, before the whole corporeal world, before all the good things created by Mazda, which have a pure origin.

6. This portion of the Ahuna-vairya, O holy Zarathustra, recited without omission, without negligence,

7. Is worth a hundred other meritorious Gâthâs, which are recited with omission and negligence.[4]

8. (Even) recited with omission, with negligence, it is equal to ten other principal prayers.

9. Whoso in this corporeal world, O holy Zarathustra, utters to me the portion of the Ahuna-vairya, recites uttering, delivers reciting, praises delivering,[5]

10. His soul bring I thrice over the bridge to Paradise, I who am Ahura-Mazda,[6]

11. Unto the best place, unto the best purity, unto the best lights.

* The whole of chap. xviii. is made up of citations from other places. The first is taken from Yaçna l. 7, the second from Yaçna xlvi.

12. But whoso in this corporeal world mutilates this portion of the Ahuna-vairya to me in the recitation, O holy Zarathustra,

13. Be it the half, the third, the fourth, or even the fifth,[7]

14. His soul take I, I who am Ahura-Mazda, away from the best place.

15. So far as the length and breadth of this earth; now this earth is as broad as long.

16. This word have I spoken, that possessing lord and ruler,[8] before the creation of this heaven,

17. Before the water, before the earth, before the trees,

18. Before the creation of the four-footed bull,

19. Before the birth of the pure man, the two-legged,

20. Before the body of this Sun was created according to the wish of the Amĕsha-çpĕntas.

21. I have spoken it (the Ahuna-vairya) out of heavenly holiness,

22. For the whole world of purity, the existing, already in being, and the future,

23. As an example of the works in the world of Mazda.[9]

24. This is the praiseworthy of prayers, of those which I have spoken, do speak, and which are to be spoken.

25. This is as praiseworthy as the whole corporeal world besides.

26. Let the learner learn it; if he retains it, so he gains the victory (thereby) over dying.[10]

27. This speech was taught for us, for every being, to learn and to meditate, on account of the best purity.[11]

28. He who utters this,

29. He who recognizes Him as Lord and Master, who teaches Him, Ahura-Mazda, to the creatures, who are the first in understanding.[12]

30. He who resigns himself to Him, the Greatest of all, he teaches also His creatures to know Him as the Greatest.

31. As he (declares) enjoyment in Mazda, whilst he utters the third paragraph, vaŋhéus dazda manaŋhô,—thus he gives himself to the spirit.[13]

32. As he makes it a teacher for the soul with "manaŋho," so he calls it for "the deeds,"

33. Here in the world.

34. If he teaches it to the beings, O Mazda, thus he becomes as its beings.

35. He brings "the kingdom to Ahura,"—it is thy kingdom. O Mazda, he prays consequently "food for the poor."[14]

36. As friendship for Çpitama,[15] according to the five-fold.

37. All the words which are uttered, every word springs from Ahura-Mazda.

38. The Best Ahura-Mazda has spoken the Ahuna-vairya, the Best has made it perfect.

39. Swiftly went the bad away, when it was spoken against the bad.

40. On account of this utterance against them

41. May they (the bad spirits) neither to our souls, nor teaching, nor to our understanding,

42. Nor to our faith, nor to our prayers, nor to actions,

43. Nor to our law, nor to our souls, adhere.

44. This speech which Ahura-Mazda has spoken contains three heads, four professions, five rulers, it is brought to the end through the offering.[16]

45. Which are the heads? To think, speak, and do good.

46. Which the professions? Priests, warriors, husbandmen, and artizans.[17]

47. All renown unites itself with the pure man through true thinking, speaking, and acting;

48. As it is taught by the lord according to the teaching of the law,

49. Through his deeds the worlds increase in purity.[18]

50. Which are the lords? The lord of the house, the lord of the clan, the lord of the confederacy, the lord of the region, Zarathustra as the fifth.

51. Of the regions which are without the Zarathustrian realm, the Zarathustrian Ragha has four lords.

52. What are the lords of these? The lord of the dwelling, the lord of the clan, the lord of the confederacy, Zarathustra as the fourth.[19]

53. What is well thought? Purity, by the beings first in understanding.

54. What well spoken? The Mańthra-çpĕnta.

55. What well done? (What is done) with hymns by the beings first in purity.[20]

56. Ahura-Mazda has spoken (the Ahuna-vairya), to whom has he spoken? To the pure in heaven and in the world.

57. In what capacity has he spoken the speech? As best king.

58. To whom? To the best pure, not ruling at will.

NOTES TO YAÇNA XIX.

[1] Chapters xix., xx., and xxi. are entitled in the MSS. "the properties of the Baghas" (that is, "of the portions"), because they contain the three principal prayers, viz., Ahuna-vairya, Ashĕm-vohû, and Yenhê-hâtanm.

[2] Vv. 2-3. This passage may also imply that the prayer was taught to the *Fravashi* of Zarathustra before the creation of the heavens, etc. The term "pure men" here means only Gayo-mard. The meaning, "with perverted soul," which I have here attached to the word

Khrafçtra, belongs properly to the dialect of the second part of the Yaçna.

[3] V. 4. More correctly, "division:" the Ahuna-vairya being subdivided into, apparently, three parts. The word used is *bagha*. *Cf.* note 1.

[4] V. 7. As the Avesta was to be recited principally in the night, injunctions against negligence, or going to sleep during its recital, are easily intelligible.

[5] V. 9. It is difficult to find suitable equivalents for these three original phrases in this verse. The first word, "uttering," refers to the simple recital, the second implies a peculiar kind of half-whispered prayer, and the third a kind of chanting, used expressly in praise of God.

[6] V. 10. It is by no means clear why Ahura-Mazda is said to bring the soul into Paradise *thrice*. The question will be discussed in the Commentary.

[7] V. 13. That is, he who in his haste omits as much as amounts to the half, or third, etc., of the prayer.

[8] V. 16. The Ahuna-vairya is termed "possessing a lord and master" (*ahumaṭ, ratumaṭ*) because both the words *ahu* and *ratu* occur in the first line.

[9] V. 23. That is, "as the works are prescribed in the Ahuna-vairya, so must they be performed in the whole world."

[10] V. 26. Gloss, "he becomes immortal."

[11] V. 27. The meaning of the words, "on account of the best purity," is not clear. Perhaps they imply that the Ahuna-vairya is derived from Ahura-Mazda, the most perfect purity.

[12] V. 29. The meaning is, that he who by reciting *Yathâ ahû vairyo athâ ratus*, etc., acknowledges Ahura-Mazda as Lord and Master, thereby teaches others to follow his example. The following verses, down to verse 39, are in many places extremely difficult to translate, because the writer takes up separate words of the prayer Ahuna-vairya, and comments upon their importance.

[13] V. 31. According to the Gloss, the sense is that he who utters the words *Vaṅhéus*, etc., confesses that all the good gifts of life have their origin in Ahura-Mazda. The words from *Vaṅhéus* to *skyaothananaṅm* inclusive, form the *third* part of the prayer.

[14] V. 35. "He gives the kingdom to Ahura," signifies, according to the Gloss, that he makes Ahura-Mazda the ruler over his body. The second part of the verse appears to mean, "if he does this then will he also give food to the poor." These are the concluding words of the Ahuna-vairya.

[15] V. 36. I have taken the word Çpitama as a proper name in this difficult verse. It is usually an epithet of Zarathustra, and may possibly refer to him here.

[16] V. 44. Perhaps the meaning is that the Ahuna-vairya contains all the fundamental regulations of the Zarathustrian state, and at the end of the prayer charity is inculcated.

[17] V. 46. The Vendidad and the older part of the Yaçna only mention *three* classes.

[18] V. 49. The word "his" refers to the pure man. This verse seems to be an interpolation.

[19] V. 52. The passage respecting the "four lords" is of the highest importance for the political condition of the Zarathustrians at the time when this part of the Yaçna was composed. We must reserve explanations for the Commentary.

[20] V. 55. According to the Gloss, this refers to the bringing of offerings.

XX.

1. Ahura-Mazda spake: "Ashem vôhû vahistem açtî." He gives to him thereby the best good (vôhû-vahistem), namely, for himself his own existence, if he fulfils the law which lies in vôhûvahistem açtî.*

2. Ustâ açtî ustâ ahmâi (whilst he speaks these words), he gives what is good, for every pure all purity, namely, all the purity which belongs to every single man gives he to every pure one.†

3. Hyat ashâi vahistâi ashem. (Thereby) gives he the whole Mańthra to him who knows the Mańthra.

4. He entrusts dominion to the pure,

5. To the praying pure one gives he purity:

6. To you, the Profitable, gives he purity: three maxims.

7. The whole speech is of Ahura; it is wholly the speech of Ahura-Mazda.

8. Ahura-Mazda has uttered the speech; to whom has he spoken it? To the pure, the heavenly, and the earthly.

9. In what quality has he uttered the speech? As the Best Ruling.

10. To whom (in what quality to be found)? To the pure, not ruling according to will.

XXI.‡

1. (It is) the praiseworthy speech of the pure Zarathustra: Yêńhê hâtańm âat yêçnê paiti.—Yêńhê (to whom), with this brings he praise to Mazda, who, according to the law of Ahura—Hâtańm (to the existing) he offers praise,

2. Namely, to those of the existing who desire to be friendly. To all pure (women), brilliant in understanding, he offers praise.§

* This chapter contains a commentary on the second principal prayer of the Parsees—the *Ashem vohû*. The words "Ahura-Mazda spake," merely signify that it was Ahura-Mazda who first pronounced the prayer, and have no connection with the rest of the chapter. The words "for himself his own existence," etc., mean that he who utters this prayer offers himself thereby to Ahura-Mazda, provided also he acts in conformity to it.

† It appears from the Glosses that the utterance of this prayer makes every man a participator in the purity (pure deeds) performed by all pure men. In this we perceive the idea of a mystic bond which, as it were, united all true believers as members of an invisible church.

‡ This chapter is a commentary on the third prayer, which commences with the words *Yeńhê hâtanm*.

§ This verse appears to be corrupt.

3. Namely, for praise for the Immortal. Here are three sentences in the whole praiseworthy speech. To whom is the invocation addressed? To the Amĕsha-çpĕntas at every offering.

4. Then spake Ahura-Mazda: Hail to each, whoever it may be!

5. May Ahura be made ruling according to will.

6. What has he announced through this speech?

7. Happiness has he announced, namely, happiness for every pure one, the existing, having been, and about to be.

8. The Best has announced the best, the Best Mazda has announced the best purity to the best pure.*

XXII.

1. With Barĕçma laid aside,† bound with Zaŏthra, I desire for the Creator Ahura-Mazda, the Brilliant, Majestic, for the Amĕsha-çpĕntas,

2. This Haŏma, uplifted with purity, with praise.

3. This flesh of living beings, uplifted with purity, wish I hither with praise.

4. This tree Hadhâ-naêpata, uplifted with purity, I wish hither with praise.

5. These Zaŏthras, which spring from the good water, bound with Haŏma, and flesh bound with Hadhâ-naêpata, uplifted with purity, wish I hither with praise.

6. Of the good waters, I wish the Haŏma-water hither with praise.

7. The stone mortars wish I hither with praise, the iron mortars wish I hither with praise.

8. And the Barĕçma, the helpful prayer at the right time, and the reciting and practice of the Mazdayaçnian law,

9. And the reciting of the Gâthâs, and the helpful prayer for the pure, lord of purity, at the right time.‡

10. This wood and this fragrance for the fire, son of Ahura-Mazda,

11. And all goods created by Mazda, which have a pure origin, invoke I hither with praise.

12. For the satisfaction of Ahura-Mazda, and the Amĕsha-çpĕntas, and the holy Çraŏsha, the fire, the son of Ahura-Mazda, the great lord of purity.

13. I wish hither with praise: for the day-times, the lords of purity, for the Hâvani, the lord of purity, etc.§

14. This Haŏma, uplifted with purity, wish I hither with praise.

* This verse contains a play upon words, and the adjective *vahista* = "the best," is used both as masculine and neuter.

† *Cf.* Yaçna iii. 1. ‡ *Cf.* Vispered v. 5. § *Cf.* Yaçna iii. 21–60.

15. This flesh of living beings, uplifted with purity, wish I hither with praise.

16. This tree Hadhâ-naêpata, uplifted with purity, wish I hither with praise.

17. From the good waters, wish I hither with praise these Zaŏthras bound with Haŏma, and flesh, with Hadhâ-naêpata, uplifted with purity.

18. Of the good waters, I wish the Haŏma-water hither with praise.

19. The stone mortars wish I hither with praise, the iron mortars wish I hither with praise.

20. This branch of Barĕçma, the helpful prayer, at the right time, the saying and doing of the good Mazdayaçnian law,

21. The recitation of the Gâthâs, and the helpful prayer, at the right time, of the pure, lord of purity.

22. This wood, this fragrance, wish I hither with praise, for thee, fire, son of Ahura-Mazda.

23. All the good things created by Mazda, which have a pure origin, wish I hither with praise,

24. For the satisfaction of Ahura-Mazda, the Brilliant, Majestic,—of the Amĕsha-çpĕntas,

25. Of Mithra, possessing many pastures, and of Râma-qâçtra,

26. (And) of the Sun, the immortal, brilliant, with swift horses,*

27. (And) of the wind which works on high, is higher than the other creatures, namely, that of thee, O air, which springs from Çpĕnta-mainyus,†

28. Of the most righteous wisdom, created by Mazda, pure, of the good Mazdayaçnian law;

29. Of the Mańthra-çpĕnta, the pure, efficacious, of the law against the Daevas, of the law of Zarathustra, of the long precept, of the good Mazdayaçnian law, of the keeping of the Mańthra-çpĕnta,—(the keeping in mind the good Mazdayaçnian law, the knowledge of the Mańthra-çpĕnta), of the heavenly understanding, of the understanding heard with the ears, created by Mazda;‡

30. Of the fire, the son of Ahura-Mazda; of thee, O fire, son of Ahura-Mazda, with all fires;

* In the Huz. Tr. it is stated that other interpreters render the adjective *aurvaṭ-açpa* (="possessing swift steeds") by "who bestows swift horses."

† The words, "higher than the other creatures," are rendered in the traditional versions, "which torments or annihilates the other creatures;" and the Neriosengh translation has "bird" instead of "air." The original word is susceptible of either interpretation, and in the later Parsee mythology there is mention of two birds, one good and one bad, who accompany men over the bridge Chinvaṭ. There are also two winds.

‡ The words in parentheses appear to be an interpolation.

31. Of the mountain Ushi-darĕna, created by Mazda, adorned with pure brightness;

32. Of all Yazatas, the pure, heavenly and earthly;

33. Of the Fravashis of the pure, the strong, attacking, of the Fravashis of the Paoiryô-ṭkaethas, of the Fravashis of the Nâbânazdistas, of the Yazata with renowned name.*

XXIII.†

1. I wish hither with praise: the Fravashis who were first in these dwellings, clans, confederacies, and regions;

2. Which support the heaven, which support the water, which support the earth, which support the cattle, which support the children in the mothers, so that they are protected and do not die.

3. I wish hither with praise: the Fravashi of Ahura-Mazda, of the Amĕsha-çpĕntas, together with all pure Fravashis of the heavenly Yazatas.

4. I wish hither with praise: the Fravashis of Gayômarathan, of the holy Zarathustra, of Kavi-vîstâçpa, of Içatvâçtra,‡ the Zarathustrian, together with all pure Fravashis of the Paoiryô-ṭkaeshas.

5. I wish hither with praise: every pure female Fravashi, (of those) who have ever died on this earth, pious women, maidens grown up and not grown up, diligent, who dwelt here, and are gone out of these dwellings, who meditate and perform good offering and praise.

6. I wish hither with praise: the Fravashis of the pure, the strong, attacking, the Fravashis of the Paoiryô-ṭkaeshas, the Fravashis of the Nabânazdistas, the Fravashi of my own soul.

7. I wish hither with praise: for all lords of purity.

8. I wish hither with praise: for all well-created Yazatas, heavenly and earthly, which are to be honoured and to be praised on account of the best purity.

9. I confess myself a Mazdayaçnian, etc.§

XXIV.

1. To Ahura-Mazda make we the Haŏmas known.

2. This Haŏma, Myazda, Zaŏthra, Barĕçma, bound together in purity, and the well-created cow.

3. This flesh, which proceeds from living beings, uplifted in purity.

4. This tree Hadhâ-naêpata, uplifted in purity.

* In the liturgy, the whole passage, from verse 14, is repeated again.

† The chapters xxiii. xxiv. belong properly to the service for departed souls; and as they form no part of the daily liturgy, they are frequently wanting in the Vendidad Sâdés.

‡ See Yaçna xxvi. 17. § See Yaçna iii. 69 ff.

5. From the good waters, these Zaŏthras, bound with Haŏma, flesh, and Hadhâ-naêpata, uplifted with purity.

6. From the good waters, this Haŏma-water.

7. The stone mortars, the iron mortars,

8. This Barĕçma-branch, the helpful prayer at the right time, the recital and fulfilment of the good Mazdayaçnian law,

9. The recital of the Gâthâs, and the helpful prayer of the pure, at the right time, lord of purity,

10. This wood, this fragrance, for thee, the fire, the son of Ahura-Mazda, and all good things created by Mazda which have a pure origin,

11. We give and we make them known:

12. To Ahura-Mazda, to the holy Çraŏsha, to the Amĕsha-çpĕntas, to the Fravashis of the pure, to the souls of the pure, to the fire, the son of Ahura-Mazda, to the great lord, to the whole pure world, for praise, adoration, satisfaction, and laud.

13. Then we make them known: to the Fravashi of Zarathustra, the holy, pure, for praise, adoration, satisfaction, and laud.

14. To those who desire purity in both worlds, together with all holy Fravashis of the deceased pure, of the yet living pure, of the unborn pure, of the forward-stepping Profitable.

15. These Haŏmas, Myazdas, Zaŏthras, this Barĕçma, bound together in holiness, the well-created cow,

16. This flesh of living beings, uplifted in purity,

17. This Barĕçma-branch, uplifted in purity,

18. Of the good waters, these Zaŏthras, bound with Haŏma, flesh, and Hedhâ-naêpata, uplifted in purity,

19. Of the good waters, this Haŏma-water,

20. The stone mortars, the iron mortars,

21. This Barĕçma-branch, the helpful prayer at the right time, the recitation and practice of the good Mazdayaçnian law,

22. The recitation of the Gâthâs, the helpful prayer of the pure, lord of purity.

23. This wood and the fragrance, for thee, the fire, the son of Ahura-Mazda, and all good things created by Mazda, which have a pure origin,

24. We give and make them known. Then we make them known:

25. To the Amĕsha-çpĕntas, the good rulers, the wise, the ever living, ever profiting,

26. Who dwell together with Vohu-manô; also to the women.

27. Then we make them known: to the increase of these dwellings, for help for these dwellings, for cattle and men, born and about to be born in future, for the pure who are here.

28. Then we make them known: to the good Fravashis of

the pure, who are strong and mighty, for protection to the pure.

29. Then we make them known: to the Creator Ahûra-Mazda, the Brilliant, Majestic, Heavenly, of heavenly descent, to the Amĕsha-çpĕntâs, for praise, for adoration, satisfaction, and laud.

30. Then we make them known: to the day-times, the pure, lords of purity, to the Hâvani, the pure, lord of purity, for praise, for adoration, satisfaction, and laud, etc.

XXV.

1. The Amĕsha-çpĕntas, the good rulers, the wise, praise we.
2. This Haŏma, uplifted with purity, praise we.
3. This flesh, that proceeds from living beings, uplifted with purity, praise we.
4. This tree Hadhâ-naêpata, uplifted with purity, praise we.
5. Of the good waters, these Zaŏthras, bound with Haŏma, flesh, and Hadhâ-naêpata, uplifted with purity, praise we.
6. Of the good waters, the Haŏma-water praise we.
7. The stone mortars praise we.
8. The iron mortars praise we.
9. This Barĕçma-branch, the helpful prayer at the right time, the recitation and practice of the good Mazdayaçnian law.
10. The recitation of the Gâthâs, the helpful prayer of the pure, lord of purity.
11. This wood, this fragrance, for thee, fire, son of Ahura-Mazda, and all good things created by Mazda, which have a pure origin, praise we.
12. Ahura-Mazda, the Brilliant, Majestic, praise we.
13. The Amĕsha-çpĕntas, the good rulers, the wise, praise we.
14. Mithra, who has a wide territory, praise we; Râma-qâçtra praise we.
15. The Sun, the immortal, shining, with swift horses, praise we.
16. The pure wind praise we, the air which works on high, is raised above the other creatures, that of thee, O air, which belongs to Çpĕnta-mainyu.*
17. The most righteous wisdom, created by Mazda, pure, praise we, the good Mazdayaçnian law praise we.
18. The Manthra-çpĕnta, the very brilliant, praise we, the law against the Daevas praise we, the Zarathustrian law praise we, the long precept praise we, the good Mazdayaçnian law praise we, the spreading abroad of the Manthra-çpĕnta praise we, the keeping in mind the good Mazdayaçnian law praise we, the knowledge of the Manthra-çpĕnta praise we, the heavenly

* *Cf.* Yaçna xxii. 27.

wisdom created by Mazda praise we, the wisdom heard with the ears, created by Mazda, praise we.*

19. Thee, the fire, the son of Ahura-Mazda, lord of purity, praise we.

20. The fire, the son of Ahura-Mazda, praise we.

21. All fires praise we.

22. The mountain Ushi-darĕna, created by Mazda, adorned with pure brightness, worthy of worship, praise we.

23. All pure heavenly Yazatas praise we.

24. All pure earthly Yazatas praise we.

XXVI.

1. The good, mighty, holy Fravashis of the pure, praise I,

2. Invoke I, make I my own;—I praise (the Fravashis) of the dwellings, clans, confederacies, regions, those of the priests.

3. All the earlier Fravashis praise we here: the Fravashi of Ahura-Mazda,

4. The Greatest, Best, Fairest,

5. The Strongest, Most Intelligent, Best Formed.

6. The Highest on account of His purity.

7. The good, mighty, holy Fravashis of the pure, praise we,

8. Of the Amĕsha-Çpĕntas, the kings, beholding at will,[1]

9. The great, mighty, strong, proceeding from Ahura,

10. Who are imperishable, the pure of the first faith, the first disciples.[2]

11. We praise the place, the law, the consciousness, the souls, the Fravashis of the pure men and women here,[3]

12. Who were protectors of purity.

13. The soul of the well-created Cow praise we,

14. Which was the protectress of purity. The Fravashi of Gayô-marathan, the pure, praise we.

15. The holiness and Fravashi of Zarathustra, the holy, pure here, praise we.

16. The Fravashi of Kavi-Vîstâçpa, the pure, praise we.

17. The pure Fravashi of Içat-vâçtra,[4] the Zarathustrian, praise we.

18. We praise the place, the law, the consciousness, the souls, the Fravashis of the Nabâzdistas, the pure here,

19. Who were protectors of purity,

20. Together with all pure Fravashis of the deceased pure, the living pure, the yet unborn, forward-stepping profitable.†

21. We praise the souls of the pure deceased here, which are Fravashis of the pure.

22. We praise the Fravashis of all the pure relations, the

* *Cf.* Yaçna xxii. 29.

† *Cf.* Yaçna xxiv. 14.

Aêthrapaitis,[5] deceased in this dwelling, of the disciples, of the men and women, the pure here.

23. The Fravashis of all pure Aêthrapaitis praise we.

24. The Fravashis of all pure disciples praise we.

25. The Fravashis of all pure men praise we.

26. The Fravashis of all pure women praise we.

27. The Fravashis of all youths,[6] the pious, pure, praise we.

28. The Fravashis of all the pure who belong to the region, praise we.

29. The Fravashis of all the pure beyond the region,[7] praise we.

30. The Fravashis of the pure men praise we.

31. The Fravashis of the pure women praise we.

32. All the good, mighty, holy Fravashis of the pure, praise we,

33. From Gayô-marathan unto Çaoshyañç, the victorious.

34. All Fravashis of the pure praise we.

35. The souls of the deceased praise we, which are the Fravashis of the pure.

NOTES TO YAÇNA XXVI.

[1] V. 8. [The phrase, "beholding at will," is all but unintelligible in English; and with due respect for Professor Spiegel, I doubt if it is the best rendering of the Zend *dôithranaṅm berezaṭaṅm*. *Dôithra* signifies, I believe, "eye;" and in many Oriental languages—for instance, Arabic, Persian, and Gujerati—the same word denotes "the eye" and "a fountain." Now, in Gujerati there is a phrase, *muradna cheshma* = "fountain (eye) of desire," which is applied to the rich and liberal, to signify that they are, as it were, fountains at which the needy may quench their desires, and perhaps some such meaning may lurk behind the obscure Zend phrase].

[2] V. 10. "The first disciples," *lit.*, "those who have heard the teaching."

[3] V. 11. "The pure men and women *here*," signifies "those who were pure during their lives in this world." In this verse we find a three-fold division of the soul. *Baŏdhô* is "spiritual activity;" *Urvan* (= "the soul") is the Will, or the ability to choose between good and bad; *Fravashi*, which is usually applied to the power which holds body and soul together, seems here to be equivalent to "the conscience." In the later systems the soul was made to consist of *five* parts.

[4] V. 17. Içat-vaçtra is the eldest son of Zarathustra. According to the Bundehesh, he died a hundred years after the promulgation of the law. He is regarded as the head of the priests.

[5] V. 22. Aêthrapaiti (= Hérbed) signifies properly "the lord of the precept," and the phrase is applied to one who has given proofs of his acquaintance with the truths of the Zarathustrian religion.

[6] V. 27. By "the pious youths," are meant those who, though not of sufficient age to understand all the duties of a Mazdayaçnian, are nevertheless learning and practising them to the best of their ability.

[7] Vv. 28-29. The distinction between the pious *within* and *without* the region proves that the Zarathustrian religion was not confined to a single territory.

XXVII.

1. Now will we make Him, the greatest of all, as Lord and Master: Ahura-Mazda.
2. To smite Anra-mainyu, the evil, to smite the Aêshma, the bad, to smite the Mazanian Daevas, to smite all Daevas, those bringing rain,* evil.
3. To further Ahura-Mazda, the Brilliant, Majestic,
4. To further the Amĕsha-çpĕntas,
5. To further the Star Tistrya, the bright, shining,
6. To further the pure man,
7. To further all pure creatures of Çpĕnta-mainyus.

* *Cf.* Vendidad x. 24.

THE GÂTHÂS.*

I. GÂTHÂ AHUNAVAITI.

XXVIII.

(Good is the thought, good the speech, good the work of the pure Zarathustra.—May the Amĕsha-çpĕntas accept the Gâthâs.—Praise be to you, pure songs).[1]

1. I desire by my prayer with uplifted hands this joy:
   First the entirely pure works of the Holy Spirit, Mazda,
   (Then) the understanding of Vohû-manô,[2] (and that) which rejoices the soul of the Bull.[3]
2. I draw near to You,[4] O Ahura-Mazda, with good-mindedness,
   Give me for both these (worlds), the corporeal as well as the spiritual,
   Gifts arising out of purity, which make joyful in brightness.[5]
3. I praise ye first, O Asha and Vohu-manô,
   And Ahura-Mazda, to whom belongs an imperishable kingdom,
   May Ârmaiti,[6] to grant gifts, come hither at my call.
4. I who have entrusted the soul to heaven with good disposition,
   Acquainted with the reward for the actions of Ahura-Mazda,
   So long as I can and am able will I teach according to the wish of the pure.

* We now commence what is termed the *second* part of the Yaçna, which is written in a dialect older than the language of the rest of the Avesta. It has already been mentioned that the *Gâthâs* are a species of religious Hymns, bearing more or less resemblance to the Vedic Hymns. They are, however, extremely difficult and obscure, and the Translator regrets that many passages are quite unintelligible, and more very nearly so. Still further obscurity arises from the necessity of translating each line separately, so as to make it correspond exactly with the original Zend. In Professor Spiegel's translation this difficulty is less felt, because the German case-system enables the reader to perceive at a glance which are nominatives and which accusatives, etc., and which are the adjectives belonging to their respective nouns, whereas in English the slightest inversion, or transposition, leads to inevitable confusion. The Translator wishes to state that he has made this part of the translation as strictly *literal* as possible, not presuming to hazard conjectures of his own. He hopes, however, that Professor Spiegel's "Commentary" will render the Gâthâs at least tolerably intelligible, which is more than can be said of them at present.

5. Asha![7] when shall I behold thee and Vohû-manô with knowledge?[8]
(When shall I see) the place which belongs to Ahura-Mazda, the Most Profitable, which is shewn by Çraŏsha?
These Mańthras are the greatest thing, we teach them to those of evil tongue.[9]
6. Come with Vohû-manô, give, O Asha, as a gift long life.
Through Thy true words, O Mazda, great joy is prepared for Zarathustra,
And for us also, O Ahura, we who destroy the plagues of the foes.
7. Give, O Asha, that reward which men desire,
Give thou, O Armaiti, his wish to Vîstâçpa and also to me.[10]
Make, O Mazda, those mighty who sing your Mańthras.
8. I pray Thee, the Best, for the best,[11] Thee, Thou who hast the same will with Asha-Vahista,
The Lord pray I, may He be gracious to Frashaŏçtra and to me,
And to those to whom I am favourable during the whole duration of Vohû-manô.[12]
9. On account of these blessings we will also not grieve Ahura-Mazda and Asha,[13]
Nor the best spirit (nor those) which are helpful to you in praise.
Yours is the will, and the unbounded rule over the profitable.
10. Whom thou knowest, O Asha, as the creatures of Vohû-manô,
The truthful, Mazda Ahura, to them fulfil completely their wishes.
I know that ye are without want of food and friendly words.[14]
11. I keep for ever purity and good-mindedness.
Teach Thou me, Mazda-Ahura, from out Thyself,
From heaven through Thy mouth whereby the world first arose.

NOTES TO GÂTHÂ AHUNAVAITI—YAÇNA XXVIII.

[1] The words in parentheses do not belong to the Gâthâs; they appear to be a liturgical addition.

[2] V. 1. "The understanding of Vohû-manô," signifies "good-mindedness," that is, a disposition to perform good actions.

[3] V. 1. According to the Gloss, the soul of the Bull is desired to be rejoiced, that it may protect the herds.

[4] V. 2. The plural "You" is employed because Ahura-Mazda is reckoned amongst the Amĕsha-çpĕntas, of whom he is Supreme Lord.

[5] V. 2. That is, gifts which will rejoice us in the other world.

[6] V. 3. Armaiti, as has been already remarked, is sometimes the genius of the earth, and sometimes wisdom personified.

[7] V. 5. Asha seems to stand here for Asha-vahista, though the word may also be taken as an adjective (O Pure!) referring to Ahura-Mazda.
[8] V. 5. "With knowledge," *lit.*, "as one to whom it is taught."
[9] V. 5. That is, perhaps "to the unbelievers."
[10] V. 7. That is, temporal power to Vîstâçpa and wisdom to Zarathustra.
[11] V. 8. The Gloss explains "the best" to mean the law of Ahura-Mazda.
[12] V. 8. That is, as long as the corporeal world itself endures.
[13] V. 9. That is, according to the Gloss, "we will do nothing displeasing to Asha," etc.
[14] V. 10. This passage is extremely difficult and obscure.

XXIX.

1. Towards you[1] complained the soul of the Bull: For whom have ye created me, who has created me,
   Me defiles Aĕshma (wrath), Haza (robber), Remô (suspicion), Dere (suffering), and Tavi (thief).
   I have not fodder save from ye, teach me then the good things which know herbage.
2. Then asked the Fashioner[2] of the Cow of Asha: Where hast thou a lord for the Cow?
   That he may make mighty, provide with fodder those who apply themselves to breeding cattle,
   Whom, Hail to Thee! (hast thou made) for a lord, who smites back Aĕshma to the wicked?
3. Him answered Asha: There is not a lord for the Cow who might be without tormenting,[3]
   It is not known to them, what manifestly rejoices the righteous,
   He is the mightiest among beings at whose call come the workers.
4. Mazda is it, who remembers best the words which He has made[4] before,
   Ere Daevas and men were, and which He will make again hereafter.
   Ahura has the determination, may it happen with us as He will.
5. Now call I with uplifted hands zealously to Ahura-Mazda:
   For my soul and that of the three-year-old bull: for wisdom in doubtful questions.
   May he not perish who leads a pure life, not the active without the wicked.[5]
6. Then spake Ahura-Mazda, who knows the impure through His wisdom:
   "Not can a lord be found, nor a master who proceeds from purity,

I, the Creator, have created thee for the industrious and for the active."

7. This Mańthra of increase Ahura-Mazda created in agreement with Asha,
For the Cow, and milk for those enjoying according to holy commands,
Who is it, who with good mind can announce this to mortals?

8. "This one is known to me here, who alone heard our precepts:
Zarathustra, the Holy, he asks from Us, Mazda, and Asha,
Assistance for announcing,—I will make him skilful of speech."

9. Then complained the soul of the Bull: I am not rejoiced over the powerless lord,
The voice of the non-accomplishing man, since I desire an absolute Ruler.[6]
How shall now he be who brings to him active help?

10. Give, O Ahura-Mazda, to this one for help, Asha and Khshathra,
Together with Vohû-manô, that he may create good dwellings and pleasantness,
For I account Thee, O Mazda, as the first Possessor of these things.

11. When will holiness, good-mindedness, and rule come to me?
Do You, O Mazda, bestow greatness for greatness,[7]
May Ahura desire us on account of our friendliness towards you.

NOTES TO YAÇNA XXIX.

[1] V. 1. The glosses explain "you" to signify the Amĕsha-çpĕntas. This noteworthy chapter appears to be founded on the legend alluded to in the note to Yaçna i. 6.

[2] V. 2. That is, Ahura-Mazda.

[3] V. 3. That is, there is nothing in the world with which the plagues of Añra-mainyus have not united themselves.

[4] V. 4. Ahura-Mazda seems to be represented as *making* the words instead of *speaking* them, because prayers were regarded as *weapons* against the Daevas.

[5] V. 5. The first part of this verse is utterly obscure. The meaning of the last line is perhaps, "may the bad not gain the upper hand so as to cause the good to disappear."

[6] V. 9. It would seem from this verse that Goshurun (the Primeval Bull) was not at first satisfied with the promise of Zarathustra, because the Prophet was to bring only spiritual aid, whereas the bull required especially earthly assistance.

[7] V. 11. The sense is perhaps, "give me Paradise as a reward for my good deeds in this world."

XXX.

1. I announce this for those who desire after what Mazda created for the prudent:
   The praises for Ahura which are to be sounded by man,
   Those to be well thought with purity, the beautiful through their brightness, the friendly.
2. Let him hear the best with the ears, let him see the clear with the soul,
   To determine the desirable, man by man, for himself,
   Ere the great deed[1] (occurs) must those teach us who know it.
3. Both these Heavenly Beings, the Twins,[2] gave first of themselves to understand
   Both, the good and the evil, in thoughts, words, and works,
   Rightly do the wise distinguish between them, not so the imprudent.
4. When both these Heavenly Beings came together, in order to create at first
   Life and perishability, and as the world should be at last:
   The evil for the bad, the Best Spirit for the pure.[3]
5. Of these two Heavenly Beings the bad chose the evil, acting (thereafter),
   The Holiest Spirit, which prepared the very firm heaven [chose] the pure,
   And those who make Ahura contented with manifest actions, believing in Mazda.[4]
6. Of those Two, the Daevas chose not the right, nor those deceived by them.
   When he had chosen, the most wicked spirit came with questions,[5]
   The men who would defile the world joined themselves to Aĕshma.
7. (But) to the Other came Khshathra, together with Vohu-manô and Asha,
   Strength gave Ârmaiti to the body, continual.
   May it so fare with Thine as (then) when Thou first camest to Creating.
8. Then when the punishment comes for those evil-doers,
   Then delivers himself up to Thee, O Mazda, Khshathra together with Vohu-manô,
   Whom Ahura commands, who give to Asha the Drujas[6] into the hand.*
9. May we belong to Thee, we who seek to further this world.
   May the wise lords bring help through Asha.

* Or, "into the power of Asha," since the Zend word *zaçta* (= "the hand") may be taken either literally or metaphorically. *Cf.* Yaçna xliii. 14.

Whoso is obedient here, he will there[7] unite himself with wisdom.

10. Then falls on the Drujas the destruction of annihilation,
They gather themselves swiftly to the good dwelling of Vohu-manô,
Of Mazda, of Asha, those who enlarge the glory of the good.[8]

11. Teach both the Perfections[9] which Mazda has given to men,
Of themselves as many as there are who long time wound the wicked.
They are profit to the pure, through them will hereafter come (to them) happiness.

NOTES TO YAÇNA XXX.

[1] V. 2. The tradition understands by "the great deed," the resurrection.

[2] V. 3. This verse and the following contain a brief but important account of the creation of the world. In naming Ahura-Mazda and Aṅra-mainyus "Twins," this description agrees with that contained in the Armenian writers, Esnik, for example, where they are both considered as "the Sons of Time." The "wise" and the "imprudent" are specially distinguished from each other (as well as the "good" and the "bad"), because while Ahura-Mazda works with perfect foresight of the result, Aṅra-mainyus always works without forethought, and only becomes aware of his mistakes when too late to rectify them.

[3] V. 4. Perhaps "the best spirit" is here Ahura-Mazda.

[4] V. 5. That is, the believers in Mazda also chose the pure.

[5] V. 6. As soon as the evil spirit had chosen the bad, he became aware of his critical position, and was compelled to ask his own subjects for advice what to do next. All his followers ranged themselves under Aĕshma as their leader.

[6] V. 8. The *Drujas* are considered by the Parsees as evil spirits which take up their abode inside of men and rule them. They can be expelled, or at least rendered powerless, by prayer and good works.

[7] V. 9. Here—there = "the present and future worlds."

[8] V. 10. According to the Gloss, this refers to the time of the new body, when the good assemble to receive their reward.

[9] V. 11. "The two perfections," are perhaps the "Avesta" and the "Zend," *i.e.* the holy Scriptures and the oral Tradition.

XXXI.

1. Reciting to you these Perfections, which have not yet been heard, we teach the words
Against those who destroy the world of purity with the teaching of the Drujas,
Thus the best for those who give their heart to Mazda.

2. If the good holds fast without doubt to that which cannot be perceived with the eyes,
Then comes he to you all, since he desires Ahura-Mazda,

The Lord of these good things, from purity, through which we live.

3. What Thou in heavenly way, through the fire, and Asha, givest as wisdom for the warriors:[1]
As perfection for the intelligent, that announce to us, O Mazda, that we may know it,
With the tongue of Thy mouth, that I may teach it to all living.

4. When they call hither Asha and the great lords,
Then I desire with purity, with wisdom, and the best mind,
After mighty rule for me, through whose strength we smite the Drujas.[2]

5. Say that to me clearly, what good will be apportioned to me through purity,[3]
Let me know through Vohu-manô what is profitable for me,
That, O Mazda-Ahura, what will not be, and what will be.

6. With him may it fare best, who to me, as a sage, openly speaks
The Mańthra for fullness, purity, and immortality.[4]
To Mazda belongs the kingdom so far as it prospers to him through Vohu-manô.

7. He came as the first fashioner, (when) brightness mingled itself with the lights;
He (fashioned) the pure creation, He upholds the best soul with His understanding;
Thou causest both[5] to increase in heavenly way, O Mazda-Ahura, Thou who art also now the Lord.

8. Thee have I thought, O Mazda, as the first to praise with the soul,
As the Father of Vohu-manô, since I saw Thee with eyes,
The active Creator of purity, the Lord of the world in deeds.

9. To Thee belonged Ârmaiti, with Thee was the understanding which fashioned the Cow,
When Thou, Mazda-Ahura, the Heavenly, createdst ways for Her,
From the active proceeds also he who himself is not active.

10. Of them hast Thou chosen for it (the earth) the active working,
As the pure lord over the good things of Vohu-manô.
The inactive did not, O Mazda, impart the precept to the bad.

11. When Thou, Mazda, first createdst the world for us, and the laws,[6]
And the understanding, through Thy spirit, when Thou clothedst the vital powers with bodies,
And createdst deeds and teaching to satisfy the wish for the world to come.

12. Thither turns his voice the liar as the truth speaker,

The wise as the unwise, in his[7] heart and his soul;
He who holds fast to wisdom asks after the heavenly abodes.

13. What questions (he) asks as manifest, O Mazda, what as furtive,
Who commits great sins in order to cover little ones,
All that seest Thou, O Lord, Pure, with thine eyes.

14. Both these I ask Thee, O Lord, what there is and what will yet come:
What debt[8] do they pay for judgment to the pure,
What to the godless, when these (judgments) shall be concluded?

15. Concerning this I ask Thee, what may be the punishment (for him) who prepares the kingdom for the wicked?
(For him) who through evil deeds does not increase life even a little,
For the tormentors of the active, and those who do not torment men and cattle.

16. I ask Thee of this: The wise, who the dominion of the dwelling,
Or of the confederacy, or of the region, strove to increase with purity,
Is he like Thee, O Mazda-Ahura, if he (resembles Thee) in deeds?

17. Which is greater, what the pure or what the impure believes?
May the wise say it to the wise,—may there be no more hereafter one who knows it not.
Teach us, Mazda-Ahura, the tokens of good-mindedness.

18. May no one of you hear the Manthras of the evil and their teaching,
For to the dwelling, to the clan, to the confederacy, or to the region, brings he down
Wickedness which (conducts) to death. Drive them[9] away then with strokes.

19. He will be heard who has ascribed purity to both worlds; the Wise Ahura,
Who rules with true-spoken words, Who has power in His tongue,[10]
Through thee, the red fire, Mazda gives the decision of the battle.

20. Whoso then brings about that the pure is defrauded, he has afterwards the dwelling
Of darkness a long time, bad food, unbecoming speech.[11]
To this place, ye wicked, the law conducts you by reason of your own deeds.

21. Mazda-Ahura created fullness and immortality,
Unto the perfection of the pure, He, the Head of His kingdom,[12]

The fullness of Vohu-manô for him who through heavenly deeds is His friend.

22. Manifestly are both of these to the wise, namely, to him who knows through his soul.
He is the good king (who) promotes purity with word and deed.
Such a one is to Thee, Mazda-Ahura, the most helpful assistant.

NOTES TO YAÇNA XXXI.

[1] V. 3. Perhaps "the warriors" are the spiritual adversaries of Aṅra-mainyus.

[2] V. 4. "Through whose strength we smite," etc., refers probably to Zarathustra.

[3] V. 5. That is, tell me plainly what reward I may expect if I perform good works.

[4] V. 6. By means of the Maṅthra, fullness and overflowing, and all the good things of Ahura-Mazda which Aṅra-mainyus had caused to disappear, return again to the earth.

[5] V. 7. By "both" is meant the heavenly as well as the earthly creation.

[6] V. 11. It is doubtful whether this verse should be taken in connection with verse 10 or verse 12.

[7] V. 12. The tradition makes "his" refer to Zarathustra.

[8] V. 14. Perhaps by "debt" is implied that Paradise is due to pure men who have earned a right to it by their good deeds.

[9] V. 18. The tradition understands by "them" the Ashemaoghas.

[10] V. 19. That is, perhaps, he has only to speak and it is done.

[11] V. 20. It is stated in the Mkh. that when the souls of the wicked arrive at the abode of darkness, the Daevas give them bad or poisonous food, and receive them with mocking speech. See also Yaçna xlviii. 11, and Khorda-Avesta xxxviii.

[12] V. 21. That is, Ahura-Mazda created sufficient fullness and immortality for all the pure who might deserve them. Perhaps the words "he the head of his kingdom," refer to the pure man and not to Ahura-Mazda.

XXXII.

1. May the allied[1] desire Him, His deeds, with obedience.
According to His mind are we, ye Daevas, the rejoicers of Ahura,
May we be thy messengers, the restraining, who torment you.

2. To them answered Mazda-Ahura, ruling through Vohu-manô,
From his kingdom, the very friendly with the shining Asha,
The perfect Armaiti teach we to you to know. May she be ours.

3. Ye Daevas are all the descendants of Ako-manô,
Whoso brings to you many offerings belongs to the Drujas and to evil-mindedness.
Ye come to me (?) according to your deceit, ye who spread abroad unbelief on the seven-fold earth.
4. What ever is good that evil men pervert,
They are called friends of the Daevas, revolted from Vohumanô,.
Removing themselves from the understanding of Ahura-Mazda and of purity.
5. Of both does he defraud men: of fullness and immortality,
When to you, Daevas, Aka-mainyu, through evil mind,
Teaches evil deeds and words,—dominion for the wicked.
6. Much punishment does man obtain, if thus as He has announced,
Ahura should reckon openly, He who is aware through the best spirit.
In Thy kingdom, O Mazda, is the Precept of Asha known.[2]
7. Among these wretches no one knows anything, namely, that which is manifest at the stroke,
What he teaches (as) deadly, what is known as the best steel,
Their going astray knowest Thou, Ahura, best.*
8. To these bad spake Yima the son of Vivañhaô,
Who has taught us men to eat flesh in morsels,[3]
From these will I be distinguished by Thee, O Mazda.
9. The false prayers, they slay through their teaching the soul of life.
They take away my good that is hotly desired by Vohumanô.
With these prayers of my soul entreat I you, Mazda and Asha.
10. He slays my words, who there utters what is evil to see
For the Cow with the eyes, and for the Sun, whoso gives gifts to the wicked,
Who changes the pastures into deserts, and who openly injures the pure.
11. He slays me, who thinks the life of the bad as the greatest,
(So that) cheerful possession is taken away from the masters of houses and the mistresses of houses,
He who, O Mazda, wishes to wound the best pure soul.
12. The men who by their teaching hinder from good deeds,
To these has Mazda announced evil, to them who slay the Soul of the Cow with friendly speech.[4]
To whom morsels are dearer than purity,[5] the Karapas among those who wish dominion in evil way.

* This stanza is utterly unintelligible.

13. Whoso wishes the rending of the kingdom, he belongs to the abode of the most wicked spirit,
As the destroyer of this world, and he who wishes, O Mazda, weeping,
He who wishes to keep the messengers of Thy Mańthras far from beholding purity.
14. He makes himself guilty of great dismemberment, he gives his understanding to the Kavayas.
He who deceives the active, if they accept the wicked for protection.
If he brings that which was spoken for slaying the Cow as protection to him who is far from death.*
15. Away also will I drive you from us, ye Karapas and Kevîtayas,
Away to those whom one does not make as rulers over life,
They who bring away both[6] in the dwelling of Vohu-manô.
16. All that comes from the best, which teaches good to the soul,
Ahura-Mazda rules over that which is manifest to me, and what is hidden,
What is presented as punishment for the wicked . . . . . †

NOTES TO YAÇNA XXXII.

[1] V. 1. Of all the difficult chapters in the second part of the Yaçna this is the most difficult, and much of it can only be translated at all by the help of tradition. The phrase, "the allied," refers perhaps to one who is, as it were, intimately in communion with Ahura-Mazda.

[2] V. 6. Gloss, "When thy rule shall be perfect then will each know justice." Perhaps this has a reference to the time of the last things.

[3] V. 8. We do not find any other mention of this myth.

[4] V. 12. "Mazda has announced evil," *i.e.* punishment to those who maintain that, by slaying the cow, good will be produced.

[5] V. 12. "To whom pieces," etc. Gloss, "they prefer riches to good works." The *Karafas* seem to be the deaf who cannot hear the words of Ahura-Mazda. The remainder of the chapter is all but unintelligible.

[6] V. 15. According to a gloss in Neriosengh, "both" = "Haurvaṭ and Ameretâṭ," that is, perhaps, fullness and riches, or immortality.

XXXIII.

1. As is right, so does He who created the first place,
The Master, the most righteous deeds for the evil as for the good,
What is false, that mixes itself with that which he possesses of good.
2. Whoso harm on the wicked, be it with words, be it with the understanding,

* This stanza also is quite unintelligible. † The rest is unintelligible.

Be it with the hands inflicts, or gives good to the body,
He gives according to the wish and will of Ahura-Mazda.

3. Whoso is the best for the pure, be it through relationship* or deeds,
Or through obedience, O Ahura, caring for the cattle with activity,
He finds himself in the service of Asha and of Vohu-manô.

4. I curse, O Mazda, disobedience against Thee and the evil-mindedness,
The despising of relationship, the Drukhs nearest to the work,†
The disdainer of obedience, the bad measure of the fodder of the cattle.

5. I to thy Çraŏsha,‡ as the greatest of all, call for help:
Give us long life in the kingdom of Vohu-manô,
Unto the pure paths of purity, in which Ahura-Mazda dwells.

6. What Zaŏta (walks) in the pure (paths) of purity he desires after the heavenly Paradise,
From him has he help through the Spirit, who thinks the works which are to be done,
These are desired by Thee, Ahura-Mazda, for seeing and conversation.

7. Come to me ye best, of Himself may Mazda show to us,
Together with Asha and Vohu-manô, who are to be praised before the greatest;
May the manifest offerings be manifest to us the worshippers.

8. Teach me to know both laws that I may walk with Vohu-manô.
(Teach me to know) the offering of Thy equal Mazda, then your laudable sayings, O Asha,
Which were made by you as help for Ameretât, as reward for Haurvat.

9. May the dominion greatly increase to Thee, Mazda, (and) to this heavenly (Vohu-manô);
May there come brightness, enduring, wisdom through the best spirit,
Accomplishment of that whereby the souls cohere.§

10. All the enjoyments of life, which were and still are,
And which will be, these distribute according to Thy will;
May I increase through Vohu-manô, Khshathra and Asha in happiness for the body.

11. Ahura-Mazda, Thou who art the Most Profitable, and Ârmaiti

* The expression, "through relationship, or actions, or through obedience," is identical with that which occurs in Yaçna xxxii. 1.

† The Drukhs, as opposed to "work," signifies, perhaps, "inactivity;" and the "bad measure of the fodder" seems to be spoken of as a consequence of inactivity.

‡ Or, obedience. § This verse is full of difficulties.

And Asha who furthers the world, and Khshathra and Vohu-manô;
Hear me and pardon me all whatever it may be.

12. Purify* me, O Lord, through Armaiti, give me strength.
Holiest, Heavenly Mazda, give me at my supplication in goodness,
Through Asha strong power, through Vohu-manô fullness of good.

13. To teach afar for (Thy) rejoicing give me certainty,
That from the kingdom, O Ahura, which belongs to the blessings of Vohu-manô.
Teach, O Çpĕnta-ârmaiti, the law with purity.

14. Zarathustra gives as a gift the soul from his body,
(Give to him) the precedence of good mind, O Mazda,
Purity in deed and in word, obedience and dominion.

XXXIV.

1. The immortality which I (have obtained), through deeds, words, and offerings,[1]
And purity, give I to Thee, O Mazda, and the dominion of plenty,
Of these give we to Thee, Ahura, first.

2. And so to Thee, by means of the soul, are also given all good things of Vohu-manô,
As also through the actions of the pure man, whose soul is bound with purity,
I come to Your adoration, O Mazda, with full prayers.

3. So offer we Myazda to Thee with prayer, O Ahura, and to Asha,
May all good things which are nourished by Vohu-manô, be in Thy kingdom,
For he is wholly wise who ever brings profit to such as You.

4. We desire hither Thy strong fire, O Ahura, together with Asha,
The very swift, powerful, manifestly affording protection to him who rejoices it.

5. What is Your kingdom, what Your desire for works?[2] for to You, O Mazda, I belong.
With purity and good-mindedness will I support Your poor,
But all ye we renounce: Daevas and perverted men.

6. If You really exist, Mazda, together with Asha and Vohu-manô,
Then give me this token:[3] all the dwellings of this place,
That offering I may join myself to you in friendship,—praising draw nigh (to You).

* Gloss: Make me pure from the tormentor Ahriman.

7. Where are Thy worshippers, Mazda, who are known to Vohu-manô?
The intelligent carries out the excellent precepts in joy and sorrow.
None other but you know I, O Asha, so save us.
8. Through those deeds they terrify us, in which destruction is laid for many,
When there was mighty there as deceiver, the oppressor of Thy law, O Mazda.
Those who think not purity, from these hastens Vohu-manô afar.
9. Those who the holy wisdom, which is desired by them that know Thee,
Destroy with evil deeds, from ignorance of Vohu-manô,
From them purity flies far away, so long as they are thereby wicked and corrupt.*
10. Let the wise announce the laying hold on Vohu-manô with the deed,
(Let) him who knows (announce) the holy Wisdom, the skilful, the abode of purity,
But all that,[4] O Mazda, may they drive out from Thy kingdom.
11. For both serve Thee for food: Haurvaṭ and Ameretâṭ,
The realms of Vohu-manô, Asha, together with Ârmaitis increase,
Let strength and power belong to them, Thou, O Mazda, art then without hurt.
12. What is Thine ordination, what Thy wish, be it praise, be it offering?
Let it be announced, O Mazda, say who fulfils Your command the purest.
Teach us, Asha, the paths which belong there to Vohu-manô.
13. The way of Vohu-manô of which Thou hast spoken to me,
The law of the Profitable, in which he who does right from purity, finds it is well with him.
Where the reward which Thou hast promised to the wise is given to Thine.
14. This wish, O Mazda, grant to the soul endowed with body:
Works of Vohu-manô, for those who labour with the walking cow,[5]
Your wisdom, O Ahura, efficacy of the soul which furthers purity.
15. Mazda! announce to me the best words and deeds,
These are to Thee, together with Vohu-manô and Asha, the debt of praise,

* Altogether difficult and obscure.

Through Thy realm makest Thou, Ahura, increasing at will, the place manifest.

NOTES TO YAÇNA XXXIV.

[1] Gloss, "I do such deeds, I speak such words, that my soul thereby becomes immortal." The whole stanza is excessively difficult.

[2] V. 5. To the words, "what is your kingdom?" the Gloss adds, "what thing shall I do that your kingdom may be increased thereby?"

[3] V. 6. The Gloss adds, "that we may believe."

[4] V. 10. The words, "all that," refer to Aṅra-mainyus and his companions.

[5] V. 14. According to the tradition, "the works of Vohu-manô for the warrior as well as for him who labours with the stepping cow, *i.e.* the husbandman." The words "going (or 'walking') or 'driven' cow" (*gàus azi*)* are merely transcribed in the translations, not translated. Neriosengh remarks, however, that the phrase means "a three-year-old cow," *i.e.* one that is fit for work.

II. YAÇNA HAPTAṄHÂITI.

XXXV. (1).

1. (*Raçpi*). Ahura-Mazda, the Pure, Lord of purity, praise we. The Aměsha-çpěntas, the good rulers, the wise, praise we.

2. The whole world of purity praise we, the heavenly as the earthly,

3. With desire after the good purity, with desire after the good Mazdayaçnian law.†

4. (*Zaŏta*). Of the good thoughts, words, and works, which here and elsewhere

5. Have been done, or will yet be done,

6. The praisers and propagators are we, that we may belong to the good.

7. That we believe, Ahura-Mazda, Pure, Fair,

8. That will we think, say, and do:

9. Which is best among the works of men for both worlds;‡

10. Through these best deeds now pray we that for the cattle,

11. Pleasantness and fodder may be distributed,

12. To the learned as to the unlearned, to the mighty as to the weak.—

13. (May) the kingdom (belong) to the best Ruler, wherefore we it to Him

* So in the German text, but in Westergaard and Brockhaus the reading is *géus verezenê*.

† Verses 1–3 do not belong properly to the text, but are a later interpolation; written, however, in the same dialect as the rest of the chapter.

‡ The phrase, "both worlds," (or "the two worlds"), applies in Parsee writings only to this world and the next, and has no reference to a subdivision of the future state.

14. Commit, bestow, offer,
15. To Ahura-Mazda, to Asha-Vahista.—
16. What now both—man or woman—manifestly know,
17. That may they, if it is anything good, speak out, act thereby, and also spread wider,
18. For those who act even so as this is.*
19. Your praise, Ahura-Mazda's,
20. And His best worship we meditate, and the best fodder for the cattle.†
21. Yours we do, we spread abroad, what we desire from You,
22. In the dominion of purity, in the wish for purity (is)
23. For every living being the best in both worlds.
24. These spoken words, Ahura-Mazda, utter we well, thinking purity.
25. Thee we make their hearer and teacher.
26. On account of Thy purity, good-mindedness, good dominion,
27. Is Thy laud higher than all laud, Thine hymns higher than all hymns, Thy praise higher than all praise.

XXXVI. (2).

1. We approach ourselves first to Thee, Mazda-Ahura, through the service of the fire.‡
2. To Thee, Holiest Spirit, who the torment
3. Requitest upon him who decrees it.§
4. Happy is the man to whom thou comest mightily, fire, son of Ahura-Mazda.
5. More friendly than the most friendly, more worthy of adoration than the most worthy of honour.
6. Mayest thou come helpfully to us at the greatest business.‖
7. Fire, thou art acquainted with Ahura-Mazda, acquainted with the heavenly.
8. Thou art the holiest of the same (the fire), that bears the name Vâzista.
9. O fire, son of Ahura-Mazda, we draw near to thee
10. With good mind, with good purity.
11. With deeds and words of good wisdom draw we near to thee.
12. We praise Thee, we acknowledge ourselves as Thy debtors, Mazda-Ahura.
13. With all good thoughts, with all good words, with all good works, we draw nigh unto Thee.

* Gloss, "they shall also spread it abroad further."
† Gloss, "the protection of cattle is (next to the worship of the Amĕsha-çpĕntas), the best work a man can perform in this world."
‡ Gloss, "through the protecting and rejoicing the same."
§ Gloss, "whoever inflicts an injury upon the fire, it returns upon him again."
‖ According to the Gloss, the Resurrection is here meant.

14. This Thy body, the fairest of all bodies, we invite, Mazda-Ahura,
15. The greatest among the great lights:
16. That which they call the Sun.

XXXVII. (3).

1. Here praise I now Ahura-Mazda, who has created the cattle, who has created purity, the water and the good trees.
2. Who created the splendour of light, the earth, and all good.
3. To Him belongs the kingdom, the might, the power.
4. We praise Him first among the adorable beings,
5. Which dwell together with the cattle.*
6. Him praise we with Ahurian name, Mazda,
7. With our own bodies and life praise we Him.
8. The Fravashis of the pure, men and women, we praise.
9. The best purity (Asha-vahista) we praise.
10. What is fairest, what pure, what immortal,
11. What brilliant, all that is good:
12. The good spirit we honour, the good kingdom we honour,
13. And the good law, and the good rule, and the good wisdom.

XXXVIII. (4).

1. This earth, together with the women, we praise,
2. Which bears us, which are Thy women, Ahura-Mazda,
3. Whose wishes arise from purity, these we praise.
4. Fullness, readiness, questioning, wisdom.†
5. The good holiness (which arises) through them, the good wish,
6. The good fullness, the good blessing, the good Parendi, praise we.
7. The waters praise we, the dropping, flowing (?), forward-running,
8. The arising from Ahura, the well-working, having good fords,
9. The well-flowing, well-washing, desirable for both worlds.
10. Which names Ahura-Mazda has given to you, the good.
11. He the Giver of good, whatever He may have given, with these we praise you,
12. With these we invoke you, with these we pray to you, with these we confess ourselves as your debtors.

* That is, the Genii who protect the cattle, and who would naturally be held in great veneration by an agricultural people.

† Perhaps these abstract nouns are the powers which are called in v. 2 "the women of Ahura-Mazda."

13. You, the waters Azi, Mâtaras, Agenayô, Dregudâya,*
14. (You) the lords over all, will we invoke, the best, fairest, you, ye good, on account of offering.
15. (Who) with long arms lead (the body of the world) without creating, without speaking: the Mâtarô jîtayô (milk).†

XXXIX. (5).

1. Here praise we now the soul and body of the Bull,
2. Then our souls, and the souls of the cattle, which desire to maintain us in life,
3. For whom these, who are for those.‡
4. The souls of those going a-foot, and of the riders,§ praise we.
5. Then we praise the souls of the pure, who have ever been born, men and women,
6. Whose good laws one honours, will honour, and has honoured.
7. Then we invoke the good men and women.
8. The Amĕsha-çpĕntas, the ever-living, ever profiting,
9. Who dwell together with Vohu-manô and the female (Genii) also.
10. As Thou, Ahura-Mazda, hast thought, spoken, done, and created what (is) good,
11. So we give to Thee, offer to Thee, praise Thee,
12. Pray to Thee, acknowledge ourselves as Thy debtors, Ahura-Mazda.
13. By means of the individuality of the good self, the good holiness, come we to Thee.
14. (By means of the individuality) of the good rule over the cattle, of the good wisdom.‖

XL. (6).

1. From place to place, Mazda-Ahura, will I bring forth wisdom and fullness,
2. As gifts for Thee, Lord of the understanding, on account of that which is above.¶

* The name Azi and its translations are alike unintelligible. Mâtaras (= "the mother") betokens the seed of men, Agenayô the blood, and Dregudâya the juice of fruit.

† This difficult passage is merely translated according to the tradition. It is not possible to translate it more intelligibly.

‡ The Huz. Tr. has: "Those who are warriors, who are husbandmen, has He created." I can find no trace of this in the text, and consider that the words in v. 3 refer to the men and animals named in v. 2.

§ The words for "going a-foot" and "riders," are ἅπαξ λεγόμενα, and rendered according to the tradition.

‖ *Cf.* Yaçna xiv. 13 ff.

¶ That is, according to the Gloss, the law.

3. What reward Thou hast given to those of the same law as myself, Mazda-Ahura,
4. That give also to us for this world, and that beyond.
5. May we thus attain to that which is so,
6. To union with Thy purity to all eternity.*
7. Let the pure men, Mazda-Ahura, who desire after purity,
8. Warriors as well as husbandmen, be long mighty, long rejoiced,
9. For us to our joy.
10. So may relationship, worship, and friendship be,
11. That we may lift ourselves up and be Yours, Mazda-Ahura, as pure and truthful, with sacrifice and offering.

XLI. (7).

1. Hymns, reverential adoration, to Ahura-Mazda and Asha-Vahista,
2. We give, we spread abroad, and we make known.
3. May we attain Thy good kingdom, Mazda-Ahura, for ever.
4. Thou art our Ruler, possessed of the good kingdom, for men as well as for women,
5. The Wisest among beings in both worlds.
6. The good increase we bestow on Thee, the worthy of adoration, the Friend of purity.
7. Mayest Thou be to us life and body,
8. Thou, the Wisest among the creatures in both worlds.—
9. May we show ourselves worthy, may we live, Ahura-Mazda,
10. In joy in Thee a long life, may we desire after Thee and be mighty.
11. Rejoice us long and well, O Wisest among beings.
12. As Thy praisers and psalmists, O Ahura-Mazda,
13. We come, we desire, and we obey.
14. What reward Thou hast given to my equal according to the law, O Ahura,
15. That give to me also for earth as well as for heaven.
16. May we thus come
17. Under Thy rule, Pure, for all eternity.—†
18. We praise, Amĕsha-çpĕntas, your portion of the Yaçna Haptaṅhâiti.‡
19. The abode of the water praise we, the fords§ of the water praise we.
20. The separating of the ways, the meeting of the ways, praise we.

* *Cf.* Yaçna vii. 61-64. † *Cf.* Yaçna vii. 59 ff.
‡ Or, "We praise you, Amĕsha-çpĕntas, who have composed the Yaçna Haptaṅhâiti."
§ Or, "the bridges."

21. The mountains which make the water to flow, the Varas* which give water, praise we.

22. The youths on horses† praise we, the protectors, the unconstrained, praise we.

23. Mazda and Zarathustra we praise, the earth and the heavens we praise.

24. The strong wind created by Ahura-Mazda we praise, the Taêra‡ of the Hara-berezaiti praise we.

25. The earth and all good things praise we.

26. Vohu-manô and the souls of the pure praise we.

27. The dwelling-place Panchaçadvara§ praise we.

28. We praise the pure ass which stands in the midst of the sea Vôuru-kasha.‖

29. We praise the sea Vôuru-kasha.

30. We praise the Haŏma, the golden, great.

31. Haŏma, the giver of increase, the furtherer of the world, praise we.

32. Haŏma who is far from death praise we.

33. The flowing of the water praise we, the flight of birds praise we.

34. The coming of the Âthravas praise we,

35. Who come hither from afar,¶ desiring purity for the regions.

36. All Amĕsha-çpĕntas praise we.

III. GÂTHÂ USTVAITÎ.

XLII.

(Praise to you, the pure Gâthâs.)

1. Hail to him who suffices for happiness to each!
May Ahura create, ruling after his own wish![1]
May power and strength (come to me) according to Thy will:
That I may be able to maintain purity, give me that, O Armaiti:
(Namely) kingdom, blessing, and the life of Vohu-manô.[2]

* The later mythology regarded *Vara* as a fountain forming an oasis. *Cf.* Bundehesh xxii.

† This translation is doubtful. The tradition has "the full kinds of corn," which is possible, provided a slight correction is made in the text. The idea that *açpin* (= "possessing horses") has anything to do with the *Açvinas* of the Indians is quite groundless.

‡ Taêra is the mountain opposite Alborj, on which the sun finishes his course.

§ That is, "having fifty fountains," a mythical land mentioned in the Bundehesh.

‖ This verse proves that the second part of this chapter (from verse 18) is a later addition. The "Three-legged Ass" is well-known in the latter Parsee mythology, but no mention of that curious animal is to be found in the earlier writings.

¶ This passage is important as showing the wandering habits of the Âthravas. *Cf.* Yaçna ix. 76, and Vendidad xiii. 60.

2. To the man full of brightness may the brightness
Which is the best of all, be given!
Manifest Thyself, O Holiest, Heavenly Mazda,
Thou who createdst, O Pure, the good things of Vohu-manô,[3]
Day by day from love for long life,[4]
3. May every man attain the best,
Who teaches us to know the right paths for profit,
For this corporeal world as well as for the spiritual.
The manifest towards the worlds in which Ahura dwells,
(And) the offerer, who is like Thee, wise, holy, O Mazda!
4. Thee thought I as the Strong as well as the Holy, O Mazda,
As Thou with thine own hand protectest
The blessing, which Thou hast created for the good as well as for the wicked:
The warmth of Thy fire, endued with pure strength,
When there came to me a robber of Vohu-manô.[5]
5. For the Holy one held I Thee, Mazda-Ahura,
When I first saw Thee at the origin of the world,
As Thou effectest that deeds and prayers find their reward.
Evil for the evil, good blessings for the good,
At the last dissolution of the Creation through Thy virtue.
6. At this dissolution there will come to Thy kingdom,
O Holy, Heavenly Mazda, through good-mindedness,
He through whose deeds the world increases in purity.
Armaiti teaches them, the leaders
Of Thy spirit, whom no one deceives.*
7. For the Holy One held I Thee, Mazda-Ahura,
As it came to me through Vohu-manô,
And asked me, "Who art thou, to whom dost thou belong?"
How shall I at the question teach to know the signs of the day,
In reference to Thy worlds and the bodies?[6]
8. Then spake Zarathustra to Him first:
Since manifest torments are desirable for the wicked,
So may I suffice for strong joy to the pure,
Since I will bring knowledge in the power of the Ruler,
So will I, as long as I exist, laud and praise Thee, Mazda.
9. For the Holy One held I Thee, Mazda-Ahura,
When it came to me through Vohu-manô,
Asking me, "What wilt thou know?"
For Thy fire the offerings of holy praise,
As much as I can and think.†
10. Give Thou to me perfect purity, since I desire it for myself,

* Here the singular changes abruptly to the plural, which however is easily understood, since the singular is used collectively. The construction is, Armaiti ... the leader, etc.

† This verse is very obscure. The Huz. Tr. leaves out the third line.

Thou who art bound with wisdom.
Ask us the questions which thou hast for us,
For thy questions are those of the mighty,[7]
Since to thee the Ruler gives strength at will.

11. As the Holy One thought I Thee, Mazda,
When it came to me through Vohu-manô,
When it was first taught me through Your prayer,
That the spreading abroad of the law through me among men was something difficult.
That will I do which was said to me as the best.

12. Since Thou hast commanded me: "Come especially to the pure,"
So command me not that which will not be heard,
So that I lift myself up before for me has arrived
Obedience united with great blessing,
Which will turn Your pure gifts to profit for the warriors.[8]

13. As the Holy One thought I Thee, Mazda,
When it came to me through Vohu-manô,
(That) I should teach the right guidance of the will. Give me the (reward)
Of a long life, as no one obtains from you,
Among the desirable of creation, who are named in Thy kingdom.[9]

14. The wished for, what a wise man gives to his friend,
(Is) for me, O Mazda, Thy perfect rejoicing.
What thou, O Khshathra, hast commanded from purity
(With that) will I encourage the heads of the doctrine
Together with all those who recite thy Manthras.

15. As the Holy One thought I Thee, Ahura,
When it came to me through Vohu-manô, and
Gave tokens for the understanding: Swift thought is the best,
A perfect man shall not seek to make a bad one contented,
Then become all the bad to Thee as holy.*

16. I, Zarathustra, O Ahura, rejoice myself with the heavenly,
I am of all the holiest.
May the corporeal be holy, the vital powers mighty,
May the Sun be beholding in the kingdom of Armaiti,
May they give blessings for works through Vohu-manô.

NOTES TO YAÇNA XLII.

[1] V. 1. The meaning is, perhaps, may Ahura-Mazda create what He will without being restricted therein by Anra-mainyus and the evil spirits.

[2] V. 1. Perhaps earthly life.

[3] V. 2. Perhaps earthly goods.

* Doubtful and obscure.

[4] V. 2. That is, from love for the long life of the pure man, since Ahura must desire the pure man to remain long in life.

[5] V. 4. This verse seems to contain an allusion to a legend respecting Zarathustra with which we are not acquainted.

[6] V. 7. This latter question must be ascribed to Zarathustra, not to Ahura-Mazda.

[7] V. 10. Gloss, "thou becomest mighty when thou utterest the law." It is difficult to say what is the meaning of this strophe, since we do not know to whom it is addressed.

[8] V. 12. According to the tradition, the meaning of this vague strophe is as follows:—"If Thou, O Mazda, desirest that I should announce purity in the world, send me there also a hearing, and send me not at a time when Vîstâçpa has not yet appeared, so that men cannot yet receive the law.

[9] V. 13. The tradition makes this to signify, that Zarathustra desires the reward of eternal life, so that no other being in the whole creation may compare with him. I cannot find this meaning in the words of the text.

XLIII.

1. That ask I Thee, tell me the right, O Ahura,
   Unto the praise of Your praise mayest Thou,
   O Mazda, teach me, the friend.
   Through purity may friendly helpers be our portion
   Until he shall come to us through Vohu-manô.
2. That will I ask Thee, tell me the right, O Ahura,
   How is the beginning of the best place (Paradise),
   How is it to profit (him) who desires after both?*
   For Thou art through purity—the Holy over the wicked—
   The Ruler over all, the Heavenly, the Friend for both worlds, Mazda!
3. That ask I Thee, tell me the right, O Ahura!
   Who was the father of the pure creatures at the beginning?
   Who has created the way of the Sun, of the Stars?
   Who (other than) Thou (causest) that the Moon waxes and wanes?
   That, Mazda, and other [things] I desire to know.
4. That will I ask Thee, tell me the right, O Ahura!
   Who upholds the earth, and the unsupported?†
   So that they fall not,—who the waters and trees?
   Who has united swiftness with the winds and the clouds?
   Who, O Mazda, is the creator of Vohu-manô (mankind)?
5. That will I ask Thee, tell me the right, O Ahura!
   Who, working good, has made light as well as darkness?
   Who, working good, sleep and waking?
   Who the morning dawns, the noons, the nights?

* "Both" = "The Avesta and Zend."

† The "unsupported" means probably the heavenly bodies.

Who (him) who considers the measures of the law?*
6. That will I ask Thee, tell me the right, O Ahura!
These sayings—are they also clear?†
Does Armaiti increase purity through deeds?
Does the kingdom belong to Thine on account of their good-mindedness?
For whom hast Thou made the going cow, as a gracious gift?
7. That will I ask Thee, tell me the right, O Ahura!
Who has created the desired wisdom, together with the kingdom?
Who created through His purity the love of father to son?
For these things turn I myself most to Thee,
Heavenly, Holy, Creator of all things.
8. That will I ask Thee, tell me the right, O Ahura!
Thy five-fold‡ precept, O Mazda,
The prayers, according to which Thou art asked through Vohu-manô (mankind),
The purity which is to be known perfectly in the world—
How can my soul rejoice itself with these good things, (and) obtain them?
9. That will I ask Thee, tell me the right, O Ahura!
How shall I maintain pure for myself the pure law,
Which the Lord of the wise realm teaches?
Truthful kingdoms (possessest Thou): swiftness, O Mazda,
Thou who rejoicest the dwelling with Asha and Vohu-manô.
10. That will I ask Thee, tell me the right, O Ahura!
About the law which is the best for beings,
Which furthers me continually the worlds in purity,
Makes right with the words and deeds of perfect wisdom—
For my wisdom I desire Thy gifts of fortune, O Mazda!
11. That will I ask Thee, tell me the right, O Mazda!
How does a share in wisdom come to those
To whom, O Mazda, Thy law is announced?§
I desire to know Thee first of them,
All the others will I watch from hate of the (evil) spirit.
12. That will I ask Thee, tell me the right, O Ahura!
Who is pure among those for whom I ask, who wicked?
To whom (cleaves) the evil, is he himself the evil?
Who to me as a wicked one opposed Thy profit as a foe,
Wherefore is he not the evil whom one takes as such?

* Gloss in Neriosengh: "Who has created the time in which Çaoshyanç will appear."
† Gloss: "How is that clear which Thou sayest?"
‡ The meaning of this allusion is not known.
§ Gloss: "To my disciples."

13. That will I ask Thee, tell me the right, O Ahura!
How shall we drive away the Drujas from here?
Away to those who are the champions of disobedience;*
Who do not unite themselves to the pure when they mark him,
Do not desire after that for which the pure spirit asks.
14. That will I ask Thee, tell me the right, O Ahura!
How shall I through purity get the Drujas into my power?†
In order to slay them with the Mańthras of Thy precept,
Bring forth a mighty overthrow among the wicked,
(Bring it) to the deceivers and godless that they may not come again.
15. That will I ask Thee, tell me the right, O Ahura!
Whether Thou rulest openly in that time with purity
When both the imperishable hosts come together?‡
According to those laws§ which Thou, O Mazda, teachest.
Where, and to which of both, givest Thou the victory?
16. That will I ask Thee, tell me the right, O Ahura!
Who is the victoriously smiting, through (Thy) powerful word, (those) who are?‖
Make manifest to me a wise lord for the creatures in both worlds.
May obedience come, through the good spirit,
To that one whomsoever Thou wilt, O Mazda!
17. That will I ask Thee, tell me the right, O Ahura!
When shall I attain to the dispensation which proceeds from you
For your completion, which is the wish of my words?¶
That Haurvaṭ and Ameretâṭ may be Rulers,
According to this Mańthra which is the gate which proceeds from purity.
18. That will I ask Thee, tell me the right, O Ahura!
How shall I, through purity, make myself worthy of reward?
Ten male horses and one camel,
Which Haurvaṭ and Ameretâṭ have promised me,
That I may offer both to Thee.
19. That will I ask Thee, tell me the right, O Ahura!
He who withholds this reward from the worthy,
If one gives nothing to him, the truth-speaking,

* Perhaps these are the Daevas.

† Lit., "into the hand." *Cf.* Yaçna xxx. 8.

‡ The tradition refers this to the time of the Resurrection, when the hosts of Ahura-Mazda and those of Aŋra-mainyus will encounter each other, and the former prove victorious.

§ That is, according to the tradition, Avesta and Zend.

‖ "Those who are," according to the Glosses, are the evil-doers.

¶ According to the Gloss, "when will your law be perfected?" or, perhaps, "when will the time come when your perfect law shall rule?"

What is the punishment there-for at first?
I know (already) that which will follow at last.
20. Have the Daevas ever been good rulers?
Of that I ask: who will war against these
Through whom the Karapas and Uçikhschas* give the Cow to Aeshma,
(Through whom) the Kavas so greatly increased themselves.
Fodder is not to be given to them through Asha as a reward.

XLIV.

1. Now will I say to you, now give ear unto me, now hear,
Ye who are near, ye who are afar, that which is desired:
It is now manifest, the Wise† have created all.
Evil doctrine shall not for the second time destroy the world,
Evil choice has the bad lighted on with the tongue ‡
2. Now will I announce: the two Heavenly Ones at the beginning of the world,—
Of these Two thus spake the Holy to the Evil:
"Not do our souls, not our doctrines, not our understanding,
Not our wishes, not our sayings, not our works,
Not the laws, not the souls unite themselves." §
3. Now will I say to you what as the first in the world
The Wise Ahura-Mazda has said to me:
"He among you who will not act according to this Manthra,
Namely, according to the spirit as well as the word,
To him will the end of the world turn to downfall."
4. Now will I announce to you who is the best in this world,
(Proceeding) from holiness, Mazda knows (him) Who created him:
The father of the good effective spirit
His daughter is Armaiti, the well-doing,
Not to be deceived is Ahura, the All-knowing. ‖
5. Now will I say to you what the Holiest has said to me:
A prayer which they shall recite, the best for men,
He who therefore renders me obedience, and teaches it farther,
To him come Haurvat and Ameretât,
Through the deeds of the Good Spirit, Mazda-Ahura.
6. Now will I say to you, the greatest thing of all:
Praise with purity (of him), the wise there, (of those) who are.
May Holiest, Heavenly Ahura-Mazda, hear it,
He to Whom praise is asked by good mind,
May He through His understanding teach me the best.

* Apparently another kind of evil spirits. † That is, the Amĕsha-çpĕntas.
‡ *Cf.* Yaçna xxx. 5. § *Cf.* Yaçna xix. 40 ff.
‖ According to the Gloss, "marriage between relations" is "the best" of the things mentioned in these stanzas. In that case verse 3 must be taken with verse 1.

7. He for whose profit desire all the offerers,
Who were ever living or are so still.
Immortality is the wish of the soul of the pure,
(And) strength, which is a weapon against the wicked,
(And) the kingdom, (whose) Creator is Ahura-Mazda.
8. Him will we serve with praiseworthy prayers,
For now is it evident to the eyes,
He who in works and words of the good Spirit
Knows purity, he (knows) Ahura-Mazda.
His praise also will we lay down in Garô-nemâna.
9. Him will we content with good-mindedness,
Who made the rejoicing and the unjoyful serviceable to us.
May Mazda-Ahura make kingdoms serviceable to us,
Our cattle, our men, so that they may increase
Through the purity of Vohu-manô, unto the good birth.*
10. To Him desire I to draw near with the offering of Armaiti,
Who is called with name as the Wise Lord.
He who announces Him with purity and good-mindedness,
To him will Haurvat and Ameretât in the kingdom
Continually give power and strength.
11. May there come to the Daevas, then to men,
Scorn, if they scorn Him;
The contrary if they highly esteem Him:
To the serviceable wise is through the Holy Spirit,
Friend, Brother, Father, Ahura-Mazda.

XLV.

1. What land shall I praise, whither shall I go praying,
After that I have imparted individuality and obedience.†
Those do not make me contented who act after their own pleasure,
Nor again the evil oppressors of the region.
How shall I satisfy Thee, Mazda-Ahura?
2. I know that I, O Mazda, am without concupiscence,
I have little wealth, few men,‡
I complain to Thee, mayest Thou see it, O Ahura,
Affording joy, which a friend gives to the friend:
Instruction, (and) the pure goods of Vohu-manô, O Pure!
3. When, O Mazda, come the Increasers of the days,§
Who step forwards to the maintenance of the pure world,

* That is, perhaps: May Ahura-Mazda bless men and their cattle, so that not only may it be well with them, but may they also have good posterity.

† *Cf.* Yaçna xxxii. 1.

‡ According to the translations, an allusion to the small number of soldiers under Zarathustra's command. Perhaps it refers rather to the fewness of his disciples.

§ The translations explain "the Increasers of the days" to signify the Holy Ones (fifteen, according to the Bundehesh), who are to assist at the Resurrection.

With performed precepts, the souls of the Profitable,
To whom comes profit through Vohu-manô?
For me I desire Thy instruction (thereupon), O Ahura!

4. They who do purity, these the wicked hinders,
The cows from going forwards through the districts and regions,
He, the tyrant, worthy of death by his deeds,
He who by resistance to him takes away the rule or the life, O Mazda!
He obtains for the cows, the granaries of wisdom.*

5. Whoso as Ruler gives not to him who brings hurt—
Skilled from the law, or from the covenant,
Whoso as a right liver, [and] pure (does not give) to the wicked,
He is intelligent, he shall speak forth for himself,
He is raised, Mazda-Ahura, above oppression.

6. What man does not willingly approach him,
He goes openly over to the creation of the Drujas,
For he is a wicked one who is the best for the wicked.
The pure, to whom the pure is friendly,
So long as the first law endures, O Ahura!

7. Whom has Mazda appointed as protector for my fellows,
If the wicked chooses me for vengeance?
What other than thee, the fire and the spirit,
Through both of whose deeds purity is increased,
This help for the law tell me.

8. He who commits these earthly goods to the foe,
My punishment will not strike him for these shameful deeds,†
Through tormenting there comes to him that
To [his] body which drives him away from the good life,
(But) not ever from the wicked, through hatred against Mazda.‡

9. Who is the offerer, who first teaches me
How I may exalt Thee according to wish,
In (my) doing, (Thee) the Holy, Pure Ahura?
What thou (possessest) pure, what the Maker of the Cow said pure,
That desire I from Thee, through Vohu-manô.

10. What man or what woman, O Mazda-Ahura,
Gives me in this world the best that thou knowest:
Blessing for purity, the kingdom through Vohu-manô,
And (for those) whom I exhort to Your praise,

* Gloss: "He best knows how to protect the cows."

† Extremely obscure.

‡ The meaning is: It is not Ahura-Mazda who punishes the wicked, but his (the wicked man's) own hatred towards a good life which drives him to a bad life, and so occasions his punishment.

With all these go I forwards to the bridge Chinvaṭ.

11. To empire have the Karapas and Kavis* united themselves,
In order through wicked deeds to destroy the world for men,.
Whose own souls, whose own state, becomes hard.†
If they come thither where the bridge Chinvaṭ is,
So will they for ever place themselves in the abode of the Drujas.

12. When purity in the families and races
Of the relations arises at the speech of the kinsmen,‡
Which increases the world through the activity of Armaiti,
Then dwells with them together through Vohu-manô,
To them for joy commands Ahura-Mazda.

13. What man, the holy Zarathustra, through gifts
Among men makes contented, he is worthy to be praised,
To him gives Ahura-Mazda a place,§
He increases to him the earthly goods, through Vohu-manô,
Him hold I for you, on account of his purity, as a good friend.

14. Zarathustra! what pure one is thy friend
With sublime greatness, or who is it who desires to praise?
It is that Kavâ-Vîstâçpa, the warlike;
But whom he, Mazda-Ahura, leads amongst his kinsmen,
Them praise I with the prayers of good-mindedness.

15. I praise you, the Holy belonging to Haêchaṭ-açpâ,
You who divide between good creation and wicked,
Through these your deeds holiness is given to you
As the first creatures of Ahura.

16. Frashaŏstra! take thou there the reward,
O Hvô-gvâ,‖ with which we also are content, for happiness
There, where Armaitis is enthroned with Asha
There, where are the wished-for realms of Vohu-manô,
There, where Mazda-Ahura dwells in the self-chosen place.

17. There, where also only the measured¶ will be spoken
Not the unmeasured, through the wise Jâmâçpa Hvô-gvâ,
Continually he comes to you with prayers, the offerings of obedience,
He who divides between good and bad creation,
Ye Wise Thinkers, Asha and Ahura-Mazda.

* The translations make the *Karapas* and *Kavis* to signify "the deaf" and "the blind;" that is, metaphorically, those who will not hear or regard the law of Ahura-Mazda.

† Precisely as we speak of hardness of heart. *Cf.* Vendidad v. 13.

‡ That is, perhaps, if, through the conversation of believers, the faith is spread abroad amongst the tribe.

§ Gloss, "in heaven."

‖ Hvô-gvâ is taken by the translators as a family name of Frashaŏstra.

¶ The words, "the measured" and "the unmeasured," seem to refer to hymns composed in honour of Ahura-Mazda.

18. Whoso for my sake here continually does the best
To him grant I of my goods through Vohu-manô (reward),
Oppressing him who oppresses us.
Mazda and Asha, in your desire I find contentment,
That is the decision of my understanding and soul.
19. He who to me from holiness thus works openly
That which according to his will is the first to Zarathustra,
To him they grant as reward the world beyond,
Together with all good things known to me . . . . . *
That hast Thou said to me, Mazda, Thou who knowest it best.

IV. GÂTHÂ ÇPENTÂ-MAINYÛ.

XLVI.

(Praise be to you pure Gâthâs.)

1. Through the holiest Spirit and through the best-mindedness,
Which springs from purity with words and works,
To us has given fullness and immortality,
Good things and understanding, Mazda-Ahura.
2. Of this holiest Spirit best does he,
The best through the loud prayers by means of the mouth of Vohu-manô,
With the hands of Ârmaiti performs he pure deeds,
Through His own wisdom is Mazda the Father of purity.
3. Thou who art also the Holy in Heaven,
Thou who hast created the cow as a helpful gift,
Thou who givest her fodder and delight according to Thy wisdom,
When Thou, Mazda, hast consulted with Vohu-manô.
4. Hurt arises from this Spirit, the wicked,
Not so from the Pure Holy Mazda.
Even in a small thing man desires for the pure,†
In a great one, if he is able, the bad for the evil.
5. That, Çpĕntâ-Mainyû, Mazda-Ahura,
Mayest Thou give to the pure, what is best.
Without Thy will the wicked takes a share
In his‡ works; he who springs from the dwelling of Ako-manô.
6. That hast Thou created, Çpĕnta-Mainyû, Mazda-Ahura,
Through the fire gives He decision for the combatants,§
Through the greatness of Armaiti and Asha,
For this teaches perfectly him who wishes it.

* Quite unintelligible.
† Gloss, "Even in small things he performs good works."
‡ That is, the pure man's.
§ Perhaps by "the combatants," the good and the bad are meant.

XLVII.

1. When the coming Asha shall smite the Drukhs,
When there comes what was announced as delusive:
Immortality for men and Daevas,
Then shall Thy profitable laud increase, O Ahura!*
2. Tell me, for Thou knowest it, O Ahura!
Before that (the man) reaches to the double† bridge,
How shall the pure, O Mazda, smite the wicked?
For that is acknowledged in the world as a good accomplishment.
3. To know as the best of teachings are
(Those) which the wise Ahura teaches with purity.
Thou, the Holy, knowest (also) the hidden teachings,
(And) he who resembles Thee, Mazda, through the understanding of Vohu-manô.
4. Whoso makes the mind better, and performs good works,
He (acts) according to the law with word and deed,
Wealth unites itself with him according to [his] desire and will,
According to Thy mind is at last everyone.
5. May good kings rule, may bad kings not rule over us,
With deeds of good wisdom, O Armaiti.
Purity is to man the best thing after birth,
For the cattle is it laboured, (let) the diligent (bestow) us this for food.‡
6. This§ has to us brightness, this has to us strength
(And) might, given, according to the desire of Vohu-manô,
So too has it made trees grow with purity for Mazda
At the birth of the first world.
7. Drive away wrath, drive away hatred,
(Ye) who are created for the bringing-up of Vohu-manô,
For that pure, pleasant thing that the holy man should know,
So becomes this creation Thy creation, O Mazda.‖
8. How is the desire for Thy good kingdom, O Mazda,
Which (is it) according to Thy Holiness, for me, O Ahura,
What shall I desire of thee, O Asha, as manifest reward,
Living with the deeds of the good Spirit?
9. How shall I know whether Ye rule over something,
Mazda and Asha, whereof a doubt comes to me?¶

* The Gloss refers this to the Resurrection.

† The bridge (Chinvat) may be regarded as "double," because it conducts to both heaven and hell.

‡ The Huz. Tr. is: He who labours for the cattle (Gloss: the husbandman) shall procure us food through his labour.

§ "This" refers to the cattle.

‖ This verse is extremely difficult and obscure.

¶ According to the tradition: "When shall I know when the time arrives when You rule." (An allusion, apparently, to the Resurrection.)

The weightiest life is the destruction of Vohu-manô,*
Let the profitable know how he may attain to purity.
10. When, O Mazda, do the men of understanding come,
When will they drive away the dregs of the world, (?)†
Which protect the disobedient in badness,
And with understanding the wicked rulers of the regions?
11. When will Mazda, Asha, together with Armaiti,
Come, (and) Khshathra, the good dwelling with fodder? ‡
Who will command peace to the rude wicked?
To whom arrives the wisdom of Vohu-manô?
12. They are the Profitable of the regions,
Who take to themselves contentment through Vohu-manô,
With the works of Thy teaching, O pure Mazda,
These are created as adversaries against the will . . . . . §

XLVIII.

1. Protect me so long as the perishable world endures as the greatest,
I who teach holiness to the wickedly brought up, O Mazda,
From goodness come hither to those displeasing to me,
May I work their destruction through Vohu-manô.
2. To this perishableness fetters me
The bad according to the law,‖ the deceitful, who is wounded by the Holy,
He does not hold upright perfect wisdom for this world,
He does not ask, O Mazda, with good mind,
3. To this belief, O Mazda, is added
Purity as profit for those true to the law, as wounding for the Drukhs,
Therefore will I resign myself to the protection of Vohu-manô.
To all Daevas I make known friendship. [?]
4. They who with evil mind increase Aeshma, the wrathful,¶
With their tongues,—inactive among the active,
They desire not after good deeds but after evil,
They give themselves to the wicked Daevas through their law.
5. May he, O Mazda, possess sweetness and fatness
Who possesses the law through good-mindedness.
Every one is wise through the purity of Armaiti,

* If the translation is correct, these words must signify that the true life will only commence at the time of the Resurrection, when this present world is annihilated.

† Very doubtful.

‡ The "good dwelling" seems here personified as a genius.

§ The last word is unintelligible.

‖ The tradition explains "the bad according to the law," to signify the unjust judge. The Gloss adds that such will be wounded (*i.e.* punished) when righteous judgment is passed.

¶ Or, Aeshma and Râma, the second word being taken as a noun, signifying the demon of envy.

All that [is] in Thy kingdom, Ahura!*

6. I pray from You, Mazda and Asha, let it be said:
What through the spirit which comes from Your understanding
Shall be rightly determined, that we may announce it,
The law, (namely), Yours, O Ahura!

7. May Mazda hear this, together with Vohu-manô,
Hear it Asha, hear it Thou Ahura!
Who is the obedient, who the kinsman,† among the created,
Who may place the good blessing in effectiveness?

8. To Frashaestra hast thou given the friendship of Asha,
I desire from Thee him as a master, O Mazda-Ahura,
And for me (that) whereby one (comes) in goodness to Thy kingdom,
May we evermore be beloved (by Thee).

9. May the active, created for profit, hear the precepts.
Mayest Thou not give the true words as dominion to the wicked,
For with the law is bound the best reward
(What) with purity the warlike Jâmâçpa bound.

10. That, O Mazda, will I protect in Thy Creation,
The good mind and the souls of the pure,
Praise (shall be) to the good things of wisdom,
(But) let the wicked riches be extinguished through their badness.‡

11. Thither come to the wicked rulers, the evil-doing, evil-speaking,
Possessing wicked laws, the evil-minded bad,
The souls to meet [them] with evil food,
They remain manifest members in the dwelling of the Drujas.§

12. What reward grantest-thou, Asha, to the praying
Zarathustra, what (grantest thou) through Vohu-manô?
(To me) I who worship You with praises, Mazda-Ahura,
Desiring that which is wished for by you as the best.

XLIX.

1. How and whose protection shall my soul desire,
Who is for the cattle, what man is acknowledged as my protector?
Besides Asha and Thee, Mazda-Ahura,
The Desired, the Invoked by the best spirit.

2. How shall he, Mazda, desire the helpful cow
Who wishes her active ‖ for this world

* According to the tradition: "Through perfect wisdom every one possesses the knowledge of purity; all these make thy kingdom, O Ahura!"

† This obscure expression occurs in Yaçna xxxii. 1, and Yaçna xxxiii. 3.

‡ This line is translated conjecturally.

§ *Cf.* Yaçna xxxi. 20.

‖ Or, that she may be provided with fodder.

To live well during many years?
Give me in the world manifest dwellings as a gift.*

3. There is to the man, Mazda, purity as a portion,
Which Khshathra, together with Vohu-manô, imparted to him,
Who through the power of holiness seeks to increase
This nearest world, in which the wicked takes a share.

4. So will I praise You with laud, Mazda-Ahura,
Together with Asha and Vohu-manô
And Khshathra that he may stand on the way of the desiring,†
(And) I give open offerings in Garô-nemâna.

5. Perfectly may You, Mazda-Ahura, Asha,
Your announcers kindly
Instruct with open protection,
With mighty, which brings us to brightness.

6. Whoso, O Mazda, spreads abroad the words of the Manthra:
The friend Zarathustra with pure prayer,
Let him make his tongue to the way of understanding,
May he teach me the secrets through Vohu-manô.

7. I unite myself to You, the friendliest companion,
To reach to the bridges of Your praise,‡
To (you) the strong: Mazda, Asha, together with Vohu-manô,
That you may be guides (?) for my protection.

8. With hymns which are spoken on account of fullness§
Come I to You, Mazda, with uplifted hands,
To you, with the pure prayer of the offering,‖
To You, with the virtues of Vohu-manô.

9. With these Yaçnas I offer You praise:
Mazda, Asha, with the deeds of Vohu-manô—¶
When I by reason of my purity rule according to wish,
Then will I willingly lay hold on** the wise.

10. I do that which others have done before,
What appears worthy in the eyes through Vohu-manô,
By the light, by the Sun, the day of the morning . . . .
To Your praise, Asha, Mazda-Ahura! ††

11. Thy praise will I announce, O Mazda, with the mouth
So long as I, O Asha, can and am able,
Let the Creator of the world bestow through Vohu-manô,
What is best for the wish of those working openly.

* Lines three and four of this verse are translated conjecturally.

† Gloss: "Who desires good works."

‡ The Huz. Tr.: "To the bridges, on account of Your praise." Gloss: "I wish to arrive there, where it will be possible for me to praise You."

§ That is, perhaps, on account of the fullness of good things which I have obtained.

‖ That is, probably, with prayers accompanied with sacrifices and offerings.

¶ That is, with, or through, goodness.

** What "lay hold on" means is doubtful. It is possibly equivalent to "to protect" or "support."

†† Very difficult, and translated for the most part conjecturally.

V. GÂTHÂ VOHU-KHSHATHRA.

L.

(Praise to you, pure Gâthâs.)

1. The best kingdom, the unbounded, the portion which must be given.*
   To the distributor of gifts (which) he distributes with righteousness,
   The best through deeds, that (give) us now to cultivate.
2. That, which belonged to You first, Mazda-Ahura and Asha,
   And to thee, Armaiti, (that) give me as the kingdom of (my) wish,
   Give profit to your praise through Vohu-manô.†
3. To You come listening they who rule through Your deeds,
   Ahura and Asha, with the prayers of Vohu-manô,
   Which Thou, Mazda, hast first taught.
4. Where is the Lord of fullness, where is pardon found?
   Where does one attain to Asha, where is Çpĕnta-ârmaiti?
   Where is Vohu-manô, where are Thy realms, O Mazda?
5. After all this asks, to support the Cow, from Asha,
   The active, the pure, with deeds, the wise with prayers,
   Who is mighty and holy, and announces to the created the right guide,
6. Who gives better than the good, who grants to him according to wish,
   To Ahura-Mazda the kingdom, but him who (arises) from the bad as Holy,
   Does not requite (until) the final dissolution of the world.‡
7. Give me, Thou who hast created the Cow and the water, and the trees,
   Immortality and fullness, Holiest, Heavenly Mazda,
   Power and strength, instruction through the Best Spirit.
8. Thy sayings, O Mazda, may the man announce for knowledge
   As something hurtful for the wicked, for health (to him) who maintains purity,
   For he rejoices the Manthra, who utter it for knowledge.
9. The wisdom which Thou givest to the warriors through Thy red fire,
   Through the metal, that give as a token in both worlds,
   To wound the wicked, to profit the pure.

* Or, "which was given (at the commencement of the world)." The sense of the whole verse appears to be, that dominion in the world belongs properly to him only who distributes the good things of the world with justice.

† That is: Give profit, that you may be praised by Vohu-manô (man).

‡ That is, the wicked will not be fully punished until the Day of Judgment.

10. Whoso slays me, except that,* O Mazda,
He is a companion of the creation of the Drujas, evil (amongst those) who are there,
For me, I pray for purity, may Thy purity come in good.
11. What man is a friend of the holy Zarathustra, O Mazda,
Who Your pure disciple, what is the holy wisdom?
What pure one has announced You, to the glorification of Vohu-manô?
12. These two did not satisfy him, the Vaepayas and the Kevînas at the Bridge of the Earth,†
The holy Zarathustra, when (his) body grew up there,
When to him . . . . . .‡
13. The law thinks openly of the wicked as well as the good,
Whose soul trembles on the bridge Chinvat, the notorious,
Wishing to attain through their deeds and tongue the path of purity.§
14. The Karapas are not friendly to beings, on account of their activity.
Grant Thou also to the Cow fullness through Thy deeds and precepts.
But he who (follows) their precepts, comes at last to the dwelling of the Drujas.
15. The reward which Zarathustra before imparted to the believer,
That he should first come to the shining abode of Ahura-Mazda,
This profit will also be bestowed on you, through Vohu-manô and Asha.
16. Wisdom has Kavâ-Vîstâçpa acquired as a mighty kingdom,
Which, with the words of Vohu-manô, with purity, formed
The Holy Ahura-Mazda, may we (also) learn them.‖
17. May Frashaŏstra Hvô-gvâ show me the beloved bodies,
For the law may he in goodness give his beloved (daughter).¶
Mighty is Ahura-Mazda, lay hold on Him to desire after purity.
18. This wisdom, Déjâmaçpa-Hvô-gvâ, the brightness of the wish,**

* That is, except in case I belong to the wicked.

† The Vaepayas and Kevînas are probably two kinds of demons. Instead of the Bridge of the Earth (Chinvat), the tradition has "the Bridge of Winter." The whole verse seems to contain allusions to legends respecting Zarathustra, with which we are not acquainted.

‡ The rest is unintelligible.

§ The meaning appears to be: The Law remembers the deeds of men in this world, when they arrive at the Bridge Chinvat, and endeavour to reach Paradise.

‖ The meaning is: Ahura-Mazda has clothed the Heavenly Wisdom in human language,—Vîstâçpa accepted it,—may we also accept it.

¶ Gloss: Give me thy daughter to wife.

** Déjâmâçpa, usually Jâmâçpa: the tradition makes the prefix *Dé* = "*Deçtur.*"

They desire with purity, who know this kingdom of Vohu-manô.
Give me, Ahura, that which conduces to Thy joy.
19. To this man, Maidyomâoñhâ,* the holy, is (reward) to be given,
For the law which he taught the world with desire,
(He who) to the creatures of Mazda has through his works announced the best of life.
20. This profit must ye grant us, all ye compliant:
Purity, the prayer of Vohu-manô, in which wisdom lays.
(Ye) to whom it is offered with prayer, ye who desire the joy of Mazda.
21. He is the holy man of wisdom, according to knowledge, words, and deeds,
(To whom) according to the law, holy purity through Vohu-manô, the kingdom
Ahura-Mazda has given, to this pray we for his good blessing.
22. Through whose offering to me from purity the best (comes),
That knows Mazda-Ahura (as well as) those who were and are,
To these I offer according to their names, and approach them with friendship.

LI.†

1. The good men and women of the whole world of purity, praise I,
2. Of the being, the having been, the about to be,
3. Ashis (vañuhi), the coming, the long wished for.‡
4. The everlasting female-companion,§ the self-attaching,‖ the everlasting female-companion, the instructing,
5. Who brings hither all remedies for the water, cattle, and trees.
6. Who torments all the tormentings, of the Daevas and men,
7. So that they do not wound this dwelling, the lord of the dwelling.
8. And the good gifts (praise I), the good alms,
9. The good former,¶ the later,** coming, long wished for,
10. That there may flow to us the greatest and fairest blessings,

* Maidhyomâoñha (the Madiomâh of later tradition) is the uncle of Zarathustra, and his first disciple. The oral traditions are ascribed to him.
† This chapter, which is neither written in verse, nor in the same dialect as the preceding chapters, appears to be a later addition.
‡ We do not know what these phrases signify.
§ "Female-companion," in German, "Begleiterin." The Zend word *mishâchim* does not occur elsewhere.
‖ Lit., "who clings close to (one) of herself." ¶ "The teachers."
** "The disciples."

11. For the offering, praise, satisfaction, and laud of the Amĕsha-Çpĕntas.
12. For the advancement of this dwelling, for the advancement of the whole world of purity,
13. For resistance to the whole world of evil.
14. Praise with purity, etc.*

V. GÂTHÂ VAHISTOISTI.

LII.

(Praise to you, pure Gâthâs).

1. The best wish will be uttered of Zarathustra
The holy, if to him perhaps favour might grant
Out of purity, Ahura-Mazda: the welfare of the soul for ever
And those who deceive him, as disciples of the good law, with words and works.
2. May they learn from him with thoughts, words, and works,
Wisdom for Mazda, prayer for believing offering.
Kava-Vîstâçpa, the Zarathustrian, and the holy Frashaŏstra,
They know the right paths, the law which Ahura gave to the Profitable,
3. These mayest thou too Paouruchiçta,† related to Haêchaṭ-açpa,
Holy, worthy of adoration among the daughters of Zarathustra,
(Whom) with agreement of Vohu-manô and Asha, Mazda has given thee for a lord,
To ask after thy understanding, holiest, wise, female-worker‡ of wisdom.
4. "Thus for him, yours, will I be zealous, and choose that he may give the fathers
As relationship for the active, as pure ancestors
For the pure. May I possess the shining, perfect understanding of Vohu-manô,
(Which) Mazda created for the good law for ever."§
5. To you, the Maiden, speak I the words,
The marriageable,‖ I, the Bridegroom, this encourages me;
Learn to know, after this law, the place of Vohu-manô,
With purity may one of you clothe the other, that will give him¶ great joy.

* *Cf.* Yaçna xliv. 6.

† Paouruchiçta is the daughter of Zarathustra. According to a gloss, she would appear to have married Jâmâçpa; but this is doubtful. Haêchaṭ-açpa is one of the remote ancestors of Zarathustra.

‡ No other English equivalent for *Bewirkerin*.

§ This verse seems rather to be the answer of Paouruchiçta than to belong to the speaker of the preceding verses.

‖ The construction is: "To you, the marriageable maiden," etc.

¶ "Him" may possibly refer to Ahura-Mazda.

6. So are both these manifest, ye men and ye women,
The way away from the Drukhs (is): whoso is thankful to me for a benefit,
(Since) I demand from the Drukhs: Be far away from the body.
To those who cleave the air, may the brightness of the evil kingdom reach.
May the wicked be completely overcome, that they may no more be able to slay the spiritual world.*
7. That will be your reward for the great deed:
That Azhu† who lies in the heart, from the possessed inward parts,
Stealing himself away, arrives thither where the soul of the bad (stays).
Strive after this greatness, it will be friendly with you even to the last word.‡
8. Away may be the deceivers, away to the evil-doers.
May all be benumbed who are to be smitten,
The good rule and the pleasure of good and evil men may, to the kindred clans, give
The Greatest§ above death, may he throw the deceivers through their own bonds. Soon may it happen.
9. Through evil belief are brought hurts, wounds to thy teachers,
(Who) desire that the sinners may be completely overcome.
Where is the pure Ahura, who may drive them away from life and free going about?
May Thy kingdom come, O Ahura, wherewith thou makest good for the right-living poor.‖

VII. AIRYAMA ISHYO.¶

LIII.

1. May the desirable obedience come hither, for joy to the men and women of Zarathustra,
2. For joy to Vohu-manô, may he grant the reward to be desired according to the law.
3. I wish the good purity of the pure. Great be Ahura-Mazda!

* This verse is translated conjecturally.
† Azhu is perhaps = Azhi, the demon of lust.
‡ Purely conjectural.
§ The construction is, "May the Greatest, etc., give, etc." ‖ Conjectural.
¶ The *Airyamâ-ishya* is one of the most effective prayers. It has already been translated, Vendidad xx. 26–28, where, however, the word *Airyamâ* = "obedience," is wrongly retained as a proper name.

LIV.

1. The whole world: bodies together with bones, vital power and form, strength and consciousness, soul and Fravashi,*

2. We give and make known. We make them known: to the holy Gâthâs, the lords over the times, the pure.

3. Which Gâthâs are ruling and protecting for us, heavenly food,

4. Which are for our soul both: food and raiment.

5. These Gâthâs it is who govern and protect us, our heavenly food.

6. These Gâthâs are for our soul both: food and raiment.†

7. May they bring us good reward, much reward, pure reward,

8. For the next world, after the separation of the vital powers and consciousness.

9. May they to us as strength, as victory,

10. As health, as remedy,

11. As advancement, as enlargement,

12. As help, as defence,

13. As wise, as very pure,

14. As offering; may they for those who know‡

15. Come to light, the praiseworthy prayers, as Ahura-Mazda has created them,

16. The Most Profitable, Victorious, the Furtherer of the world,

17. For the protection of purity in the world, for ruling over purity in the world, for those who profit and will profit,

18. And for the whole world of purity. Give to every pure one who comes hither with this distinguished sheltering prayer, good thoughts, words, and actions.

19. Asha and Vohu(-manô) praise we. The holy Gâthâs, the lords over the times, praise we.

20. The laudable prayers praise we, the creations of the first world.§

21. Whilst we recite them from memory, act thereafter, learn them, teach them, keep them in memory, desire to remind ourselves of them.

* This passage is important, as showing that, at the time it was composed, the division of the soul into parts was identical with that which prevails in the later writings.

† Anquetil says in a note: "*The Gâhs, female Izeds, have formed the bodies, preserve them, and are employed in spinning robes for the just in heaven.*" I do not know from what source Anquetil took this note.

‡ The words *frârâiti*="offering," and *vîdushê*="for those who know," or "for knowledge," appear to be a quotation, since they will not pass into the construction.

§ That is, the spiritual world.

22. Whilst we utter them, praise them, with intent to further the world.

23. We praise the division of the laudable prayers,

24. And the reciting, uttering, singing, and praising the praise-worthy prayers.

LV.*

1. May hearing here have place, for praise to Ahura-Mazda, the Most Profitable, Pure, Who is desired by us from the beginning even to the end.

2. Thus: may hearing here have place for the praise of Ahura-Mazda, the Most Profitable, Pure, Who is desired by us.

3. May hearing here have place for the praise of the good waters, and the Fravashis of the pure, which are desired by us, (and) for the souls, from the beginning even to the end.

4. Thus: May hearing here have place for the praise of the good waters, and the Fravashis of the pure, which are desired by us, (and) for the souls.

5. May hearing here have place for the praise of the good waters, as the male and female good Amĕsha-çpĕntas, the good Rulers, the wise, for praise to the good things of Ashis-vaŋhuhi, who is bound with purity, for our perfection and uplifting.†

6. May hearing here have place for the praise of the good waters, good, uplifted,‡ from the beginning to the end.

7. Thus: may hearing here have place for the praise of the good waters, of the male and female Amĕsha-çpĕntas, the good Rulers, the wise, for the praise of the good things of Ashis-vaŋhuhi, who is bound with purity, for our perfection and uplifting.

8. May hearing here have place, good, uplifted for praise for the good waters, from the beginning to the end.

LVI.

ÇROSH-YASHT.

1.

Khshnaŏthra§ for the praise, adoration, satisfaction, and laud of the holy Çraŏsha, the strong, whose body is the Maŋthra, whose weapon is uplifted, the Ahuriân.

* This chapter seems to be an introduction to the following *Crosh-Yasht*. It is worthy of notice that the traditions here expressly translate the word *Craŏsha* by "hearing" (or "obedience"), thus supplying another example of the mode in which abstract ideas and persons are interchanged.

† That is, May hearing be (serve) for our uplifting, etc.

‡ The adjectives *good* and *uplifted* belong to "hearing."

§ *Cf.* Yaçna iv. 50.

1. Çraŏsha the holy, beautiful, victorious, furtherer of the world, the pure, lord of purity, praise we,

2. Who first among the creatures of Ahura-Mazda with Barĕçma bound together

3. Offered to Ahura-Mazda, offered to the Amĕsha-çpĕntas,

4. Offered to the Protector and the Maintainer,* Who created all creatures.

5. For his brightness, his majesty,

6. For his strength, his victoriousness,

7. For his offering to the Yazatas, will I praise him with audible praise;

8. Çraŏshà, the holy, with Zaŏthras and Ashis-vanuhi, the great, and Nairyô-çanha, the beautiful.

9. May the victorious, holy Çraŏsha come to us, to protect us.

10. We praise the holy Çraŏsha, the Great Lord praise we, Ahura-Mazda,

11. Who is the Highest in purity, the Most Helpful in purity.

12. All Zarathustrian words praise we, all well-done deeds praise we, done, and such as will in future be done.

2.

1. Çraŏsha the holy, beautiful, victorious, the furtherer of the world, the pure, lord of purity, praise we,

2. Who first bound together the Barĕçma,

3. Three twigs, five twigs, seven twigs, nine twigs.†

4. As far as the knee, as far as the middle of the feet, for the Amĕsha-çpĕntas, for praise, adoration, satisfaction, and laud.

5. For his Brightness, for his Majesty, etc.‡

3.

1. Çraŏsha, the holy, beautiful, victorious, furtherer of the world, the pure, lord of purity, praise we,

2. Who first sang the five Gâthâs of the holy pure Zarathustra,

3. As holy prayer, as text, together with commentary, and imprecations,§

4. For praise, for prayer, satisfaction, and laud of the Amĕsha-çpĕntas,

5. For his Brightness, etc.

* The words "Protector" and "Maintainer" are in the *dual*, and, according to the Old-Bactrian syntax, they may either refer to Ahura-Mazda alone, as possessing different attributes, or to Ahura-Mazda and the Amĕsha-çpĕntas.

† Or, three-fold, five-fold, etc. Anquetil says: "*The Barsom is of five branches in the ordinary Daroums. It is of seven branches for the Daroun No naber, for the Fréouschi, and for the Gâhânbâr. It is of nine branches for the Daroun of kings and for that of the Mobed of Mobeds.*"

‡ Here and in the following sections, § 1, v. 5-12 is to be repeated.

§ "Commentary and cursings" (or "imprecations"), seems a curious admixture. The Huz. Tr. explains the second word, *paiti-fraçâo*, by *nerang*, *i.e.* "magic-incantations." [The word *nerang* was anciently employed in a good sense to signify certain religious ceremonies, and there seems little doubt that *paiti-fraçâo* must also be taken in a good sense].

4.

1. Çraŏsha, the holy, etc.*
2. Who (is) a firm well-chambered dwelling for the poor men and women, after the rising of the sun; who smites Aêshma with levelling blow a hard sore.†
3. Who, while he smites him, breaks his head, for him who despises his strength.‡
4. Through whose Brightness, etc.

5.

1. Çraŏsha, etc.
2. The strong, swift, mighty, terrible, heroic, very deadly,§
3. Who goes forth from all fights victoriously smiting,
4. As companion of the Amĕsha-çpĕntas.
5. Through whose Brightness, etc.

6.

1. Çraŏsha, etc.
2. The strongest among the youths, the firmest among the youths, the most lusty among the youths, the swiftest among the youths, who first among the youths accomplishes deeds.
3. Desire, O Mazdayaçnians, for the offering of the holy Çraŏsha,
4. Far from this dwelling, far from this clan, far from this confederacy, far from this region, shall the bad, pernicious hindrances be driven away.
5. In whose dwelling the holy victorious Çraŏsha receives nourishment, there is also the man pure, thinks much good, speaks much good, and does good.
6. Through whose Brightness, etc.

7.

1. Çraŏsha, etc.
2. Who smites the vicious man, the vicious‖ woman, who smites the Daevi Drukhs, the very mighty, the world-destroying,
3. Who is the supporter, the furtherer of all worldly advancement,
4. Who without sleeping preserves with watchfulness the creatures of Mazda, who without sleeping protects with watchfulness the creatures of Ahura-Mazda,
5. Who protects with upraised weapon the whole corporeal world, after the rising of the sun,
6. Who no more sleeps softly since the two Heavenly Beings have created the world: Çpĕnta-mainyus and Aṅra-(mainyus),

* The first verse of every section is identical. † That is, "a severe wound."
‡ That is, Çraŏsha breaks the head of him who despises, etc.
§ That is, to the Daevas.
‖ The Huz. Tr. makes "vicious" = "unchaste."

7. Because he will protect the world of purity.
8. Who all days and nights wars with the Mazanian Daevas,
9. Who does not bow himself affrighted from fear of the Daevas,
10. But before whom, of necessity* all the Daevas bow affrighted, hasten affrightened to darkness.
11. Through whose Brightness, etc.

8.

1. Çraŏsha, etc.
2. Whom Haŏma praised, the furtherer, the healing, fair, kingly, having golden eyes,
3. On the highest summit of the high mountain,
4. He who speaks well, speaks protecting words, speaks at the suitable time,
5. Who possesses greatness of all kinds: perfect wisdom, the priority of the Mańthra.†
6. Through whose Brightness, etc.

9.

1. Çraŏsha, etc.
2. Whose victorious dwelling is formed with a thousand pillars,
3. On the highest top of the great mountain,
4. Shining inwardly with its own light, star-like outwardly,
5. For whom the Ahuna-vairya has given itself as a weapon, and the victorious Yaçna-haptańhâiti,
6. And the victorious Fshûsha-mańthra, and all portions of the Yaçna.
7. Through whose Brightness, etc.

10.

1. Çraŏsha, etc.
2. Through whose strength, whose victory, whose good stroke‡ and knowledge, these Amĕsha-çpĕntas (rule) over the earth, consisting of seven Kareshvares, who is the law-giver for the laws,
3. Who as unbounded Ruler steps along over the corporeal world. Through this law are gracious to him Ahura-Mazda,
4. Vohu-manô, Asha-vahista, Khshathra-vairya, Çpĕnta-ârmaitis, Haurvat and Ameretât, the Ahurian Question, the Ahurian Custom,
5. In both worlds, the corporeal and the spiritual.
6. Mayest thou against death rushing hither, Aêshma rushing hither, against the hosts rushing hither,
7. Who uplift the terrible banners before the runners§ of

* Or, against their wills.
† That is, he first of all beings was made acquainted with the Manthra.
‡ The word *haŏzanthwa* may also mean "good birth," or "good wisdom."
§ This word is seldom used, and seems only applied to bad beings.

Aêshma, whom the evil-knowing Aêshma lets run, together with Vidhôtus, created by the Daevas,

8. Grant us strength, O Çraŏsha, holy, beautiful, for the horses, but health of the body,

9. Perfect subjection of the tormentors, killing against the evil-souled,

10. Destruction for the foes, the hostile, hating.

11. Through whose Brightness, etc.

11.

1. Çraŏsha, etc.

2. Whom four horses carry, spotless, bright-shining, beautiful, holy, wise, swift, obeying heavenly commands.

3. Of lead are their hoofs, gold is wrought therein,

4. They are swifter than the horses, swifter than the wind, swifter than the storms,* swifter than the clouds, swifter than the birds with good wings, swifter than the well-aimed arrow (?), all these they overtake.

5. If one hastens behind them one overtakes them not, who hasten forwards with two-fold strokes, carrying the good Çraŏsha, the holy.†

6. What is in the Eastern Indies he seizes, what is in the Western he smites.

7. Through whose Brightness, etc.

12.

1. Çraŏsha, ete.

2. Who great (in form), high-girt, abides among the creatures of Mazda.

3. Who thrice in each day, in each night, descends upon this Kareshvare Qaniratha,

4. Holding a weapon in the hand, the axe of a wood-cutter, which of itself strikes against the head of the Daevas,

5. To smite the wicked Aŋra-mainyus, to smite Aêshma with the terrible weapons, to smite the Mazanian Daevas, to smite all Daevas.

6 Through whose Brightness, etc.

13.

1. Çraŏsha, etc.

2. Here and elsewhere, and here also afterwards on the whole earth, we wholly praise Çraŏsha, the holy, strong, whose body is the Maŋthra.

3. The strong, capable-of-bearing arms, who possesses strength

* Lit., than the rain.

† That is, they do not allow themselves to be hindered by those who oppose them: they overthrow all foes, and hasten forwards without loss of time.

in the arms, has the strength of a warrior, smites the head of the Daevas.

4. Who accomplishes victorious strokes, and gives victorious strokes to the pure, who smite victoriously—victoriousness which springs from above.

5. (The victoriousness) of the holy Çraŏsha and Arsti, worthy of adoration,

6. All dwellings protected by Çraŏsha praise we,

7. Where the holy Çraŏsha accepts as a beloved friend, where there are pure men who think, speak, and do much good.

8. Through whose Brightness, etc.

LVII.

1. This profit, this victory give we: namely, the prayer which has a good seed.

2. Which is united with purity, united with wisdom,

3. Whose seeds are good thoughts, words, and works.

4. May this prayer protect against torment from the Daevas and the (bad) men.

5. To this prayer we make known: to protect property and body, to shelter, to rule, to oversee.

6. In prayer we rejoice, Ahura-Mazda, in prayer we desire,

7. To prayer we submit ourselves, on prayer we call,

8. To protect property and body, to shelter, to rule, to control,

9. (Inclusive of) prayer as for such as Thee. (Whoso) is fruitful, pure, victorious, (his) fruits we desire to inherit.

10. O Father over the cattle, and over those who belong to the Holy One: the pure, and those wishing purity in the world.*

11. Thou open Giver of good! Whose greatness, goodness, and beauty amongst you we desire.

12. May he shelter us, the rich in goods, control us with purity,† with activity, with liberality, with knowledge, with gentleness, with the fire of Ahura-Mazda.

13. As you created us, O Amĕsha-çpĕnta, so support us.

14. Support us; good men, support us: good women, support us, Amĕsha-çpĕnta, good Ruler, wise.

15. I know no one save you, ye pure; therefore support us.

16. Thoughts, words and works, cattle and men, commit we to Çpĕnta-mainyu.

17. All cattle, the healthful goods, the healthful cattle, the healthful men, all healthful pure.

* The following verses are spoken by the *Raçpi*, who during their recital frequently changes his position, standing sometimes to the left of the *Djouti*, sometimes to the right, and sometimes between him and the fire, etc.

† The construction is: "May he amongst you whose greatness, etc., who is rich in goods, oversee us who are endowed with purity, activity, etc."

18. All the creatures of the Creator would we, together with the created lights of Ahura-Mazda, keep.*

19. Praise to thee, fire (son) of Ahura-Mazda, mayest thou come hither to the greatest of affairs.†

20. Give us for great friendship, for great delight, Haurvat and Ameretât.

21. We praise the whole composition of the Çtaŏta-Yaçnya.

22. With the highest prayer inform we Thy body, the fairest among bodies, Mazda-Ahura,

23. Among these lights the highest of the uplifted, that which is called the Sun.

24. We praise the Çtaŏta-Yaçnya, the creations of the first world.

LVIII.

1. Ahura-Mazda, etc.‡

2. The good, mighty,§ etc., from Gayô-marathan to the victorious Çaoshyañç.

3. The victory, created by Ahura, praise we; Çaoshyañç the victorious, praise we.

4. This Barĕçma, provided with Zaŏthra, with binding, bound together with purity, praise we.

5. Our own souls praise we, our own Fravashis praise we.

6. All pure Yazatas praise we; all lords of purity praise we.

7. At the time Hâvani, at the time Çavañhi and Viçya, at the time Viçpé-mazista.

8. "Good art thou,‖ mayest thou maintain that which is still better than the good,

9. "Since thou fittest thyself worthily as a Zaŏta.

10. "Mayest thou receive the reward which is earned by the Zaŏta,

11. "As one who thinks, speaks, and does, much good."

12. May that come to you which is better than the good, may that not come to you which is more evil than the evil, may that not come to me which is more evil than the evil.

13. The Ahuna-vairya praise we.—Asha-vahista praise we, the fairest Amĕsha-çpĕnta.—The Fshûsha-mañthra-hadhaokhta praise we. The whole composition of the Çtaŏta-yaçnya praise we, the creations of the first world.

* That is, mankind are to unite their efforts to those of the Stars to maintain the world of purity. In that case, the passage would contain an allusion to the later Star-worship, but the whole verse is most difficult.

† *Cf.* Yaçna xxx. 2.

‡ *Cf.* Yaçna xvii. 56, and vi. 4–33. § *Cf.* Yaçna xxvi. 1–33

‖ Verses 8–11 are addressed by the Raçpi to the Zaota.

LIX.

1. May that man obtain the best,
Who teaches us to know the right path to profit
For this world, the bodily as well as for the spiritual
The manifest away to the worlds where Ahura is enthroned,
And the offerer, like Thee, a wise, holy one, O Mazda!

2. May there now come to this dwelling, contentment, blessing, guilelessness, and wisdom of the pure. May there appear for this clan: Purity, dominion, profit, majesty, and brightness,

3. Long dominion of the law, the Ahurian, Zarathustrian.

4. Quickly may cattle arise out of this clan,

5. Quickly purity, quickly the strength of the pure man,

6. Quickly Ahurian Custom.

7. May there come hither the good, strong, holy Fravashis of the pure, bound with the remedies of purity, according to the breadth of the earth, the length of a river, the height of the Sun, with desire after good things, for withstanding against the foes, for increase for riches and brightness.

8. May Çraŏsha (obedience) in this dwelling smite disobedience, peace dissension,* liberality avarice, wisdom slighting, truthful speech the lie, which hates purity.

9. That here the Amĕsha-çpĕntas may be able to wish from the holy Çraŏsha:

10. Good offering and prayer, good offering and prayer,†

11. Good maintenance, fortunate maintenance, friendly help,

12. That they may long remain supported.

13. Never may the brilliant Majesty‡ be extinguished for this dwelling,

14. Not the brilliant riches, not the bright heavenly descendants,

15. By the long (continual) friendship of him who teaches to know brightness, and Ashis-vanuhi,

16. According to wish mayest Thou Ahura-Mazda, etc.§

17. That joyful may be our mind, happy our souls

18. Endued with brilliant bodies for Paradise,

19. So may there openly come hither, O Ahura-Mazda, the best purity, the fairest purity.

20. May we see Thee, attain to Thee, to Thy perfect friendship.

LX.

1. We praise the Ahuna-vairya, on earth and in heaven.

2. We praise the Asha-vahista on earth and in heaven.

* The verb is understood between each pair of nouns.

† The Glosses explain the first offering, etc., to be for men, the second for women.

‡ This "majesty" is probably that of the father of the household, which resembled the "kingly majesty," only less in degree.

§ *Cf.* Yaçna viii. 10.

3. We praise the Yeñhe-hâtaṅm, the well-praised, on earth and to heaven.

4. We praise the pious, good blessing, of the pious, pure man, on earth and in heaven.

5. To strive against, to drive away Añra-mainyus, who is provided with creation, with evil creation, who is full of death,

6. To withstand, to drive away the wicked,* male and female.

7. To withstand, to drive away the wicked, the female-wicked.

8. To strive against, to drive away the evil-doers, male and female.

9. To strive against, to drive away the evil-doers, the female evil-doers.

10. To withstand, to drive away thieves and robbers.

11. To withstand, to drive away wizards and magicians.

12. To withstand, to drive away those who harm Mithra, lie to Mithra.

13. To withstand, to drive away those who slay the pure, torment the pure.

14. To withstand, to drive away the very hurtful impure spoiler, who is full of death.

15. To withstand, to drive away every wicked one, who thinks, speaks, and acts unbecomingly. O holy Zarathustra,

16. How shall we drive away the Drukhs from here, how shall we, O ye Profitable, drive away the Drukhs, how smite them, as mighty the powerless,† away from all seven Kareshvares?

17. To withstand, to drive away the whole evil creation, praise (to thee) with purity, thou wise, and (to you) ye who exist.

LXI.

1. Offering and praise, good nourishment, fortunate nourishment, helpful nourishment, I vow to thee, O fire, son of Ahura-Mazda.

2. To thee it is to be offered, thou art to be praised, mayest thou (continually) be provided with offering and praise, in the dwellings of men.

3. Hail to the man who continually offers to thee,

4. Holding firewood in the hand, holding Barĕçma in the hand, holding flesh in the hand, holding the mortar in the hand.

5. Mayest thou continually obtain right firewood,‡ right fragrance, right nourishment, right increase.

6. Mayest thou be in complete aliment, in good aliment, O fire, son of Ahura-Mazda.

* This word is not found elsewhere, and is translated conjecturally.

† That is, as mighty ones smite the powerless.

‡ It is accounted a sin to place damp wood on the fire.

7. Mayest thou burn in this dwelling, ever mayest thou burn in this dwelling, mayest thou be in brightness in this dwelling, mayest thou be in increase in this dwelling:

8. Throughout the long time,* until the perfect resurrection, the perfect good resurrection included.

9. Give me, O fire, son of Ahura-Mazda,

10. Swift brightness, swift nourishment, swift blessings of life,

11. Greatness in holiness, fluency for the tongue, but for the soul sense and understanding, which afterwards increases, not diminishes,—then manly courage,†

12. Activity, sleeplessness the third part of the night, easy going, watchfulness,

13. Well-nourished, heavenly posterity, which makes a circle,‡ collects itself together,

14. Which grows up, is enduring, pure from crime, and manly,

15. Which can help me in the house, in the clan, in the confederacy, in the region, in the district.§

16. Give me, O fire, son of Ahura-Mazda, what instructs me now and for all time concerning the best place of the pure, the shining, wholly brilliant.

17. May I attain good reward, good renown, good sanctification for the soul.

18. With all speaks the fire, Ahura-Mazda's (son),

19. For whom he shines throughout the night, and cooks food.‖

20. From all desires he good nourishment, healthful nourishment, helpful nourishment,

21. All who come, the fire looks at their hands,

22. (Saying), "What brings the friend to the friend, the one who comes hither to the one who sits alone?"

23. We praise the holy fire, the strong, the warrior.

24. If one brings hither for the same, wood, Barĕçma which is bound together in holiness, or the tree Hadhâ-naêpata.

25. Then blesses the fire (the son) of Ahura-Mazda,

26. Content, without hate, satisfied:

* That is, the twelve thousand years to which the duration of this world is limited. After the destruction of the world, the fire will still continue to be mighty.

† Difficult and in part conjectural.

‡ *Cf.* Yaçna xi. 10, "In the circle of many men."

§ This is one of the few places in the Avesta in which a larger "district" is spoken of than the "region." [It is difficult to find even moderately suitable English equivalents for the Zend terms. "Region" must be taken in a limited sense, as in the New Testament phrase, "the region that lieth round about" (Lystra, or any city). Perhaps it would be better to substitute *district* for *region* in all previous passages, and to use *province* for the largest subdivision].

‖ Difficult and uncertain.

27. "May there arise around thee herds of cattle, abundance of men."

28. "May it go according to the desire of thy spirit, according to the desire of thy soul."

29. "Be glad, live thy life,* the whole time that thou wilt live." This is the blessing of the fire

30. For him who brings it dry fire-wood, sought for burning, purified in the wish after purity.

LXII.

1. What to me from Purity, etc.†

2. May hearing be here, etc.‡

3. Ahura-Mazda, the Pure, Lord of purity, praise we. The Amĕsha-çpĕntas, the good kings, the wise, praise we.

4. We praise the water, etc. The souls and Fravashis of the pure praise we.§

LXIII.

1. To the support of the pure world they go forwards, etc.‖

2. Whoso, O Mazda, spreads abroad the Manthra-word, etc.¶

LXIV.

1. I praise the water: Ardvî-çûra,** the pure,

2. The full-flowing, healthful, averse to the Daevas, devoted to the faith in Ahura,

3. The praiseworthy for the corporeal world, the worthy of adoration for the corporeal world,

4. The pure for those which further life, the pure for those which further the cattle,

5. The pure for the furtherers of the world, the pure for the furtherers of the kingdom,

6. The pure for the furtherers of the region,

7. Which purifies the seed of all men,

8. Which purifies the body of all women for delivery,††

9. Which grants to all women easy deliveries,‡‡

10. Which brings to all women fit and suitable milk,

11. The great, widely renowned.

12. Which is as great as all the (other) waters which hasten away on this earth,

13. Which flow away mightily,

* That is, live joyously.

† *Cf.* Yaçna xvi. 4-7.

‡ *Cf.* Yaçna lv. 3-4.

§ *Cf.* Yaçna xxxviii. 7.

‖ An extract from Yaçna xlv. 3-6.

¶ *Cf.* Yaçna xlix. 6 ff.

** For a full account of Ardvî-çûra see Khordah-Avesta xxi.

†† Gloss: If a woman becomes pregnant a second time, this happens through the power of Ardvî-çûra.

‡‡ Gloss: Whenever a woman is delivered easily, this happens through the power of Ardvî-çûra.

14. From Hukairya the lofty, down to the sea Vôuru-Kasha.
15. All (rivers) flow into the boundary-sea Vôuru-Kasha, every one flows into the midst of the same.
16. From whence has made them flow out, has poured them out, Ardvi-çûra the pure,
17. Who has a thousand canals, a thousand channels,
18. Each of these canals, each of these channels, is forty days' journey (long), for a well-mounted man.
19. The flowing of this my water alone comes to all the seven Kareshvares.
20. It brings from this my water alone continually thither, in summer as in winter.
21. This my water purifies the seed of men, the body of women, the milk of women,
22. The living, those who have been, the born, the unborn.
23. May the Fravashis of the pure come hither, who have led them (the waters) against the stream from the nearest water hither.*
24. May our water not appertain to him who thinks, speaks, or does evil, or to the unbelievers,
25. Not to him who torments the friend, torments the companion, torments the neighbour, torments the relation.
26. May our good, best water, created by Mazda, pure, not be helpful to him
27. Who seeks to injure our uninjured goods.
28. May our good, best water, created by Mazda, pure, not be helpful to him
29. Who seeks to harm our unharmed bodies, who is a thief, a robber, a criminal, a murderer of a pure man,
30. Who is a wizard, or one who buries the dead, a foe, a miser,† or a wicked sinner.
31. What man is evil, hostilely minded, him may plagues light on.
32. With destructive intent (may she come to him) who is here, destructively may she come to him who is there.‡
33. Water, rejoice yourself in your places, as long as the Zaŏta offers.
34. How shall the Zaŏta with learnt speech,§ offer to the good waters?
35. How shall his tongue be bound, when he offers in improper manner?
36. How shall the words arrive which the Aêthra-paiti has taught him?

* It is not known what circumstance is alluded to in this obscure verse.
† Or, perhaps, one who does not offer gifts.
‡ A difficult verse, the translation of which is doubtful. § Gloss: the Avesta.

37. How shall the prayers, the invocations,* the offerings take place,

38. Which Ahura-Mazda has taught to Zarathustra, Zarathustra to the corporeal world?

39. First pray the waters, O Zarathustra, that they may come hither, then bring us of the water Zaŏthra pure, filtered with prayer.

40. Speak these words:

41. O water, I desire from you happiness, grant me the great (happiness), through whose granting, gift of good, freedom from harm takes place.

42. Water, I pray you for goods of many kinds, mighty,

43. Mighty posterity, as many wish it.

44. No one wishes himself this for harm,

45. Not for trouble, not for death, not for revenge, not for destruction.

46. For that pray I the water, for that the earth, for that the trees,

47. For that the Amĕsha-çpĕntas, the good kings, the wise, the good men and women, the givers of good.

48. For that the Fravashis of the pure, the strong,

49. For that (thee), O Mithra, with wide pastures,

50. For that (thèe), O Çraŏsha, holy, beautiful,

51. For that (thee), O Rashnu, most righteous,

52. For that (thee), O fire, son of Ahura-Mazda,

53. For that (thee), O great lord, possessed of women, Navel of the waters, possessing swift horses,

54. For that all you, O Yazatas, givers of good things, pure,

55. For that pray I, for myself, the water, etc.†

56. And for that which is yet greater than this, better than this, of more worth than this.

57. This gives us, ye Yazatas, pure,

58. Whom we wish mighty, and quick, and swift,

59. With this right-timed speech

60. (To us), the upright doers, that which is the most desired.

61. Give me, etc.‡

LXV.

1. With purity give I this Zaŏthra, provided with Haŏma, provided with flesh, provided with Hadhâ-naêpata, uplifted with purity,

2. To thee, O Ahurian,§ descended from Ahura,

* The word means, I believe, those prayers in which one confesses one's self a debtor to the Heavenly Beings.

† Here the whole passage from v. 46 must be repeated.

‡ *Cf.* Yaçna l. 7.

§ Either the daughter, or the wife of Ahura; probably the former.

3. For the satisfaction of Ahura-Mazda, of the Amĕsha-çpĕntas, of the holy Çraŏsha, of the fire (the son) of Ahura-Mazda, of the great lord over purity.

4. With purity give I to the day-times, the lords of purity; to Hâvani, the pure, lord of purity.

5. With purity give I to Çâvanhi and to Vîçya, the pure, lord of purity.

6. With purity give I to Mithra, who possesses wide pastures, has a thousand ears and ten thousand eyes, a renowned name, the worthy of honour, (and) to Râma-qâçtra.

7. With purity give I, etc.*

8. With purity give I this Zaŏthra, etc. (*Cf.* v. 1).

9. To Thee, Ahurian daughter of Ahura, for satisfaction, etc.†

LXVI.

1. With purity give I, etc.,‡ with purity may he come to us.

2. We praise the waters, etc.§

LXVII.

1. Thus make we Thee, Ahurian of Ahura, inclined by this.

2. Have we offended Thee, so may this Zaŏthra arrive (to Thee),

3. That provided with Haŏma, flesh, and Hadhâ-naêpata, O Ahurian, (daughter) of Ahura.

4. For sweetness and fatness mayest thou, O Zaŏthra, arrive to me:‖

5. For health and healing, for help and furtherance, for spreading abroad and hallowing, for renown and good-health of the soul, for victory, and for furthering the world.

6. We praise thee, O Ahurian, (daughter) of Ahura, with the Zaŏthras¶ of good-mindedness.

7. We praise thee, O Ahurian, (daughter) of Ahura, with the Zaŏthras of good speech.

8. We praise thee, O Ahurian, (daughter) of Ahura, with the Zaŏthras of good works,

9. For the enlightenment of thoughts, words, and works.

10. For purification for the souls, for furthering for the worlds, for preparation for the very pure.

11. Give me, O Ahurian, (daughter) of Ahura, the best place of the pure, the shining, wholly brilliant.

* As Yaçna vii. 16–51.

† *Cf.* Yaçna xxii. 24-33.

‡ *Cf.* Yaçna xxiii. 1-9, and vii. 58.

§ *Cf.* Yaçna xxxviii.

‖ That is, that Thou, O Ahurian, mayest receive thereby sweetness and fatness (gratification).

¶ Zaŏthra seems here to be used for "offering" in general.

12. Give me, O Ahurian, (daughter) of Ahura male, heavenly posterity,

13. Who may further me the dwelling, the clan, the confederacy, the region, the district.*

14. Thee, the Ahurian, we revere, the sea Vôuru-Kasha we revere.

15. All the waters which are on the earth we revere, the standing, the hurrying forwards, the waters in the deeps, those which are in streams, those in hail (?) and in rain.

16. Herewith for offering, for praise.

17. As is your best offering, your best praise, from the best purity.

18. The good best waters, created by Mazda, the pure, we praise.

19. Of the good waters praise we.

20. Their sweetness, their fatness,† praise we,

21. The running water, the water of the growing trees,

22. As an adversary against Azhi, created by the Daevas,

23. Against this Pairika, the withstanding,

24. To withstand, to destroy, to drive away, the hostile tormenting,

25. And the Ashemaŏgha, the impure, smiting, who is full of death,

26. To withstand the plague of the Daevas as of men.

27. Hear our offering, Ahurian, (daughter) of Ahura; be content with our offering, Ahurian, (daughter) of Ahura.

28. Seat thyself here at our offering.

29. Come to our help for the sake of these many offerings, the good offerings, for the sake of the good offerings of Zaŏthras.

30. Whoso offers the good waters to you, O Ahurian, (daughter) of Ahura,

31. With the best Zaŏthras, the Zaŏthras poured out with prayers,

32. To him belong riches, brightness, to him health of body,

33. To him health of body, victoriousness of body,

34. To him gifts of fortune of much brightness,

35. To him heavenly posterity, to him long, long life,

36. To him the best place of the pure, the shining, wholly brilliant.—

37. Give, O good waters to me, the offering of Zaŏta;

38. To us the offering Mazdayaçnians, the friends, who willingly prepare offering (the disciples),

39. The Herbads, the teachers, men, women, youths, maidens, who act,

40. Who think good, to every one who guards himself from

* *Cf.* Yaçna lxi. 15.

† That is, their fertilizing qualities.

sĭn, guards against torment, against the hindrances of the hostile hosts,* against the hostile tormentors,

41. The wish and the attainment of the good faith, (the path) which is the most right to the best place, the shining wholly brilliant.—

42. Good dwelling, pleasant dwelling, long dwelling (pray I) for this clan from which spring these Zaŏthras.

43. Good dwelling, pleasant dwelling, long dwelling wish I hither for all Mazdayaçnian clans.

44. Good nourishing, healthful nourishing, helpful nourishing, wish I for the fire.

45. Good offering for thee, Ahurian, (daughter) of Ahura, pray I.

46. Râma-qâçtra pray I for this region.

47. Health (and) remedy implore I for you ye pious pure men.

48. For all entreat I,

49. Who are good, pure, on earth and in heaven,

50. For a thousand remedies, for ten thousand remedies.

51. According to wish, etc.†

52. So may it come as I entreat.—

53. Good thoughts, etc.‡

54. The good wisdom here, the good holiness,

55. We call hither, we invite

56. Goods and remedies. The waters we invoke, namely, the good waters of you. Being invoked, do you who are able, give to us riches and brightness.

57. Waters! grant us the happiness that has been already before obtained by you.

58. Praise to Ahura-Mazda.

59. Praise to the Amĕsha-çpĕntas.

60. Praise to Mithra, who possesses many pastures.

61. Praise to the Sun, who is endowed with swift horses.

62. Praise to the two eyes of Ahura-Mazda.§

63. Praise to the Fravashi of the Bull, of Gayô(marathan), of the holy Zarathustra, the pure.

64. Praise to the whole world of purity, which is, has been, and is to be.

65. Increase through Vohu-manô (and) Khshathra-(vairya), with fortunate body.

66. Unto the lights, the most brilliant (lights) of the high,

67. Where Çpĕnta-mainyu at the end will come to thee.

* The word rendered "hosts" is used of bad beings only.

† *Cf.* Yaçna viii. 10-18.

‡ *Cf.* Yaçna xxxv. 4-6.

§ Perhaps the Sun and Moon.

LXVIII.

1. What from purity, etc.* .
2. The best kingdom, the unbounded, etc.†

LXIX.

1. To these I offer, to him draw I near as a friend: to the Amĕsha-çpĕntas, the good kings, the wise.
2. I lay hold on this God, this Lord we praise: Ahura-Mazda,
3. The Creator, the Rejoicer, the Maker of all good things.
4. This lord we praise: Zarathustra, the holy.
5. That created for us, the pure,‡
6. Praise we, praise I,
7. Namely, the (creatures) of Ahura-Mazda, of Vohu-manô, of Asha-Vahista.
8. Of Khshathra-vairya, of Çpĕnta-ârmaiti, of Haurvat and Ameretât,
9. Which appertain to the body of the Bull, to the soul of the Bull, to the fire (the son) of Ahura-Mazda.
10. The (creatures) of the holy Çraŏsha, of Rashnu, the most righteous, of Mithra, who possesses wide pastures,
11. Of the pure wind, of the good Mazdayaçnian law,
12. Of the good pious blessing, of the good pious blessing against the Drujas, the good pious blessing against the Demons.
13. That we may employ fruitful speech, that we as profitable to the regions
14. May employ profitable speech, that we may be profitable, victorious; be friends of Ahura-Mazda; may have vigorous bodies,§
15. As pure men, who think good, speak good, do good,
16. That we may attain through Vôhû-manô (good-mindedness) to rejoice in good things, to obtain them.
17. How shall my soul enjoy the good things, obtain them?
18. We praise the going forwards and the going backwards of the good waters, and their coming hither.
19. The great lord, possessing women, brilliant, the Navel of the waters, having swift horses, praise we.
20. For the praise, adoration, satisfaction, and laud of the whole world of purity, may hearing find place.
21. Çraŏsha, the holy, praise we. The great Lord praise we, namely Ahura-Mazda,
22. Who is the Highest of purity, the most Helpful of purity.

* *Cf.* Yaçna xvi. 4-7. † *Cf.* Yaçna I. 1.
‡ Gloss: "Those things by means of which we can accomplish good deeds."
§ *Lit.*, "the bodies of Vazista." *i.e.* lightning, which appears to be considered identical with the fire which dwells in the bodies of men.

23. All sayings of Zarathustra praise we. All well-done actions praise we, as well those already done as those which will yet be done.

LXX.

1. Frashaŏstra asked the holy Zarathustra: Say, O first* Zarathustra,

2. Wherein consists the recitation of the Ratus, wherein lies the conclusion of the Gâthâs?

3. Then answered Zarathustra: Ahura-Mazda the Pûre, Lord of purity, praise we.

4. Zarathustra the pure, lord of purity, praise we.

5. The Fravashi of the pure Zarathustra praise we.

6. The Amĕsha-çpĕntas, the pure, praise we.

7. The good, strong, holy Fravashis of the pure, praise we.

8. The earthly and the heavenly,

9. The highest of the lords praise we. The most helpful of the Yazatas, the most worthy, most desirable of the lords of purity, the most helpful prayer at the right time, for the pure lords of purity, praise we.

10. Ahura-Mazda, the Pure, Lord of purity, praise we.

11. The whole body of Ahura-Mazda praise we.

12. All Amĕsha-çpĕntas praise we.

13. All lords of purity praise we.

14. The whole Mazdayaçnian law praise we.

15. All efficacious prayers praise we.†

16. The whole Manthra-çpĕntas praise we.

17. The whole law, which is created against the Daevas, praise we.

18. The collected long precept praise we.

19. All pure, the Yazatas, heavenly and earthly, praise we.

20. All good, strong, holy Fravashis of the pure, praise we.

21. All creatures, created by Mazda, pure, praise we.

22. Which are purely created, purely formed,

23. Have pure conduct, pure offering,

24. Which are pure before the pure, which are manifest among the pure.

25. All five Gâthâs, the pure, praise we.

26. The whole Yaçna praise we, the going forward, going backward, and arriving (of the same).

27. All the Çtaota-yaçnyas praise we. All words spoken by Mazda praise we,

28. Which best smite the wicked thoughts,

29. Which best smite the wicked sayings,

* That is, first or chiefest with regard to religion.

† That is, apparently, those prayers to which a magic power was assigned.

30. Which best smite the wicked actions,
31. Which mark the wicked thoughts,
32. Which mark the wicked sayings,
33. Which mark the wicked actions,
34. Which exterminate all wicked thoughts,
35. Which exterminate all wicked sayings,
36. Like as the fire, dry, pure, sought out wood
37. Destroys, devours and burns up.
38. The strength, victoriousness, majesty and might of all these sayings praise we.
39. All waters, the fountains as well as those flowing down in streams, praise we.
40. All trees, the growing, adorned with tops, praise we.
41. The whole earth praise we.
42. The whole heaven praise we.
43. All Stars, the Moon and Sun, praise we.
44. All lights, without beginning, praise we.
45. All cattle, that which lives under the water, under the heaven, the birds, the wide-stepping, the beasts with claws, praise we.*
46. All the good pure creatures, working well for Ahura-Mazda, praise we,
47. Through which He created fullness and blessings,
48. Which are to be praised and adored on account of the best purity.
49. All mountains which have a pure brightness praise we.
50. All Varas, created by Mazda, praise we.
51. All fires praise we.
52. All right spoken sayings praise we.
53. All these which are united with purity, with wisdom, praise we, for protection and shelter, rule and overseeing.† May ye serve me for preparation:
54. The Gâthâs, the holy, the lords over the times, the pure, I invite and I praise, for protection, shelter, dominion, and supervision. May they serve me for preparation,
55. For me, for my own soul implore I and praise I, for protection, defence, dominion, supervision.
56. Haurvat, the pure, lord of purity, praise we. Ameretât, the pure, lord of purity, praise we.
57. The Ahurian Questions, the pure, lord‡ of purity, praise we.
58. The Ahurian Custom, the pure, lord of purity, praise we.
59. The holy Yaçna-Haptaṅhâiti, the pure, lord of purity, praise we.

* *Cf.* Vispered i. 1. † That is, that they may protect us, etc.
‡ The Zend *ratûm* is in the *singular*.

60. This pure Zarathustra—(him) let one wish for a friend (and) protector.

61. Thee call I pure, as the pure, to distribute blessing, as a friend who is better than (every) friend, for that is the best.

62. For he is a wicked one who is the best for the wicked,

63. But he is a pure one to whom the pure is dear.

64. Here, these words, the best, Ahura-Mazda has taught Zarathustra:

65. "These, O Zarathustra, utter at the final dissolution of life.

66. "If thou, O Zarathustra, utterest these words at the final dissolution of life,

67. "Then bring I, I who am Ahura-Mazda, thy soul away from the worst place.

68. "As far in breadth and length as this earth,

69. "Now this earth is as broad as long." *

70. "If thou wilt, O pure—thou who art pure in this world—that thou shouldest let thy soul wander further over the Bridge Chinvat, and it should arrive pure at Paradise."

71. Make to sound the Gâthâ Ustavaiti, whilst thou wishest hither Hail.†

72. Hail to him, etc.‡

73. The acting and the good-mindedness praise we. The good-mindedness and the acting praise we.

74. To withstand the darknesses, to withstand the valueless disappearance.

75. The acting, etc.§

76. Health and remedies, praise we. Furthering and increase praise we.

77. To withstand sicknesses and troubles.

78. The concluding words praise we.

79. The non-mutilation of the Gâthâs praise we.

80. The holy Gâthâs, the Rulers of the times, the pure, praise we.

81. The Çtaŏta-Yaçnya praise we, the creatures of the first creation.

82. The whole collection of the Çtaŏta-yaçnya praise we.

83. Our own souls praise we.

84. Our own Fravashis praise we.

85. The good pious blessing praise we.

86. And the pious, etc.‖

87. The good, strong, holy Fravashis, etc.¶

* *Cf.* Yaçna xix. 14-15.
† *Usta*="Hail!" "happiness."
‡ *Cf.* Yaçna xlii. 1.
§ Here repeat verses 73-74.
‖ *Cf.* Yaçna vii. 48-51.
¶ *Cf.* Yaçna xxvi. 1-2.

88. The fire, the son of Ahura-Mazda, the pure, lord of purity, praise we.

89. This Barĕçma, provided with Zaŏthra, with Aiwiyâoŋhana, bound together in purity, the pure, lord of purity, praise we.

90. The Navel of the waters praise we.

91. Nairyô-çaŋha praise we.

92. The strong Yazata, highest in wisdom, praise we.

93. The souls of the departed praise we, which are the Fravashis of the pure.

94. The great Lord praise we, namely, Ahura-Mazda,

95. Who is the Highest of purity, the Most Helpful of purity.

96. All sayings of Zarathustra praise we. All well-done actions praise we.

LXXI.

The Ahuna-vairya, etc.*

* This chapter is identical with Yaçna lx.

In the Vendidad-Sadés, and in Westergaard's Zend-Texts, the number of *Hâs* is LXXII. The difference is occasioned by the division of *Hâ* XLI. into two *Hâs*,—the first comprising verses 1-17, and the second verses 18-36,—whereas in Professor Spiegel's translation the two Hâs are printed as one.

The conclusion of the Yaçna is less abrupt than that of the Vendidad. *Hâ* LXX. (or LXXI.) contains, as it were, a summary of the chief objects of praise, and mentions particularly the *whole* Law, and the *whole* Yaçna. The concluding Hâ, as mentioned in the note, is identical with Hâ LX. (or LXI.), and seems to be repeated for liturgical reasons.

AVESTA.

KHORDAH-AVESTA.

VOL. III.

INTRODUCTION TO THE KHORDAH-AVESTA.

THE remaining portion of the Sacred Books of the Parsees, which is comprised under the term *Khordah-Avesta* (*Little Avesta*), consists chiefly of Prayers and the so-called *Yashts*, *lit.*, "Invocations."

As the Yaçna, etc., was to be recited principally by the priests, so the Khordah-Avesta was intended for the use of the laity, and all the daily prayers are contained in it. Of these prayers the greater part are in the same language as the rest of the Avesta —not unfrequently, indeed, consisting of extracts from different chapters of the Yaçna—but a considerable number, including the *Patets*, or confessional prayers, are written in *Pârsí*, and hence belong, in their present shape at least, to a comparatively modern period. In order that the reader may perceive at a glance to which language the several prayers, or portions of prayers, belong, everything written in *Pârsí* is printed in *italics*.

The Yashts, or Invocations, addressed to the good Genii, are in some respects the most interesting of the Zend writings. They contain numerous legends belonging to pre-historic times, and constitute the principal source of our information respecting the Old Iranian mythology. Most of them are found in Firdúsí, but both the names and circumstances have undergone some little alteration in their poetical form, which is not surprising when we consider the length of time which elapsed between the composition of the legends in the Old Iranian language, and their reproduction by the Persian poet. A few of the legends occur also in the Vendidad and Yaçna, but the accounts there given are much shorter than those in the Khordah-Avesta.

AVESTA.

KHORDAH-AVESTA.

I. ASHEM-VOHÛ.*

1. Purity is the best good.
2. Happiness, happiness is to him:
3. Namely, to the best pure in purity.

II. YATHÂ AHÛ VAIRYÔ.†

1. As is the will of the Lord, so (is He) the Ruler out of purity.
2. From Vohu-manô (will one receive) gifts for the works (which one does) in the world for Mazda.
3. And the kingdom (we give) to Ahura when we afford succour to the poor.

III. PRAYER ON TAKING THE COW-URINE.‡

Broken, broken be Satan Ahriman, whose deeds and works are accursed. May his works and deeds not attain (to us). May the three and thirty Amshaspands and Ormazd be victorious and pure. Ashem-vohû (3).§

* This well-known prayer, sometimes called also *Asha-vahista* in the Avesta, has been translated into Huzvâresh and Sanskrit as well as into Gujerati. The two first-named versions agree essentially with that in our text; but the Gujerati translation differs somewhat from all the above, particularly in the third line, which it renders, "Whoso is an announcer of justice, he is also very pure and good." It does not seem possible to find such a meaning in the original words. [In line 2 the word *ustâ* = "Happiness," "Prosperity," "Felicity," or "Hail!"]

† This is the second of the three most celebrated Zarathushtrian prayers, and is generally called *Ahuna-vairya*. Like the Ashem-vohû, it has been translated into Huzvâresh, Sanskrit, and Gujerati; the two former translations agreeing with our own and the latter differing from it completely.

‡ This prayer is written in Pârsi. The mention of *thirty-three* Amshaspands deserves notice, as this number does not occur in the earlier writings. *Cf.* Yaçna i. 33.

§ The figures denote the number of times the prayer is to be repeated.

IV. NIRANG KUÇTÎ.*

Let Ormazd be King, and let Ahriman, the wicked holder-aloof, be smitten and broken. May Ahriman, the Dévas, the Drujas, the sorcerers, the evil Kîkas and Karapas,† the oppressors, the evil-doers, the Asmogs, the wicked, the enemies, the Paris, be smitten and broken. May the enemies be afflicted. May the enemies be far off. Ormazd, Lord! Of all sins I repent with Patet.

All the evil thoughts, evil words, evil deeds, which I have thought, spoken, done, committed in the world, which are become my nature—all these sins, thoughts, words, and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon; I repent of them with the three words.‡

Contentment for Ahura-Mazda, contempt for Aṅra-Mainyus. What is highest for the wish of manifest works (Yaçna xlix. 11). Ashem-vohû. Yathâ ahû vairyo. Ashem-vohû, Come, O Ahura! for my protection. I am a Mazdayaçnian, etc. (Yaçna xiii. 24-29). Ashem-vohû.

V. ÇROS VÂJ.

In the name of God Ormazd, the Lord, the Increaser. May he increase in great majesty: Çrosh, the pure, strong, whose body is the Maṅthra, whose weapons are terrible, whose weapons are uplifted, the Ruler of the creatures of Ormazd,—may he come.

Of all my sins repent I with Patet. All the evil thoughts, etc.§

Yathâ ahû vairyo (5). Ashem-vohû (3).

I confess (myself) a Mazdayaçnian, a disciple of Zarathustra, an opponent of the Daevas, a worshipper of Ahura;—to Ushahina, the pure, lord of purity, praise, prayer, contentment, and laud; to Berezya and to Nmânya, the pure, lord of purity, praise, prayer, contentment, and laud; Khshnaŏthra‖ to Çraŏsha, the holy, strong, whose body is the Maṅthra, whose weapons are terrible, who springs from Ahura, praise, prayer, contentment, and laud.

As the will of God is, let the Zaota say it to me. (*Zaota*): So (announces) the Lord from holiness, the Pure, Wise-speaking: Çraŏsha, the holy, well-increased, victorious, the furtherer of the world, the pure, lord of purity, praise we.

* This prayer is to be recited during the binding on of the Kuçti. [The *Kuçti* or *Kosti* is the religious girdle of the Parsees, which has to be bound and unbound many times daily, and always with the recitation of prayers. It is made of white wool, woven, and in size is not larger than a lady's boot-lace or stay-lace, but its length is sufficient to go round the waist three times. It must be worn by men and women alike, but children do not receive it until their seventh year].

† These are the Kaoyas and Karapanas of the older writings. *Cf.* Yaçna ix. 61, and xlv. 11.

‡ That is, with thoughts, words, and works. § As in the preceding prayer.

‖ *Cf.* Yaçna iv. 50.

The Ahuna-vairya which protects the body (3) (Vendidad xi. 8). Yathâ ahû vairyo. Whom hath Ahura-Mazda created as a protector for me and those like me? etc. (*Cf.* Vendidad viii. 52-62).

Praise shall be to the good things of wisdom (Yaçna xlviii. 10). Ashem-vohû—Yathâ ahû vairyo (2).

Offering, praise, strength, might, implore I for Çraŏsha the holy, strong, whose body is the Manthra, whose weapon is terrible, who springs from Ahura.—Ashem-vohû. To him belongs brightness, etc. (Yaçna lxvii. 32-36). So may it come as I wish. Ashem-vohû.

A thousand healing-remedies, ten thousand healing-remedies (wish I) (3). Ashem-vohû.

Come to my help, O Mazda (3). To strength, the well formed, beautiful, to victory created by Ahura, to the stroke which descends from above, to Râma-qâçtra, to the bird which works on high, who is appointed over the other creatures, that of you, O bird, which is derived from Çpĕnta-mainyu,* to the Heaven which follows its own law, to the endless Time, to Time the ruler of the long period. Ashem-vohû—*For the reward of good deeds, for the forgiveness of sins, do I purity from love to the soul. May there have a share in good works: the whole world, the seven Keshvars of the earth, according to the breadth of the earth, the length of the rivers, the height of the sun,† may the reward come perfect, may the pure live long.* So may it come as I desire. Ashem-vohû.

VI. HOS-BAÑM (PRAYER AT MORNING-DAWN).

1. Then shalt thou utter these words, which are most victorious and most healing. Five Ahuna-vairyas shalt thou utter: Yathâ ahû vairyo (5), the Ahuna-vairya (which) protects the body‡ (3) (Yathâ ahû vairyo). Whom has Ahura-Mazda to me, etc.§ Praise shall be to the blessings of wisdom.‖—Ashem-vohû. Yathâ ahû vairyo (21). Ashem-vohû (12).

2. Praise to thee, high morning dawn! Now will we make Him, the greatest of all, our Lord and Master: Ahura-Mazda, in order to smite Añra-mainyus, the evil, to smite Aêshma with horrible weapons, to smite the Mazanian Daevas, to smite all Daevas, also all the Varenian, evil ones, (*Broken be Ganâ-mainyo, a hundred thousand times curse upon Ahriman*),¶ to advance Ahura-Mazda the Brilliantly Majestic, to advance the Amĕsha-çpĕntas, to advance the star Tistrya, the bright and shining, to advance the pure man, to advance all the pure creatures of

* *Cf.* Yaçna xxii. 26, 27.
† *Cf.* Yasht **13**, § 32.
‡ *Cf.* Vendidad x. 10; xi. 7, 8.
§ Vendidad viii. 52-62.
‖ Yaçna xlviii. 10.
¶ An interpolation written in Pârsí.

Çpĕnta-mainyu. Yathâ ahû vairyo (2). The good men, etc. (Yaçna li.)

According to wish and with happiness, etc. (Yaçna viii. 10-16). That our mind may be glad, etc. (Yaçna lix. 17-20). Ashem-vohû. To Him belongs splendour, etc. A Thousand, etc. Come to me, etc. *For the reward, etc.* (as in v.)

VII. QARSÉṬ NYÂYIS.

In the name of God. I praise and exalt (Thee) the Creator Ormazd, the Brilliant, Majestic, Omniscient, the Perfecter of deeds, the Lord of Lords, the Prince over all princes, the Protector, the Creator of the created, the Giver of daily food, the Powerful, Good, Strong, Old, Forgiving, Granter of forgiveness, Rich in Love, Mighty and Wise, the pure Supporter. May Thy right rule be without ceasing.—Ormazd King! Increaser! May there attain to great Majesty: the Sun, the immortal, shining, with excellent steeds, may he come hither.

Of all my sins repent I with Patet. For all evil thoughts, words, and works which I have thought, spoken, and done in the world, which I have committed, which cleave to my nature, for all sinful thoughts, words, works, bodily or mental, earthly or heavenly, I pray, O Lord, for forgiveness, and repent of them with the three words.

1. Praise to Thee, Ahura-Mazda, Three-fold before other creatures. Praise to ye, Amĕsha-çpĕntas, who have all like wills with the Sun. May this come to Ahura-Mazda, to the Amĕsha-çpentas, to the Frâvashis of the pure, this to the birds, to the Ruler of the long period.*—Contentment (be) for Ahura-Mazda, contempt for Anra-Mainyus (as it) is best according to the will of the well-doers. I praise: Ashem-vohû. I praise with good thoughts, etc. (Yaçna xii.) Ashem-vohû.

Praise be to Ahura-Mazda. Praise to the Amĕsha-çpĕntas, praise to Mithra who possesses wide pastures, praise to the Sun with swift steeds, praise to the Eyes of Ahura-Mazda,† praise to the Bull, praise to Gaya(marathan), praise to the Fravashi of Zarathustra, the holy, pure. Praise to the whole world of the pure, which was, and is, and is to be: (at Morning). May I increase in good mind, etc. (Yaçna xxxiii. 10) Ashem-vohû (3) (at Mid-day). The greatest among the great lights (Yaçna xxxvi. 11), (Evening). At this dissolution, etc. (Yaçna xlii. 6) Ashem-vohû (3).

2. The immortal Sun, shining, with swift steeds, we praise.

* The Tradition has, "May the Bird, the ruler of the long period, come hither;" and explains it to mean *Râm.*

† Perhaps, the Sun and Moon.

Mithra, possessing wide pastures, we honour,—the truth-speaking gatherer, the thousand-eared, well-shaped, with ten thousand eyes, great, endued with far-watching, the strong, not sleeping, wakeful. Mithra, the lord of all regions, we praise, whom Ahura-Mazda has created as the most brilliant of the heavenly Yazatas. Therefore come to our assistance: Mithra and Ahura the great. The immortal brilliant Sun, with swift steeds, we praise.—Tistrya, with healthful eyes, we praise (3).—Tistrya we praise. The Stars pertaining to Tistra we praise. Tistrya, the shining, majestic, we praise.—The Star Vanant, created by Mazda, we praise.—The Star Tistrya, the shining, majestic, we praise.—The Heaven, which follows its own law, we praise.—The endless Time we praise.—Time, the ruler of the long period, we praise.—The holy Wind, the well-created, we praise. The rightest Wisdom, created by Mazda, pure, we praise.—The good Mazdayaçnian law we praise.—The acceptableness of the Ways we praise.—The splendid gold-mine we praise.—(The Mountain) Çaokant, created by Mazda, we praise.—All pure heavenly Yazatas we praise—all earthly Yazatas we praise.—We praise our own souls.—We praise our own Fravashi.—Come hither to help me, O Mazda!—The good, strong, holy Fravashis of the pure we praise.—The immortal, brilliant Sun, with strong steeds, we praise. Ashem-vohû (3).

3. I confess myself a Mazdayaçnian, a follower of Zarathustra, a foe of the Daevas, devoted to belief in Ahura: (Morning). To Hâvani, the pure, lord of the pure, for praise, honour, satisfaction, and laud. To Çâvañhi and to Vîçya, the pure, lord of purity, praise, etc. (Mid-day). To Rapithwina, the pure, lord of purity, praise, etc. To Frâdaṭ-fshu and to Zantuma, the pure, lord of purity, praise, etc. (Evening). To Uzayêirina, the pure, lord of purity, praise, etc. To Frâdaṭ Vîra and to Daqyuma, the pure, lord of purity, praise, etc. To the immortal Sun, shining, with swift steeds (be) Khshnaŏthra for praise, etc. Yathâ ahû vairyo.

4. The immortal Sun, brilliant, with swift horses, we praise. Then, when the Sun shines in brightness, etc.*

5. *Ormazd! Lord, Increaser of mankind, of all kinds, all species of men! May He let all blessings and knowledge, fast faith and the blessings of the good Mazdayaçnian law, come to me. So be it.*† Yathâ ahû vairyo (2).

6. Offering, praise, might, strength, implore I for the Sun, immortal, brilliant, with swift horses. Ashem-vohû (3). The

* Here repeat Yasht 7.

† The expression "So be it" may possibly have been copied from the Christian *Amen*. There is, however, a similar expression in the Old-Bactrian, at the conclusion of chapter v.

Ahurian pastures of Ahura praise I, with the best gifts, with the fairest gifts, with gifts which are sought out of prayers.

Ashem-vohû.—To Him belongs brightness, etc. *For the sake of reward, etc.* (as above, v. p. 5).

7. *Praise to the Creator of the world, (and) to the created.* Satisfaction for Ahura-Mazda, etc. (as above, vii. 1). I praise: Ashem-vohû.

May the Sun increase in great majesty, the immortal, brilliant, with swift horses, strong, victorious, in strength and majesty. May knowledge, promulgation, and acquaintance with the Custom and the Mazdayaçnian law, be upon the seven Keshvars of the earth. So be it.

I must attain thither! (3). To the pure, Ashem-vohû. *The Creator of the world has created the good Mazdayaçnian Zarathustrian law!*

8. Praise to thee, most profitable Ardvî-çûra, spotless, pure, —Ashem-vohû.—Praise to thee, tree, good, created by Mazda, pure,—Ashem-vohû.—The immortal, brilliant Sun, with swift horses, we praise. Ashem-vohû.

May the great Majesty increase, may the immortal, brilliant Sun, with swift horses, arrive. Ashem-vohû.

VIII. MIHR-NYÂYIS.

In the name of Ormazd, the Ruler, the Increaser. May Mihr, who possesses wide pastures, attain to great brightness, the righteous judge, may he come (to help).

Of all my sins, etc.

1. Praise to Thee, Ahura-Mazda, etc. (as above, vii. 1, 2).

2. I confess (myself) a Mazdayaçnian, a disciple of Zarathustra, an adversary of the Daevâs, devoted to the law of Ahura; to Hâvani, the pure, lord of purity, praise, prayer, satisfaction, and laud; to Çâvañhi and to Viçya, the pure, lord of purity, praise, etc. (as above, vii. 3); to Mithra, who possesses broad pastures, has a thousand ears and ten thousand eyes, and a well-known name, and to Râma-qâçtra, Khshnaŏthra, for praise, etc. As is God's will, etc. (p. 10).

3. Mithra, who possesses broad pastures, we praise: the truth-speaking, gathering, thousand-eared, well-formed, provided with ten thousand eyes, great, possessing a wide watch, strong, not sleeping, vigilant.—Mithra, who is set over the regions, praise we.—Mithra, who is within the regions, praise we.—Mithra, who is with these regions, praise we.—Mithra, who is over the regions, praise we.—Mithra, who is below the regions, praise we.—Mithra, who is before the regions, praise we.—Mithra, who is behind the regions, praise we.—Mithra and Ahura, both

great, immortal, pure, praise we. The Stars, the Moon and Sun, the trees which produce Barĕçma, praise we. Mithra, the lord of all regions, praise we. For his brightness, for his majesty, will I praise him with audible praise: Mithra, who possesses wide pastures, with offerings. Mithra, who possesses wide pastures, we praise; the pleasant abode, the good abode for the Arian provinces. May he come to us for protection, may he come to us for joy, may he come to us for profit, may he come to us for benevolence, may he come to us for healing, may he come to us for victory, may he come to us for purifying, may he come to us for sanctification. Strong, very mighty, deserving offerings, praiseworthy, not to be lied to in the whole corporeal world, (is) Mithra, who possesses wide pastures. This mighty, worthy of honour, strong, most profitable Mithra of created beings, will I praise with gifts,—I come to him with friendship and prayer, to him will I offer audible praise, to Mithra, who possesses wide pastures, with gifts. We praise Mithra, who possesses wide pastures, with the Haŏma, which is bound, etc.

4. *Ormazd, Lord, Increaser of all mankind,* etc. (see above, vii. 5). Praise, adoration, strength, might, pray I for Mithra, who possesses wide pastures, has a thousand ears and ten thousand eyes, who possesses a named* name, who is worthy of honour, (and) to Râma-qâçtra. Ashem-vohû.

To Him belongs brightness, etc.

Praise, etc. (as vii. 7, to) Ashem-vohû.—*To great majesty may Mithra attain, who possesses wide pastures, the just judge, the strong, victorious, in power and majesty. May knowledge,* etc. (as vii. 7, 8, to the words)—praise to thee, Tree, pure, created by Mazda. Mithra, who possesses wide pastures, we praise. Ashem-vohû.

IX. MÂH-NYÂYIS.

1. *In the name of Ormazd, God, Lord, Increaser. May the Moon, the purifier, attain to great brightness. May She come (to help). Of all my sins,* etc.

2. Praise to Ahura-Mazda, praise to the Amĕsha-çpĕntas, praise to the Moon which contains the seed of the bull, praise to the seen, praise through the beholding (3). Satisfaction to Ahura-Mazda (as above, vii. 1), etc. I praise: Ashem-vohû (3).

3. I confess (myself) a Mazdayaçnian, a follower of Zarathustra, a foe of the Daevas, devoted to the law of Ahura: to Aiwiçrûthrema Aibigaya the pure, lord of purity, praise, etc. To Fradaṭ-viçpaṅm-Hujyâiti, and Zarathustrotema the pure, lord of purity, praise, etc. To the Moon, which contains the

* See note to xvi. 2.

seed of the Bull, to the only-born Bull, to the Bull of many kinds. Khshnaŏthra praise, etc. As it is the Lord's will, etc.

Praise to the Ahura-Mazda, praise to the Amĕsha-çpĕntas, praise to the Moon, containing the seed of the Bull, praise to the seen, praise through the sight.

When the Moon waxĕs, when she wanes, etc.*

4. *Ormazd, Lord,* etc. (as in vii. 5). Yathâ ahû vairyo (2). Offering, praise, might, strength, implore I for the Moon, which contains the seed of the Bull; and the only-begotten Bull, and the Bull of many kinds. Ashem-vohû.

5. Give strength and victory; give kingdom (?) in flesh. Give an abundance of enduring (?) men, gathering, smiting, who are not smitten, who only smite the foes once, who smite evil-wishers once, manifestly assisting him who rejoices them.†

6. Yazatas, endowed with much brightness, Yazatas, very health-bringing! May greatness be manifest from you, manifest from you the profit which follows the invocation. Great! be ye manifest in reference to splendour for the offerers.

Water-giver—Ashem-vohû.

To Him belongs brightness, etc.

7. *Adoration to the Creator of the world, (and) to the Creation.* Satisfaction to Ahura-Mazda, praise to Ahura-Mazda, praise to the Amĕsha-çpĕntas, praise to the Moon, which contains the seed of the Bull, praise to the seen, praise through the sight. Ashem-vohû.

May the Moon increase in great majesty! the pure, strong, victorious in strength and victoriousness. May knowledge, spreading abroad, and acquaintance with the Custom and the Mazdayaçnian law, take place in all seven Keshvars of the earth. So be it. (As above, vii. 7, 8.)

Praise to thee, pure Tree, created by Mazda!—Ashem-vohû (3). We praise the Moon, which contains the seed of the Bull, the pure, Mistress of purity. Ashem-vohû.

X. NYÂYIS ARDVÎÇUR.

In the name of God. Ormazd the Lord, the Increaser. May Ardvî-çûra increase, may the Mistress come.

Of all my sins, etc.

Satisfaction to Ahura-mazda, etc. I praise: Ashem-vohû (3). I confess, etc., to the good waters created by Mazda, to Ardvî-çûra, the spotless, pure, to all waters created by Mazda, to all trees created by Mazda, Khshnaôthra, etc. Yathâ ahû vairyo (10).

2. Ahura-Mazda spake to the holy Zarathustra. Praise Her,

* Here Yasht 7 is to be repeated. † This verse is obscure.

O holy Zarathustra, Ardvî-çûra, the pure, full-flowing, healing, averse from the Daevas, etc, *(Cf.* Yasht **5** 1-7). Whom I, Ahura-Mazda, sustain with good strength, for the advancement of the house, the clan, the confederacy, the district.

3. For whose sake are the praiseworthy offering-prayers: I will recite the Ahuna-vairya, I will recite the Asha-vahista. I will praise the good waters, I will purify with these words taken from the Gâthâs. May Garo-nemâna (and) Ahura-Mazda first come (to me); may He thus grant this favour.

4. For her brightness, for her majesty, will I praise her with audible praise, will I praise her with well-offered offerings. Therewith art thou very much called to help, thereby art thou well offered to, Ardvî-çûra, spotless, with offering. We praise Ardvî-çûra, the spotless, pure, mistress of purity, with Haŏma, which is bound, etc.

5. Ormazd, Ruler, Increaser of mankind, etc. Yathâ ahû vairyo (2).

Offering, praise, strength, might, implore I for the good waters, created by Mazda, for Ardvî-çûra, the spotless, pure, for all the waters created by Mazda, for all trees created by Mazda. Ashem-vohû.

To Him belongs brightness, etc. (as above, vii. 6).

Praise to the Creator of the world (and) to the created. Satisfaction for Ahura-Mazda, etc. Ashem-vohû.

May Ardvî-çûra increase in great majesty! the strong mistress, victorious in strength and victoriousness. May knowledge, etc. (as before).

Praise to thee, Tree, good, pure, created by Mazda! Ashem-vohû. Ardvî-çûra, the spotless, pure, mistress of purity, praise we. Ashem-vohû.

XI. ÂTAS-BEHRÂM-NYÂYIS.

1. *In the name of God, Ormazd, the Ruler, the Increaser of great majesty. May the Fire Behrâm increase (the Fire) Adar-frâ.*

Of all my sins, etc.

2. Purify me, O God, give me strength through Ârmaiti.
Holiest, Heavenly Mazda, give me at my prayer in goodness,
Strong power through Asha, fullness of blessings through Vohû-manô.
To teach afar for (Thy) joy give me certainty,
That from the kingdom, O Ahura, which belongs to the blessings of Vohû-manô.
Teach, O Çpĕnta-ârmaiti, the law with purity.
Zarathustrâ gives as a gift the soul from his body,

(Give to him) the precedence of a good mind, O Mazda,
Purity in deed and word, obedience and rule.*

3. Satisfaction (be) for Ahura-Mazda. Praise be to thee, fire (son) of Ahura-Mazda, giver of good, the greatest Yazata! Ashem-vohû (3). I confess myself, etc. To the fire, the son of Ahura-Mazda, to thee, fire, son of Ahura-Mazda, to the fire, son of Ahura-Mazda, to the majesty, the profit created by Mazda; the brightness of the Arians created by Mazda, the kingly majesty created by Mazda.—To the fire, the son of Ahura-Mazda, to Kava Huçravaṅha, to the Vara of Huçravaṅha, to the mountain Açravaṅta created by Mazda, to the Vara Chaechaçta created by Mazda, to the kingly majesty created by Mazda.—To the fire the son of Ahura-Mazda, to the mountain Raevaṅta created by Mazda, to the kingly majesty created by Mazda.—To the fire the son of Ahura-Mazda. Holy fire, warrior, Yazata with much majesty, Yazata with many healing-remedies! To the fire, the son of Ahura-Mazda, with all fires. To the Navel of kings, to Nairyo-çaṅha, worthy of honour. Satisfaction, etc. (Yathâ ahû vairyo).

4. Offering and praise, good nourishment, fortunate nourishment, helpful nourishment, vow I to thee, O fire, son of Ahura-Mazda! To thee is it to be offered, thou art to be praised, mayest thou ever be provided with offering and praise, in the dwellings of mankind. Prosperity† be to the man who continually offers to thee, holding firewood in the hand, holding Barĕçma in the hand, holding flesh in the hand, holding the mortar in the hand. Mayest thou ever obtain right firewood, right perfume, right nourishment, right augmentation; mayest thou be in complete nourishment, in good nourishment, O fire, son of Ahura-Mazda; mayest thou burn in this dwelling, mayest thou continually burn in this dwelling, mayest thou be in brightness in this dwelling, mayest thou be in increase in this dwelling, throughout the long time until the complete resurrection, the perfect good resurrection included. Give to me, O fire, son of Ahura-Mazda, swift brightness, swift nourishment, much brightness, much nourishment, many blessings of life, greatness in holiness, fluency for the tongue, but for the soul sense and understanding, which afterwards increases itself and does not diminish, then manly courage, activity, wakefulness the third part of the night, easy going, increase, well-nourished, heavenly offspring, which forms a circle, gathers itself together, increases, enduring, pure from debt, and manly, which can advance for me the house, the clan, the confederacy, the region, the district.

5. Give to me, O fire, son of Ahura-Mazda, that which teaches me now and for all times, concerning the best place of the pure,

* *Cf.* Yaçna xxxiii. 12–14. † Or, "Hail to," etc.

the shining, very brilliant. May I attain good reward, good fame, good holiness for the soul.—With all speaks the fire, (the son) of Ahura-Mazda, for whom throughout the night it gives light and cooks food; from all desires it good nourishment, wholesome nourishment, helpful nourishment. To all who come the fire looks at their hands (saying): "What does the friend bring to the friend, the entering in to the sitting alone?"

6. We praise the holy fire, the strong, the warrior. If one brings for the same wood brought in purity, Barĕçma bound together in holiness, or the tree Hadhâ-naêpata, then blesses the fire (the son) of Ahura-Mazda, contented, without hatred, satisfied: "May there arise round about thee herds of cattle, fullness of men; may it happen according to the wish of thy mind, according to the wish of thy soul. Be cheerful; live thy life the whole time which thou wilt live." This is the blessing of the fire for him who brings it dry wood, sought for burning, purified with the wish for purity.*

7. *Ormazd, Ruler, etc.* Yathâ ahû vairyo (2).

Offering, praise, strength and might, implore I for the fire, the son of Ahura-Mazda, for thee, O fire, son of Ahura-Mazda, etc. (as before, 3 to: To the navel of kings, to Nairyo-cañha, worthy of honour, etc.) Ashem-vohû (3).

We wish hither, O Ahura, thy strong fire, together with Asha,
The swift, powerful, procuring manifest protection for him who rejoices it.
But for the tormentor, O Mazda, prepare punishment with mighty weapons.†

Ashem-vohû. To Him belongs brightness, etc.

8. *Praise to the Creator of the world, (and) to the created.* Satisfaction (be) to Ahura-Mazda. Praise to thee, Fire, son of Ahura-Mazda, giver of good, greatest Yazata. Ashem-vohû.

9. *May the fire Bahrâm—Adar fra—Adaran—the victorious king Adar Gusasp, Adar Khordât, Adar Burzîn-mihr, (as well as) the other Aderans, the fires which are in Dâdgûh, increase to great brilliancy. May Mainyo-karko,‡ the strong, victorious, increase to great brightness.*

Strength, victoriousness, knowledge, etc.

10. Praise to thee, tree, created good by Mazda, pure!—Ashem-vohû. Contentment to Ahura-Mazda. Praise to thee, fire, of Ahura-Mazda, giver of good, greatest Yazata! Ashem-vohû.

XII. NIRANG-ÂTAS.

1. Praise to thee, O fire, son of Ahura-Mazda, Giver of good,

* *Cf.* Yaçna lxi. † *Cf.* Yaçna xxxiv. 4.
‡ According to Edaljee, this is the name of a Fire near Ormazd.

greatest Yazata, Ashem-vohû (3). I confess myself, etc. To the fire, the son of Ahura-Mazda; to thee, fire, son of Ahura-Mazda. Satisfaction, etc.

2. Ashem-vohû.—Thee, the fire, lay I hold on with the offering of good thought. Thee, the fire, lay I hold on with the offering of good words. Thee, the fire, lay I hold on with the offering of good works, for the enlightenment of thoughts, words, and works. (*Cf.* Yaçna lxvii. 6–9.)

3. Praise to Thee, Ahura-Mazda, thou who art the Most Profitable, etc. (*Cf.* Yaçna xxxiii. 11.)

Satisfaction to Ahura-Mazda, etc. Of good thoughts, etc. (*Cf.* Yaçna xxxv. 4-6).

Purify me, etc. (Yaçna xxxiii. 12-14.) Offering and praise, etc. (Yaçna lxi.) Ashem-vohû.

Yathâ ahû vairyo.—Offering, praise, strength, might, etc. (as in xi. 7).

For Thy fire the offerings of a good mind, as far as I can and think (Yaçna xlii. 9).—To him belongs brightness, etc.

XIII. VÎÇPA HUMATA.

1. All good thoughts, words, and works, are done with knowledge.

2. All evil thoughts, words, and works are not done with knowledge.

3. All good thoughts, words, and works lead to Paradise.

4. All evil thoughts, words, and works lead to hell.

5. To all good thoughts, words, and works (belongs) Paradise—so (is it) manifest to the pure.—Ashem-vohû.

XIV. NAŃM-ÇTÂISNI.*

1. *In the name of God, the Giver, Forgiver, Rich in Love. Praise be to the name of Ormazd, the God with the name, "Who always was, always is, and always will be." Çpĕnta-mainyus, the Heavenly amongst the Heavenly,† with the name, "From whom alone is derived rule." Ormazd is the Greatest Ruler, Mighty, Wise, Creator, Supporter, Refuge, Defender, Completer of good works, Overseer, Pure, Good, and Just.*

2. *With all strength (bring I) thanks: to the Great among beings, who created and destroyed,‡ and through His own deter-*

* *Nanm-çtâisni* = "Praise to the Name" (of Ormazd).

† According to the Guj. Tr., "Invisible amongst the invisible." The Parsees believe that Ahura-Mazda can make himself invisible when He will, even to the Amĕsha-çpĕntas.

‡ This passage is doubtful. The term "destroyed" must refer to the production of Ahriman.

mination of time, strength, wisdom, is higher than the six Amshaspands, and the many Yazatas, the shining Paradise Garothman, the circumference of Heaven, the shining Sun, the brilliant Moon, the numerous Stars, the wind, the Andervâi,† the water, the fire, the earth, the trees, the cattle, the metals, mankind.*

3. *Offering and praise to that Lord, the Completer of good works, who made men greater than all earthly beings, and through the gift (?) of speech created them to rule and appoint for the creatures, as warriors against the Daevas.*

4. *Praise to the Omniscience of God, who hath sent through the holy Zarathustra, with pure Frohar, peace for the creatures, the wisdom of the law — the enlightening derived from the heavenly understanding, and heard with the ears—wisdom and guidance for all beings who are, were, and will be, (and) the wisdom of wisdoms, the Manthra-çpĕnta, who effects freedom from hell for the soul at the bridge (Chinvat), and leads it over to that Paradise the brilliant, sweet-smelling of the pure.*

5. *All good do I accept at Thy command, O God, and think, speak, and do it. I believe in the pure law, by every good work seek I forgiveness for all sins. I keep pure for myself the serviceable work and abstinence (from the unprofitable). (I keep) pure the six powers: thought, speech, work, memory, mind, and understanding. According to Thy will am I able to accomplish, O Accomplisher of good, Thy honour with good thoughts, good words, good works.*

6. *I enter on the shining way (to Paradise); may the fearful terror of hell not overcome me! May I step over the bridge Chinvat, may I attain Paradise with much perfume, and all enjoyments, and all brightness.*

7. *Praise to the Overseer, the Lord, who rewards those who accomplish good deeds according to (His own) wish, purifies at last the obedient, and, (at last) purifies (even) the wicked out of hell.— All praise be to the Creator Ormazd, the All-wise, Mighty, Rich in might, to the seven Amshaspands, to Ized Bahrâm, the victorious annihilator of foes.*

XV. PRAYER TO THE FOUR QUARTERS.‡

Of all my sins I repent with Patet. Ashem-vohû.—Praise to these places and spots, pastures, etc. (Yaçna i. 45.) Ashem-vohû. To Him belongs brightness, etc. A thousand, etc. Come to me, etc. *For reward,* etc. Ashem-vohû.

* The word rendered "determination of time" is very obscure.

† *Andervâi* is the space between heaven and earth.

‡ That is, the four cardinal points of the compass. According to Anquetil, the prayer is addressed in the morning to the *East* first, and then to the *South*, *West*, and *North*, and at noon, and 3 p.m., to the *West* first, and then to the *East*, etc.

XVI. GÂHS.*—1. GÂH HÂVAN.

1. Satisfaction to Ahura-Mazda. Ashem-vohû, etc.—I confess myself a Mazdayaçnian, a follower of Zarathustra, an adversary of the Daevas, devoted to the belief in Ahura:

To Hâvani, the pure, lord of purity, praise, adoration, satisfaction and praise: to Çavaŋhi and Vîçya the pure, lord† of purity, praise, etc.

2. To Mithra, who possesses wide pastures, has a thousand ears and ten thousand eyes, who has a named‡ name, who is worthy of honour, and to Râma-qâçtra, satisfaction, etc. As it is the will of God, so let the Zaŏta say it to me. (*Zaŏta*): Thus proclaims God from holiness, the pure wise words:

3, 4. Ahura-Mazda, the pure, Lord of the pure, we praise, etc. (Yaçna lxx. 3-9).

5. Hâvani, the pure, lord of purity, we praise. Ameretât, the pure, lord of purity, we praise. The Ahurian Questions, the pure, lord of purity, we praise. The Ahurian Custom, the pure, lord of purity, we praise. The strong Yaçna Haptaŋhaiti, the pure, lord of purity, we praise. (Yaçna lxx., 59-60).

6. Çavaŋhi and Vîçya, the pure, lord of purity, we praise. Airyama-ishya, the pure, lord of purity, we praise,—the strong, victorious, harmless,§ destroying all harm, driving away all harm, who is the topmost, middlemost, foremost, to impel (to reading) through the Maŋthra to the five Gâthâs.

7. And Mithra, who possesses wide pastures, we praise. Râma-qâctra we praise, for the praise, adoration, satisfaction, and extolling the lord Vîçya. Vîçya, the pure, lord of purity, we praise.

8. Mithra, who possesses wide pastures, has a thousand ears and ten thousand eyes, a named name,§ who is worthy of honour, (and) Râma-qâçtra we praise.

9. Thee, the fire, pure, lord of purity, son of Ahura-Mazda, we praise. This Barĕçma, provided with Zaŏthra and with

* The *Gâhs* are prayers belonging to the different subdivisions of the day, which are *five* in number (in winter *four*), as follows:—

1. *Ushahina*=from midnight till the disappearance of the stars.
2. *Hâvani*=from sun-rise till mid-day.
3. *Rapithwina*=from mid-day till the commencement of twilight.
4. *Uzayêirina*=from the commencement of twilight till the appearance of the stars.
5. *Aiwîçrûthrema*=from the appearance of the stars till midnight.

With each of the Gâhs different Genii were associated. The time Hâvan is under the protection of Mithra, together with Çavaŋhi and Vîçya.

† The frequent use of the *singular* (*ratûm*) when *two* Genii have been named is curious.—*Translator.*

‡ That is, "a renowned name," or, perhaps, the phrase may signify that he is invoked by name. The Zend phrase is *aŏkhtô-nâmanô.*—*Translator.*

§ See note to verse 2.

Aiwyâonhana,* the pure, lord of purity, we praise. The Navel of the Waters we praise.

10. Nairya-çaṅha, the strong, highest in wisdom, worthy of honour, we praise. The souls of the departed we praise: the Fravashis of the pure. The Great God we praise, Ahura-Mazda, the Highest in purity, the Most Helpful in purity. All the words which come from Zarathustra we praise. All good works we praise, those done, and those which shall yet be done.—Yêṅhê-hâtaṅm.

11. Yathâ ahû vairyo (2).—Offering, praise, strength, and might implore I for Mithra, who possesses wide pastures, has a thousand ears and ten thousand eyes, a named name, worthy of honour, (and) Râma-qâçtra.

Ashem-vohû.—To Him belongs brightness, etc.—A thousand, etc.

Come to me, etc.—*For a reward, etc.*—Ashem-vohû, etc.

2. GÂH RAPITAN.†

1. Satisfaction to Ahura-Mazda. Ashem-vohû (3).—I confess (myself) a Mazdayaçnian, a disciple of Zarathustra, an adversary of the Daevas, devoted to the belief in Ahura; to Rapithwina, the pure, lord of purity, praise, adoration, satisfaction, and laud; to Frâdaṭ-fshu and Zaṅtuma, the pure, lord of purity, praise, etc.

2. To Asha-vahista and the fire (the son) of Ahura-Mazda, satisfaction, etc. As it is, etc.

3, 4. To Ahura-Mazda, etc. (Yaçna lxx. 3-9, as in Gâh 1).

5. Rapithwina, the pure, lord of purity, praise we. The Gâthâ Ahunavaiti, the pure, mistress of purity, we praise. The Gâthâ Ustavaiti, the pure, mistress of purity, we praise. The Gâthâ Çpĕnta-mainyu, the pure, mistress of purity, we praise. The Gâthâ Vohû-Khshathra, the pure, mistress of purity, we praise. The Gâthâ Vahistôisti, the pure, mistress of purity, we praise.

6. Frâdaṭ-fshu, and Zaṅtuma, the pure, lord of purity, we praise. Fshusha-maṅthra we praise. The right-spoken speech we praise. The victorious, which destroys the Daevas, we praise. The waters and lands we praise, the trees and the heavenly Yazatas we praise, who grant blessings, the pure, the Amĕsha-çpĕntas, praise we, the pure.

7. The good, strong, holy Fravashis of the pure we praise. The points of Asha-vahista‡ we praise. The greatest Maṅthras,

* *Aiwyâonhana*, or "binding," is the later *Kuçti*. See Note to Yasht 1, 25.

† The Protectors of the time Rapithwina are Asha-vahista, the Fire—Frâdaṭ-fshu, the increaser of cattle—and Zantuma, the protector of confederacies.

‡ The tradition makes Asha-vahista = Ardibehest. Perhaps "the points" are the Manthras, etc., in the subsequent part of the verse, but the whole passage is difficult and obscure.

the greatest as to works, the greatest as to fulfilling, the greatest as to manifest works, the greatest as to the attainment of the Mazdayaçnian law, we praise.

8. That assembly and meeting of the Amĕsha-çpĕntas we praise, which is prepared in the height of heaven, for the praise and adoration of Zaîtuma, the lord. Zaîtuma, the pure, lord of purity, we praise.

9. Asha-vahista and the fire, the son of Ahura-Mazda, we praise.

10, 11. Thee, the fire, the son of Ahura-Mazda, the pure, lord of purity, we praise. This Barĕçma, etc. (as in Gâh 1, 9 ff).

12. Yathâ ahû vairyo (2). Offering, praise, strength, might, implore I for Asha-vahista and the fire (the son) of Ahura-Mazda. Ashem-vohû.—To Him belongs brightness, etc. (as in Gâh 1).

3. GÂH UZÎREN.*

1. Satisfaction to Ahura-Mazda. Ashem-vohû (3).—I confess (myself) a Mazdayaçnian, a follower of Zarathustra, an adversary of the Daevas, devoted to belief in Ahura. To Uzayêirina, the pure, lord of purity, for praise, adoration, satisfaction, and exaltation. To Frâdaṭ-vîra, and Daqyuma, the pure, lord of purity, for praise, etc.

2. Satisfaction to the great lord, the Navel of the Waters, and the water created by Mazda, etc. As it is, etc.

3, 4. To Ahura-Mazda, etc.

5. Uzayêirina, the pure, lord of purity, we praise. Zaŏta, the pure, lord of purity, we praise. Hâvanân, the pure, lord of purity, we praise. Atarevakhsha, the pure, lord of purity, we praise. Frâbĕrĕta, the pure, lord of purity, praise we. Abĕrĕt. the pure, lord of purity, praise we. Açnâta, the pure, lord of purity, praise we. Raĕthwiskara, the pure, lord of purity, praise we. Çraŏshâvarĕza, the pure, lord of purity, praise we.

6. Frâdaṭ-vîra, and Daqyuma, the pure, lord of purity, praise we. The Stars, the Moon, the Sun, the Lights, praise we. The Lights without a beginning we praise. The brightness of the precepts† we praise, which are the annihilation of the wicked man.

7. The manifest acts of the pure, lords of purity, we praise. The later instruction‡ we praise. The openly working pure, lords of purity, we praise, by day and by night, with gifts which are offerĕd in prayer, for praise and adoration to Daqyuma the lord. Daqyuma, the pure, lord of purity, we praise.

* With the time Uzayêirina are associated: the Navel of the Waters (*Apanmnapât*), Frâdaṭ-vîra, the preserver of mankind, and Daqyuma, the protector of the district.

† *Cf.* Vispered xxi. 4. ‡ Obscure: The Guz. Tr. has "the higher justice."

8. The great lord, possessing women, shining, the Navel of the Waters, having swift horses,* we praise. The water, created by Mazda, we praise.

9, 10. Thee, the fire, the son of Ahura-Mazda, the pure, lord of purity, we praise. This Barĕçma, etc. (as above 1, 9).

11. Yathâ ahû vairyo (2).—Offering, praise, strength, might, I implore for the great lord, the Navel of the Waters, the water created by Mazda. Ashem-vohû, etc. (as in Gâh 1).

4. GÂH AIWIÇRÛTHRĔMA.†

1. Satisfaction to Ahura-Mazda. Ashem-vohû (3).—I confess (myself) a Mazdayaçnian, a follower of Zarathustra, an adversary of the Daevas, devoted to belief in Ahura: to Aiwiçrûthrĕma Aibigaya, the pure, lord of purity, for praise, adoration, satisfaction, and laud; to Frâdaṭ-vîçpaṅm-hujyaiti and Zarathustrŏtĕma, the pure, lord of purity, praise, etc.

2. Satisfaction to the Fravashis of the pure, and to the women who have troops of men, and the yearly good dwelling; and to the well-created strength, beautiful, to Victory and the smiting that comes from above, praise, etc. As it is, etc. (as above).

3, 4. To Ahura-Mazda, etc. (as above).

5. Aiwiçrûthrĕma, the pure, lord of purity, we praise. Aibigaya, the pure, lord of purity, we praise. Thee, the fire, the son of Ahura-Mazda, the pure, lord of purity, we praise. The stone mortars, lords of purity, we praise. The iron mortars, lords of purity, we praise. This Barĕçma with offering and binding, bound in holiness, the pure, lord of purity, we praise. Water and trees we praise. Perfection for the souls we praise, the pure lords of purity.

6. Frâdaṭ-vîçpaṅm-hujyâiti, the pure, lord of purity, we praise. Zarathustra, the pure, lord of purity, we praise. The Maṅthraçpĕnta, the pure, lord of purity, we praise. The pure Soul of the Bull, Mistress of purity, we praise. Zarathustrŏtĕma, the pure, lord of purity, we praise. Zarathustra, the pure, lord of purity, we praise.

7. The pure Priests, lords of purity, we praise. The pure Warriors, lords of purity, we praise. The active pure Husbandmen, lords of purity, we praise. The pure lords of the house, lords of purity, we praise. The pure lords of the clan, lords of purity, we praise. The pure lords of the confederacy, lords of

* *Cf.* Yaçna ii. 21.

† The time *Aiwiçrûthrema* is under the especial care of the *Fravashis*, with whom are associated Victory, the Stroke from on High, Frâdaṭ-vîçpaṅm-hujyâitis (worldly prosperity), and Zarathustrŏtĕma, the protector of the priests.

purity, we praise. The pure lords of the region, lords of purity, we praise.

8. The youth who thinks good, speaks good, does good, belongs to the good law, the pure, lord of purity, we praise. The youth, the speaker of prayers,* the pure, lord of purity, we praise. Him who marries amongst relations, the pure, lord of purity, we praise. Him who wanders through the region,† the pure, lord of purity, we praise. The willing worshipper, the pure, lord of purity, we praise. The mistress of the house, the pure, mistress of purity, we praise.

9. The pure woman we praise, who especially thinks good, speaks good, does good, lets herself be ruled well, obeys the master, the pure: Çpĕnta-ârmaiti, and what else are Thy women, O Ahura-Mazda. The pure man we praise, who especially thinks good, speaks and acts, who knows the faith, does not know sins, through whose deeds the worlds increase in purity, for offering and adoration to Zarathustrŏtĕma. Zarathustrŏtĕma, the pure, lord of purity, we praise.

10. The good, strong, holy Fravashis of the pure, we praise, The women who have an assembly of men we praise. The yearly good dwelling we praise. Strength, the well-formed, beautiful, we praise. Victory, created by Ahura, we praise. The smiting that comes from above we praise.

11, 12. Thee, O Fire, etc. (as in 1, 9).

13. Yathâ ahû vairyo (2). Offering, praise, strength, might, implore I for the Fravashis of the pure, for the women who have troops of men, for the yearly good dwelling, for strength, the well-formed, beautiful, for the victory which comes from Ahura, for the smiting which comes from above.

Ashem-vohû, etc.

5. USAHIN. ‡

1. Satisfaction to Ahura-Mazda. Ashem-vohû (3). I confess (myself) a Mazdayaçnian, a follower of Zarathustra, an adversary of the Daevas, devoted to belief in Ahura: To Ushahina, the pure, lord of purity, for praise, etc., to Berejya, and Nmânya the pure, lord of purity, praise, etc.

2. Satisfaction to Çraŏsha, the holy, sublime, victorious, who advances the world, and to Rashnu, the most upright, and Arstât, who furthers the world, increases the world, praise, etc. As it is, etc.

* *Cf.* Vispered, iii. 18.

† So I now translate the word in preference to my former rendering in Vispered, iii. 19.

‡ The time *Ushahina* is under the peculiar care of Çraŏsha, the Heavenly Watcher, with whom are Berejya (who presides over the increase of corn), and Nmânya (the genius who attends to the prosperity of families).

3, 4. To Ahura-Mazda etc.

5. Ushahina, the pure, lord of purity, we praise, The fair morning-dawn we praise. The dawn we praise, the brilliant, with brilliant horses, which thinks of men, which thinks of heroes, which is provided with brightness, with dwellings. The dawn we praise, the rejoicing, provided with swift steeds, which floats over the earth, consisting of seven Keshvars. That dawn we praise. Ahura-Mazda, the pure, Lord of purity, we praise. Vohû-mano we praise. Asha-vahista we praise. Khshathra-vairya we praise. Çpĕnta-ârmaiti we praise.

6. Berejya, the pure, lord of purity, we praise, out of longing for the blessing of purity, from longing for the good Mazda-yaçnian law, for praise and adoration to the lord Nmânya. Nmânya, the pure, lord of purity, we praise.

7. Çraŏsha, the holy, beautiful, victorious, advancing the world, pure, lord of purity, we praise. Rashnu, the most upright, we praise. Arstât, who advances the world, who increases the world, we praise.

8, 9. Thee, the fire, etc.

10. Yathâ ahû vairyo (2). Offering, praise, strength, might, implore I for Çraŏsha, the holy, sublime, victorious, who advances the world, and Rashnu the most upright, and Arstât who advances the world, increases the world. Ashem-vohû, etc.

XVII. (1) ORMAZD-YASHT.*

In the name of God, Ormazd, the Lord of Increasing. May the Creator Ormazd increase in great brilliancy; the Bright, the Majestic, Heavenly of the Heavenly, may He the Highest come (to our help).

Of all sins I repent, etc.

I praise with good thoughts, etc. (Yaçna xii.)

I confess (myself), etc., for praise to Ahura-Mazda, the Shining, Majestic, satisfaction, etc.†

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda! Heavenly, Holy, Creator of the corporeal world, Pure One!

2. What is the mightiest of the Manthra Çpĕnta, what the most victorious, what the most majestic, what that which most brings fulfilment to prayers, what the most victoriously smiting, what the most healing, what most torments the tormentings of the Daevas and (evil) men, what is of the whole corporeal world the most helpful to me, what is that of the whole corporeal world which most purifies the inward parts?

3. Then answered Ahura-Mazda: [As to] Our Names, the

* The Ormazd-Yasht was to be recited especially at the time Hâvani.

† This introduction is common to all the *Yashts*, and consists of passages which occur elsewhere.

Amĕsha-çpĕntas, O holy Zarathustra, that is the mightiest of the Manthra-çpĕnta, that the most victorious, that the most majestic, that that which most brings fulfilment to prayers, that the most victoriously smiting, that the most healing, that inflicts most torments on the Daevas and (wicked) men, that is of the whole corporeal world the most helpful from me, that it is of the whole corporeal world which most purifies the inward parts.

4. Then spake Zarathustra: Tell me then the Name, O pure Ahura-Mazda, which is Thy greatest, best, and fairest, which is most efficacious for prayers, the most victoriously smiting and the most healing, which most torments the torments of the Daevas and the (wicked) men.

5. That I also may torment all Daevas and (wicked) men, that I may torment all sorcerers and Pairikas, that no one may torment me, neither Daeva, nor man, nor sorcerer, nor Pairika.

6. Then answered Ahura-Mazda: My Name is: The to be questioned, O pure Zarathustra; the second: the Gatherer;* the third: the Spreader abroad; the fourth: Best Purity; the fifth: All good things created by Mazda which have a pure origin; the sixth: I am the Understanding; the seventh: I am Endowed with understanding; the eighth: I am Wisdom; the ninth: I am Endowed with Wisdom; the tenth: I am the Increaser; the eleventh: I am Endowed with Increase; the twelfth: the Lord; the thirteenth: the Most Profitable; the fourteenth: He who is without harm; the fifteenth: the Steadfast; the sixteenth: the Reckoner of service;† the seventeenth: the All-observing; the eighteenth: the Healing; the nineteenth: that I am the Creator; the twentieth: that I bear the Name Mazda.

7. Praise me, Zarathustra, day and night with gifts which are brought hither midst prayers.

8. I will come to thee for protection and joy, I who am Ahura-Mazda; there shall come to thee for protection and joy: the good Çraŏsha, the holy: there shall come to thee for protection and joy: Water, trees, and the Fravashis of the pure.

9. If thou wishest, O Zarathustra, thou mayest torment these torments of the Daevas and men, of the sorcerers and Pairikas, of the Çâthras, Kavis and Karapanas;‡

10. Of the destructive two-legged, of the two-legged Ashĕmaŏgas.§

* Ahura-Mazda is called "the Gatherer," because He created mankind and animals and plants, and gathered them together upon the face of the earth.

† Ahura-Mazda is called "the Reckoner of service," because He takes account of the actions of mankind for the purpose of reward or punishment.

‡ *Cf.* Yaçna ix. 61. According to Tradition, the *Çâthras* are tyrants, the *Kavis* men who neither can nor will see anything good in the creation of Ahura-Mazda, and the *Karapas* are those who will not hear the precepts of Ahura-Mazda.

§ The Tradition makes the *Ashemaŏgas* to be those who stir up strife amongst men and deceive them.

11. The wolf with four feet, the hosts consisting of many foes, with many banners, with high banners, with uplifted banners, carrying a wounding banner.*

12. These Names preserve, (and) utter them day and night.

13. I am the Protector, I am the Creator, I am the Nourisher, I am the Knowing, I am the Holiest Heavenly One.

14. My name is: The Healing; my name is: The Most Healing; my name is: The Priest; my name is: The Most Priestly; my name is: God (Ahura); my name is: Great Wise One (Mazda);

15. My name is: The Pure; my name is: The Purest; I am called, The Majestic; I am called, The Most Majestic;

16. I am called, the Much-seeing; I am called, The Most Much-seeing;† I am called, The Far-seeing; I am called, The Most Far-seeing.

17. I am called, The Watcher; I am called, The Desirer;‡ I am called, The Creator; I am called, The Protector; I am called, The Nourisher; I am called, The Knower; I am called, The Most Knowing;

18. I am called, The Augmenter; I am called, Possessing increasing Manthras;§ I am called, The Ruler at Will; I am called, The Most Ruling at Will;

19. I am called, The Ruling with Name;‖ I am called, The Most Ruling with Name; I am called, The Not to be Deceived; I am called, The Undeceived;

20. I am called, The Protecting; I am called, The Tormentor of Torment; I am called, The Smiting here;¶ I am called, The All-smiting; I am called, The All-creating;

21. I am called, The All-Majestic; I am called, Endued with much Majesty; I am called, The Very Majestic; I am called, Endued with Very Great Majesty; I am called, The Effecting-profit; I am called, The Working-gain; I am called, The Profitable;

22. I am called, The Strong; I am called, The Most Profitable; I am called, The Pure; I am called, The Great;

23. I am called, The Kingly; I am called, The Most Kingly; I am called, The Well-wise; I am called, The Well-wisest; I am called, The Far-seeing.**

24. These my names—he who in the corporeal world, O holy Zarathustra, maintains and speaks these my names:

* That is, the hosts who are under the banner seek to wound.

† That is, I see more than the other Yazatas.

‡ That is, because I desire good for My creatures.

§ *Fshûsha-manthra. Cf.* Vispered i. 18.

‖ That is, ruling under Mine own Name. ¶ Or, perhaps, The Smiting Once.

** The number of Names here given is *seventy-five*, but, according to the Parsees, it should be *seventy-two*, which is a sacred number with them. As most of the MSS. omit the Name "Endued with Very Great Majesty," in verse 21, and the thirteenth and eighteenth Names are repeated in verses 14 and 22, the difference is easily accounted for.—*Translator.*

25. By day and night, standing or sitting, sitting or standing, girt with the Aiwyâoñhana,* or drawing off the Aiwyâoñhana,

26. Going forwards out of the house, going forwards out of the confederacy, going forwards out of the region, coming into a region,†

27. Such a man the points of the Drukhs-souled, proceeding from Aêshma, will not injure in that day or that night, not the slings, not the arrows, not knives, not clubs, the missiles will not penetrate, (and) he be injured.

28. And on account of accepting (it) the same take upon themselves with names to be a support and wall against the invisible Drukhs, the Varenian, wicked.

29. Against the striving to hurt, greedy of revenge, all slaying, wholly evil Añra-mainyus.

30. Like as a thousand men can control one single man.—

31. Who is the victoriously-smiting? etc. (Yaçna xliii. 16).

32. Praise to the kingly majesty, praise to Airyaña-vaêja, praise to the profit created by Ahura-Mazda, praise to the water Dâitya, praise to the water Ardvî-çûra the pure, praise to the whole world of purity.

33. Yathâ ahû vairyo (10). Ashem-vohû (10). The Ahuna-vairya praise we. Asha-vahista, the fairest Amĕsha-çpĕnta, praise we. Strength, might, power, victoriousness, and strength, praise we. Ahura-Mazda, the Shining, Majestic, praise we.

34. Protect the kinsmen evermore, O Zarathustra, from the hostile evil-minded.‡

35. Do not abandon the friend to the stroke, not to the enduring of evil, not to the touching of harm.

36. Do not wish a gift for the man who, instead of the greatest offering, offers us the least; of that which is to be offered, complete praise for us, the Amĕsha-cpĕntas.§

37. Here is Vohû-mano, my creature, O Zarathustra; Asha-vahista, my creature, O Zarathustra; Khshathra-vairya, my creature, O Zarathustra; Çpĕnta-ârmaiti, my creature, O Zarathustra; here are Haurvat and Ameretât, my creatures, O Zarathustra, which are a reward for the pure who attain to incorporeality.‖

38. Know also how it (is), O pure Zarathustra: through

* The *Aiwyâoñhana* is the later *Kuçti*, or religious girdle. (See note to p. 4.) In the Avesta the word is generally used of the *binding* the Barĕçma.

† The Ormazd-Yasht was to be recited on arriving at a strange place.

‡ The remainder of the chapter, from this verse, is not considered by the Parsees, as belonging properly to the Ormazd-Yasht, but rather to the Bahman-Yasht. If so, it must have been a different Bahman-Yasht from that which we possess in Huzvâresh, as well as in Zend.

§ The meaning seems to be, that a man must expect no gifts who, in return for the blessings bestowed upon him, endeavours to acquit himself of his duties in the easiest and least costly manner.

‖ The Guj. Tr. refers this to the state of men before birth.

My wisdom, through which was the beginning of the world, so also its end shall be.

39. A thousand remedies, ten thousand remedies (3). Come to my help, O Mazda.—To strength, the well-created, beautiful, and the victory created by Mazda, and the smiting which comes from above, and Çpĕnta-ârmaiti.

40. O Çpĕnta-ârmaiti! smite their torments, surround their understanding, bind their hands, summer and winter smite, restrain the hinderers.

41. When, O Mazda, will the pure smite the wicked, when the pure the Drukhs, when the pure the evil?

42. The understanding of Ahura-Mazda we praise, to lay hold of the Mańthra-çpĕnta. The understanding of Ahura-Mazda we praise, to maintain the Mańthra-çpĕnta in remembrance. The tongue of Ahura-Mâzda we praise, to be able to utter the Mańthra-çpĕnta. This mountain praise we, Ushi-darĕna, bestowing understanding, day and night, with gifts brought amidst prayers.

43. Then spake Zarathustra: I come to you, the eyes of Çpĕnta-ârmaiti, who annihilate what is desert in the earth, to hunt the wicked.

44. The Fravashi of that pure man I praise, who bears the name of Açmô-qanvâo.* More than the other pure will I hereafter praise as a Believer, Gaŏkĕrĕna, the strong, created by Mazda. Gaŏkĕrĕna, the strong, created by Mazda, we praise. The understanding of Ahura-Mazda we praise, to inculcate in the Mańthra-çpĕnta. The understanding of Ahura-Mazda we praise, to maintain the Mańthra-çpĕnta. The tongue of Ahura-Mazda we praise, to be able to utter the Mańthra-çpĕnta. The mountain Ushi-darĕna, which bestows understanding, we praise by day and night, with gifts brought amidst prayers.

Ashem-vohû.—The Fravashi, etc. (as above.) Wisdom praise I. Çpĕnta-ârmaiti praise I. The purity of these gifts, and the purity of the pure, former, who belong to the pure creatures. To him belongs brightness, etc.

XVIII (2). YASHT OF THE SEVEN AMSHASPANDS.

In the name of God, the Lord Ormazd, the Increaser. May the seven Amshaspands increase to great brilliancy, may they come. —Of all my sins, etc.

Satisfaction, etc. I confess myself, etc.

* It is not known who this personage was. The name occurs also in Yasht 24, v. 96, and Yasht 38, v. 37.

1. To* Ahura-Mazda, the Shining, Majestic, to the Amĕsha-çpĕntas, to Vohu-manô, to the peace which smites victoriously, which is placed over other creatures, to the heavenly understanding created by Ahura-Mazda, to the understanding heard with the ears, created by Mazda:

2. To Asha-vahista, the fairest, to Airyama-ishya,† the strong, created by Mazda, to Çaŏka the good, gifted with far-seeing eyes, created by Mazda, pure, to Khshathra-vairya, the metal, to charity which feeds the beggars:

3. To the good Çpĕnta-ârmaiti, to skilfulness, the good, gifted with far-seeing eyes, created by Mazda, pure, to Haurvât the lord, to the yearly good dwelling, to the years, the lords of purity, to Ameretât, the lord, to fullness which concerns the cattle, to the corn which belongs to horses, to Gaŏkĕrĕna, the strong, created by Mazda:

4. (Gâh Hâvani)—To Mithra, who possesses wide pastures, has a thousand ears and ten thousand eyes, who has a named name, the Yazata; to Râma-qâçtra—(Gâh Rapitan); to Asha-vahista, and to the fire, (the son) of Ahura-Mazda,—(Gâh Uzîren); to the great lord, the Navel of the Waters, to the water created by Mazda:

5. (Gâh Aiwiçrûthrema)—To the Fravashis of the pure, and to the women who have a congregation of men, to the yearly good dwelling, to strength, the well-created, beautiful, to victory created by Mazda, to the smiting which comes from on high. (Gâh Ushahina)—To Çraŏsha, endued with holy blessing, victorious, who advances the world, to Rashnu, the most upright, and to Arstat, who advances the world, increases the world: Khshnaŏthra, etc.

6. Ahura-Mazda, the Shining, Majestic, praise we. The Amĕsha-çpĕntas, the good, wise kings, praise we. The Amĕsha-çpĕnta Vohu-manô, praise we. Peace, the victoriously smiting, praise we, which is set above other creatures. The heavenly understanding, created by Mazda, praise we. The understanding which is heard with the ears, created by Mazda, praise we.

7. Asha-vahista, the fairest Amĕsha-çpĕnta, praise we. The Airyama-ishya, praise we; the Strong, created by Mazda, praise we. Çaŏka, the good, gifted with far-seeing eyes, created by Mazda, pure, we praise. Khshathra-vairya, the Amĕsha-çpĕnta, praise we. Metal praise we. Charity, which feeds the poor, praise we.

* [All the names invoked in this and the following verses are in the *dative* case, and governed by *Khshnaŏthra* at the end of the fifth verse. Instead of the preposition *to* we might use *for*, which would be closer to the German *für*, but I prefer the simple dative, as being nearer to the original Zend.]

† *Airyama-ishya* is the prayer in Yaçna liii. which commences with those words.

8. The good Çpĕnta-ârmaiti praise we. The good skilfulness, gifted with far-seeing eyes, created by Mazda, pure, praise we. Haurvât, the Amĕsha-çpĕnta, praise we. The yearly good dwelling praise we. The years, the pure lords of purity, praise we. The Amĕsha-çpĕnta Ameretât praise we. Fatness which belongs to the herds, praise we. Fodder which belongs to the horses, praise we. Gaŏkĕrĕna, the strong, created by Mazda, praise we.

9. (Gâh Hâvani)—Mithra, who possesses wide pastures, a thousand ears and ten thousand eyes, has a named name, the Yazata, praise we. Râma-qâçtra praise we.—(Gâh Rapitan.) Asha-vahista and the fire, the son of Ahura-Mazda, praise we.—(Gâh Uzîren)—The great lord, the kingly, brilliant, the Navel of the Waters, gifted with strong horses, praise we. Water created by Mazda, pure, praise we.

10. (Gâh Aiwiçrûthrĕma)—The good, strong Fravashis of the pure, praise we. The women possessing an assembly of men praise we. The yearly good dwelling praise we. Strength, the well-created, beautiful, praise we. Victory, created by Mazda, praise we. The smiting which comes from above praise we.—(Gâh Ushahina)—Çraŏsha, the holy, beautiful, victorious, advancing the world, pure, lord of purity, praise we. Rashnu, the justest, praise we. Arstat, who furthers the world, who increases the world, praise we.

11. May the sorcerers, Zarathustra, smite the Daevas and men who (are) in the house. Always, O holy Zarathustra, smite every Drukhs, drive away every Drukhs, till they are terrified at these words.

12. To thy body cleave they, thy priests smite they—Priest and Warrior—so that he becomes altogether disobedient through the strength of those to be driven away.

13. He who takes for his protection the seven Amĕsha-çpĕntas, the good kings, the wise—(the virtuous Mazdayaçnian law, which has the body of a horse, the water created by Mazda, praise we).

14. May he renounce the storming up and the storming away,* O Zarathustra; may he renounce the up-and-away-storming, O Zarathustra, against Vohu-manô, against the more manifest driving away, slaying, and annihilation of prayers.

15. A hundred, hundred-fold drag they (else) out (and) away like a bound one the Mazdayacnian law of the Fravashis (?) through the power of the to-be-driven-away.

Ashem-vohû. Yathâ ahû vairyo (2). I implore praise, adoration, strength, and might, for Ahura-Mazda, etc. (as above, v. 1-5 to), increases the world. Ashem-vohû (3).

* Who the "storming up," etc., are is not known; but of course they belong to the creation of Anra-mainyus.

XIX (3). YASHT ARDIBIHIST.*

In the name, etc. May the Amshaspand Ardibihist increase in great majesty, may he come. Of all my sins, etc.

To Asha-vahista, the fairest, to Airyama-ishya, to strength created by Mazda, to Çaŏka the good, endowed with far-seeing eyes, created by Mazda, pure, be satisfaction, etc. Asha-vahista, the fairest Amĕsha-çpĕnta, praise we. Airyama-ishya praise we. Strength created by Mazda praise we. Çaŏka, the good, endued with far-seeing eyes, created by Mazda, pure, praise we.

1. Ahura-Mazda spake to the holy Zarathustra: As to what then belongs to the assistance of Asha-vahista, O holy Zarathustra, (so is he) Psalmist, Zaŏta, Praiser, Reader, Offerer, Lauder, Celebrater of good, effecting that the bright lights shine for the praise and adoration of us, Amĕsha-çpĕntas.†

2. Then spake Zarathustra: Speak the words, the true words, O Ahura-Mazda, how are the succours‡ of Asha-vahista become as Singer, Zaŏta, Praiser, Reader, Offerer, Lauder, Celebrator of good, effecting that the good lights may shine to the praise and adoration of you, Amĕsha-çpĕntas?

3. I will praise Asha-vahista: if I praise Asha-vahista, then praise I him as the helper of the other Amĕsha-çpĕntas, whom Mazda protects through good thoughts, whom Mazda protects through good works, whom Mazda protects through good works.

4. To the pure man belongs Garo-nemâna, none of the wicked can approach to Garo-nemâna, to the dwelling pure in joy, manifest, Ahura-Mazda.

5. He (Asha-vahista) smites all the sorcerers and Pairikas belonging to Aŋra-mainyus through Airyama,§(which is) the greatest of the Maŋthras, the best of the Maŋthras, the fairest of the Maŋthras, the most fairest of the Maŋthras, the strong of the Maŋthras, the strongest of the Maŋthras, the fast among the Maŋthras, the fastest among the Maŋthras, the victorious among the Maŋthras, the most victorious among the Maŋthras, the healing among the Maŋthras, the most healing among the Maŋthras.

6. He it is who is healing with purity, healing with the law, healing with knives, healing with plants, healing with Maŋthras; with the best medicaments heals he who heals with the Maŋthra-

* The Yasht Ardibihist may be recited every day at the times Hâvani, Rapithwinai, and Aiwiçrûthrĕma.

† Asha-vahista is the Genius of Fire and the most powerful of the Amĕsha-çpĕntas. Light and Fire terrify all evil beings.

‡ Neither *succours* nor *assistances* are used in English in the plural; but since the Zend is in the plural there is no help for it.

§ Prayers, in the Avesta, are constantly regarded as spiritual weapons.

çpĕnta, who heals the pure man with charms, for he is the most healing of medicaments.*

7. Sickness runs away, death runs away, the Daevas run away, the oppositions run away, Ashemaŏga, the impure, runs away, the sinful hostile man runs away.

8. Those who spring from the seed of the serpents run away, those who spring from the wolves run away, those who spring from the (evil) two-legged beings run away, contempt runs away, haughtiness † runs away, fever runs away, cruelty runs away, quarrelsomeness runs away, the evil eye runs away.

9. The lying, very false, speech runs away; Jahi,‡ allied to sorcerers, runs away; the wicked harlot runs away, the wind which comes straight from the north runs away, the wind which comes straight from the north is utterly undone.

10. Who (Asha-vahista) smites for me of these those who spring from the seed of the serpents, of these Daevas a thousand times a thousand, ten thousand times ten thousand, he smites sickness, he smites death, he smites the Daevas, he smites the oppositions, he smites the impure Ashĕmaŏga, he smites the hostile men.

11. He smites those who spring from the seed of the serpents; he smites those who spring from the seed of the wolves; he smites those who spring from (wicked) two-legged beings; he smites contempt, he smites haughtiness, he smites the fever, he smites cruelty, he smites quarrelsomeness, he smites the evil eye.

12. He smites the lying, very false speech; he smites Jahi, possessing sorcerers; he smites the whore, the wicked; he smites the wind which comes direct from the north; the wind which comes direct from the north is undone.

13. Who (Asha-vahista) smites for me of these those who spring from the seed of the (wicked) two-legged (beings), which smites of these Daevas a thousand times a thousand, ten thousand times ten thousand, whilst there looks on in the front the most lying of the Daevas, Aŋra-mainyus, who is full of death.

14. Then spake Aŋra-mainyus: Of these my beings will Asha-vahista smite the most violent of the sicknesses, will torment the most violent of the sicknesses; will torment the most violent of the bringers of death; will smite the most violent of the Daevas, torment the fiercest of the Daevas; smite the fiercest of the oppositions, torment the fiercest of the oppositions; smite Ashĕmaŏga the impure, torment Ashĕmaŏga the impure; smite the most hostile of hostile men, torment the most hostile of hostile men.

* *Cf.* Vendidad vii. 120, which passage is no doubt an interpolation from this.

† As is frequently the case in the Avesta, abstract conceptions, such as contempt, haughtiness, etc,, are regarded as personified beings and Drujas.

‡ *Jahi* is the demon of lewdness.

15. Of those who spring from the seed of the serpents will he smite the fiercest, torment the fiercest; of those who spring from the seed of the wolves will he smite the fiercest, torment the fiercest; of those who spring from the seed of the (wicked) two-legged (beings) will he smite the fiercest, torment the fiercest. He will smite contempt, he will torment contempt; smite haughtiness, torment haughtiness; he will smite the fiercest of the fevers, torment the fiercest; he will smite the fiercest of the cruelties, torment the fiercest; he will smite the fiercest of the quarrellings, torment the fiercest; he will smite the most evil of the evil eyes, torment the most evil.

16. The most lying, falsest speech will he smite; the most lying, falsest speech will he torment. Jahi, provided with sorcerers, will he smite; Jahi, provided with sorcerers, will he torment. The wicked harlot will he smite, the wicked harlot will he torment. The wind which comes direct from the north will he smite, the wind which comes direct from the north will he torment.

17. Ruined will be the Drukhs, perish will the Drukhs, run from thence will the Drukhs, disappear will the Drukhs, go away to the north to the world of death. For the sake of his fullness and brightness, we praise this Asha-vahista, the fairest of the Amĕsha-çpĕntas, with gifts: Asha-vahista, the fairest Amĕsha-çpĕnta, praise we. With Haŏma, etc. Yathâ ahû vairyo.—I implore, etc. To Asha-vahista, etc. (As at the commencement). Ashem-vohû.—To him belongs, etc.

XX (4). YASHT KHORDÂṬ.*

In the name, etc. May the Amshaspand Khordat increase in great brilliancy, may he come. Of all my sins, etc.

Khshnaŏthra for Haurvâṭ, the lord, for the yearly good dwelling, for the years, the lords of purity, etc.

The Amĕsha-çpĕnta Haurvâṭ, praise we. The yearly good dwelling praise we. The years, the pure, lords of purity, praise we.

1. Ahura-Mazda spake to the holy Zarathustra: I have created for the pure men these rejoicings, purifyings, peculiar properties of Haurvâṭ. These grant we (to him) of Thine, who comes to the Amĕsha-çpĕntas as one comes to the Amĕsha-çpĕntas: to Vohu-manô, to Asha-vahista, to Khshathra-vairya, to Çpĕnta-ârmaiti, to Haurvâṭ and Ameretâṭ.

* This Yasht may be recited at any time, but more especially on the day *Khordad*, at the time Ushahina. The MSS. of this little piece are very corrupt, and the translation, in many places, is doubtful. I have followed a Bombay edition, which differs from most of the MSS.

2. He who against these Daevas, the thousand times a thousand, the ten thousand times ten thousand, the countless times countless, utters the name of Haurvâṭ (especially), of the Amĕsha-çpĕntas, he smites the Naçu, he smites the Hashi, he smites the Bashi, he smites Çaĕni, he smites the Bûji.*

3. Therefore say I to him (the name) as the first: to the pure man before that of the Rashnu-razista, before that of the Amĕsha-çpĕntas. Whichever are the strong names of the heavenly Yazatas, which purify the pure man:

4. From the Naçu, from Hashi, from Bashi, from Çaĕni, from Bûji, from the hosts of many foes, from the banners uplifted by many, from the men with evil hostility, from the naked dagger, from hostility to men, from sorcerers, from the Pairika, Urvaçta.†

5. How does one separate one's self from the path of the pure, how from that of the wicked? Then answered Ahura-Mazda: If he utters my Maṅthra, keeps in mind reciting, draws a circle uttering, guards his own body.‡

6. I will for thee: every Druja which runs about openly, every one which is concealed, every one which pollutes—for thee every Druja, for the Arian land will I smite away, for thee will I bind the Druja with cords (?), I will curse away the Drujas. §

7. I will say to the pure man, he shall draw three circles, right, round circles shall he draw, round will I say to the pure man, nine circles shall he draw, nine say I to the pure man.

8. The names of these Amĕsha-çpĕntas smite the Naçu with a knife, smitten, destroyed in seed and relations, dead (is it). Zarathustra, the Zaŏta (free) from the evil-minded, according to his own desire and will, as it is ever his will,

9. Will at Sun-rise smite the North region, this (Sun) will, when not risen, ‖ drive away the Naçu with stretched out weapons, with hard death, for praise and for satisfaction for the heavenly Yazatas.

10. Zarathustra! mayest thou teach this Maṅthra to none other than the father, or the son, or the whole brother, or the Athrava¶ possessed of nourishment, who will order all circles as a believer not erring.—For his brightness and majesty praise we him with loud praise: The Amĕsha-çpĕnta Haurvâṭ praise we.

* The names of these evil spirits do not occur elsewhere. [Instead of *Bashi* Westergaard has *Ghsi*, with the *v. r. Gasi*].

† [Westergaard has, from the Pairika, from Urvaçti].

‡ That is, keeps it far from impurity.

§ This verse is difficult and obscure, nor is it clear to whom it is to be assigned.

‖ That is, the Sun will drive away all impurity even before his rising.

¶ *Cf.* Yasht **14**, 46. This passage is important as showing that the Avesta was to be preserved by tradition in the Priestly families only.

XXI (5). ABÂN-YASHT.*

In the name, etc. May the Queen Ardviçur increase in great strength, may She come. Of all my sins, etc.

Satisfaction, etc. I confess myself, etc. To Ardvî-çûra, the Spotless Water, etc.

1. Ahura-Mazda spake to the holy Zarathustra:† Praise Me her, O holy Zarathustra, Ardvî-çûra, the pure, the full-flowing, healing, rejecting the Daevas, devoted to the law of Ahura, the praiseworthy for the corporeal world, the worthy of honour for the corporeal world, the pure for those who advance life, the pure for those who advance the cattle, the pure for those who advance the world, the pure for those who advance the kingdom, the pure for the advancers of the region.

2. Who purifies the seed of all men, who purifies the bodies of all women at childbirth, who gives to all women good childbirth, who brings to all women fitting and proper milk.

3. She is the great and far-famed, who is as great as all the (other) waters, which hasten away on this earth, which flow mightily from Hukairya the lofty, away to the sea Vôuru-kasha.

4. They purify themselves all (waters) in the great sea Vôuru-kasha, all the middle ones purify themselves, for she makes them flow out, she pours out, Ardvî-çûra, the spotless, who has a thousand canals and a thousand channels; all these canals, all these channels are forty days' journey long for a well-mounted man.

5. The outflow of this my water alone comes down to all Kareshvars, the seven, and brings from this my water alone always thither in summer and winter. This my water purifies the seed of men, the bodies of women, the milk of women.

6. Which I, Ahura-Mazda, maintain upright with good strength, for advancement of the dwelling and the clan, the confederacy and the region, for protection and shelter, for ruling, overseeing, and watching over.

7. Then went forwards Zarathustra (saying), Ardvî-çûra, the spotless, (comes) from the Creator Mazda, fair are her arms, very shining, greater than horses. With fair will goes forward, O Holy One, the mighty-armed, thinking this in her mind:

8. "Who will praise me, who will offer to me with offerings of Haŏma and flesh, with offerings which are purified and strictly sought out, to whom shall I attach myself,‡ to the faithful, like-minded, offering, well-intentioned?"

* This Yasht is to be recited on the day *Abân* (over which the Water presides), and on the days *Çpendârmat*, *Dîn*, *Ard*, and *Mahreçpand*, because these Genii were regarded as the helpers of the Water.

† Verses 1-5 are identical with Yaçna lxiv. 1-21.

‡ According to the Parsee mythology, the Genii stand in as much need of the

9. For Her brightness, for Her majesty, will I praise Her with audible praise, will I praise Her with well-offered offerings, Ardvî-çûra, the Spotless, with offerings; thereby art thou called to help, thereby well-praised, O Ardvî-çûra, Spotless! through the Haŏma which is (bound) with flesh, with Barĕçma, with the Mańthra which gives wisdom to the tongue, with word, with deed, with gifts, with right-spoken speech.

2.

10. Praise Me Her, the pure Ardvî-çûra, O holy Zarathustra, etc. (as 1 ff.)

11. Who first conducts the chariot, who holds the reins of the chariot, whilst she mightily drives the chariot along, thinking on men,* thinking this in mind: "Who will praise me, who will offer to me with offerings of Haŏma and flesh, with offerings purified and exactly sought out, to whom shall I attach myself as to the faithful, like-minded, offering, well-meaning?" For her brightness, for her majesty, etc.

3.

12. Praise her, the pure, etc.

13. Who possesses four draught-cattle, white, all the same colour, of like race, great, which torment the torment of all Daevas and (bad) men, sorcerers and Pairikas, Çathras, Kaŏyas, and Karapanas. For her brightness, for her majesty, etc.

4.

14. Praise her, the pure, etc.

15. The strong, brilliant, great, beautiful, whose flowing waters come hither by day as by night, namely all the waters which flow along on the earth, which hasten away mightily. For her brightness, etc.

5.

16. Praise her, the pure, etc.

17. Her praised the Creator, Ahura-Mazda, in Airyana-vaêja, of the pure creation, with Haŏma which is bound with flesh, with Barĕçma, with the Mańthra which gives wisdom to the tongue, with word, with deed, with offering, with right-spoken speech.

18. Then He† prayed her for a favour: "Give Me, O good, most profitable Ardvî-çûra, Spotless, that I may unite myself with the son of Pourushaçpa, the pure Zarathustra, so that he may

assistance of mankind as mankind of the Genii's; and if the latter do not receive the offerings due to them, they become powerless and unable to perform their duties aright, unless Ahura-Mazda intervenes, and assists them in supernatural ways.

* Female occupants of carriages now-a-days sometimes follow Ardvî-çûra's example. —*Translator.*

† Here, as elsewhere in the Yashts, Ahura-Mazda is represented as requesting the assistance of his own Genii, which does not seem in accordance with the view that they derive all their power from Him.

think according to the law, speak according to the law, act according to the law."

19. Then afforded Him this favour, Ardvî-çûra, the spotless, him the ever-bringing offerings, giving, offering, him who prays the female-givers* for a favour. For her brightness, for her majesty, etc.

6.

20. Praise her, the pure, etc.

21. To her offered Haŏshyaŋha, the Paradhâta, on the top of the mountain, a hundred male horses, a thousand cows, ten thousand small-cattle.

22. Then prayed he her for this favour: Give me, O good, most profitable Ardvî-çûra, Spotless, that I may bear the chief rule over all regions, over all Daevas and men, over sorcerers and Pairikas, over the Çathras, Kaŏyas, and Karapanas; that I may smite two-thirds of the wicked Mazanian and Varenian Daevas.

23. Ardvî-çûra, the spotless, granted him this favour, him always bringing gifts, giving offerings, him who prays the female givers for a favour. For her brightness, etc.

7.

24. Praise her, the pure, etc.

25. To her offered Yima the brilliant, possessing a good congregation† on the mountain Hukairya, a hundred male horses, a thousand cows, ten thousand small-cattle.

26. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may be the chiefest ruler over all regions, over Daevas and men, over sorcerers and Pairikas, over the Çathras, Kaŏyas, Karapanas; that I may bring away from‡ the Daevas both gifts of fortune and profit, both of fullness and herds, both food and praise.

27. Ardvî-çûra, the spotless, granted him this favour, him the ever-offering gifts, giving, offering, praying the female-givers for a favour. For her brightness, etc.

8.

28. Praise her the pure, etc.

29. To her offered the snake Dahâka with three jaws, in the region of Bawri,§ a hundred male horses, a thousand cows, ten thousand small cattle.

30. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may make the seven Kareshvares empty of men.‖

* See note to Yasht 9, 5. † That is, rich in cattle, and surrounded by a warlike band. See note to Yaçna ix. 12-13. ‡ Or, perhaps, "that I may save from the Daevas," etc.

§ *Bawri* is doubtless Babylon. *Cf.* Hamza Isfâhâni, p. 32, ed. Gottwaldt.

‖ This is Professor Spiegel's amended translation. In the text it runs "That I may make all immortal," etc.

31. Ardvî-çûra, the spotless, did not grant him this favour. For her brightness, for her majesty, etc.

9.

32. Praise her, etc.

33. To her offered the offspring of the Athwyanian clan, the strong clan, Thraêtaŏna* in Varĕna, the four cornered, a hundred male horses, a thousand cows, ten thousand small cattle.

34. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may slay the snake Dahâka, with three jaws, three stings, six eyes, a thousand strengths, the very strong Druj springing from the Daevas, the evil of the world, the wicked, whom Aŋra-mainyus has brought hither to the corporeal world as the mightiest Druj for the destruction of purity in the world. May I, when smiting him, drive away those who profit (him), and are bound (to him), those who are the fairest in body,—thrust them away, those who (are) in the most hidden parts of the world.†

35. Ardvî-çûra, the spotless, granted him this favour, etc.

10.

36. Praise her, etc.

37. To her offered the manly-minded Kereçâçpa, behind Vara Pishinaŋha,‡ a hundred male horses, a thousand cows, ten thousand small cattle.

38. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may slay Gaŋdarĕwa the golden-heeled, who is a slayer on the shore of the sea Vôuru-kasha. I will run to the strong dwelling of the wicked one on the broad, round, far-to-walk-through (earth).

39. Ardvî-çûra, the spotless, granted him this favour, etc.

11.

40. Praise her, etc.

41. To her offered the destroying Turanian Fraŋraçê,§ in a hole in this earth, one hundred male horses, a thousand cows, ten thousand small cattle.

42. Then prayed he her for this favour: Grant me, O good,

* *Cf.* Vendidad i. 68.

† This passage is very obscure. It seems to contain an allusion to the hiding of Dahâk under the mountain Demavend. It recurs in Yasht 9, 14; and 15, 24. [The translator has made an adaptation from the other passages, as being a trifle more intelligible. The Zend text is identical in all three cases.]

‡ Probably the modern Pishin, or Pishing, in Eastern Sejestan. The river Lora flows through this valley, which is about twelve hours' journey broad. *Cf.* Ritter, Asien viii. 165 ff. The traditions place Kereçâçpa and his family in Sejestan.

§ The Afrâsiâb of Firdûsí.

most profitable Ardvî-çûra, Spotless, that I may attain the majesty which flies into* the midst of the sea Vôuru-kasha, which is peculiar to those born and yet unborn in the Arian region, and which is peculiar to the pure Zarathustra.

43. Ardvî-çûra, the spotless, did not grant him this favour. For her brightness, etc.

12.

44. Praise her, etc.

45. To her offered the agile very brilliant Kava Uç, on the mountain Erĕzifya, a hundred male horses, a thousand cows, ten thousand small-cattle.

46. Then prayed he her for this favour: Grant me, O good, most profitable, Ardvî-çûra, Spotless, that I may be chief ruler over all regions, over Daevas and men, over sorcerers and Pairikas, over Çathras, Kaŏyas, and Karapanas.

47. Ardvî-çûra, the spotless, granted him this favour, etc.

13.

48. Praise her, etc.

49. To her offered the valiant uniter of the Arian regions into one kingdom: Huçrava,† behind the Vara Chaêchaçta, deep, rich in water, a hundred male horses, a thousand cows, ten thousand small-cattle.

50. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may be chief ruler over all regions, over Daevas and men, over sorcerers and Pairikas, over Çathras, Kaoyas, Karapanas; that I of all the allies may first destroy the long obscurity, but not cut down the wood which destructive once damaged the understanding of my horses.‡

51. Ardvî-çûra, the spotless, granted him this favour, etc.

14.

52. Praise her, etc.

53. To her offered the strong Tuça,§ the warrior, on the back of a horse, praying for strength for the team, health for the bodies, much power against the tormentors, for victory over the evil-minded, for the disappearance from hence of the deadly hostile tormentors.

54. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may slay the Aurva-Hunava‖ in Vaêshaka, at the gate Khshathro-çaŏka, the upper-

* *Cf.* Yasht **19**, 56. † Huçrava is the Kai-Khosru of the later mythology.
‡ This passage is obscure, and we do not know the legend alluded to.
§ The later Tus.
‖ The *Aurva-Hunava* are, perhaps, the sons of Aurva, against whom Tuça was to fight.

most in Kaŋha, the great, pure; that I may slay of the Turanians fifty of the slayers of hundreds, a hundred of the slayers of thousands, a thousand of the slayers of ten thousands, ten thousand of those who slay innumerable ones.

55. Ardvî-çûra, the spotless, granted him this favour, to him ever bringing gifts, etc.

15.

56. Praise her, etc.

57. To her offered the Aurva-Hunâva, in Vaeshaka, at the gate Khshathro-caŏka, which is the uppermost in Kaŋha, the great, pure, a hundred male horses, a thousand cows, ten thousand small cattle.

58. Then prayed they her for this favour: Give us, O good, most profitable Ardvî-çûra, Spotless, that we may overcome the strong Tuça, the warrior, may we overthrow the Arian regions, fifty of the slayers of hundreds, a hundred of the slayers of thousands, a thousand of the slayers of ten thousands, ten thousand of the slayers of countless.

59. Ardvî-çûra did not grant them this favour. For her brightness, etc.

16.

60. Praise her, etc.

61. To her offered the former Vifra-navâza, when the victorious, strong Thraétaŏna summoned him in the form of a bird, of a Kahrkâça.*

62. He flew thither during three days and three nights to his own dwelling, not downwards, not downwards did he arrrive nourished.† He went forward towards the morning-dawn of the third night, the strong, at the melting of the dawn, and prayed to Ardvî-çûra, the spotless:

63. "Ardvî-çûra, Spotless! hasten quickly to help me, bring now to me assistance, I will bring to thee a thousand offerings with Haŏma and flesh, purified, well sought, here to the water Raŋha, if I come away alive to the earth created by Mazda, away to my dwelling."

64. Ardvî-çûra, the spotless, ran thither in the form of a beauteous maiden, a very mighty one, beautiful, girt up, pure with brilliant countenance, noble, clad with shoes beneath her feet, with a golden diadem on her crown.

65. She seized him by the arm, soon was it, not long was it that he struggled mighty, to the earth created by Ahura, sound, as uninjured as before, to his own dwelling.

66. She granted him this favour, etc.

* Respecting the following legend, *cf.* Weber's Ind. Studien iii. 421.

† This is obscure. The Zend word here rendered "nourished" (*thraŏstra*), only occurs once in the Avesta,—viz., Vispered xiv. 10 (xii. 4, Westergaard). The meaning may *possibly* be, "he could not descend to obtain food."—*Translator.*

17.

67. Praise thou, etc.

68. To her offered Jâmâçpa, when he saw the hosts of the Daevayaçnas advancing from afar, hastening to combat, a hundred male horses, a thousand cows, ten thousand small cattle.

69. Then prayed he her for this favour: Grant me, O good most profitable Ardvî-çûra, Spotless, that I may here victoriously assail all the non-Arians.

70. This favour she granted him, etc.

18.

71. Praise her, etc.

72. To her offered Ashavazdâo, the son of Pouru-dakhsti, Ashavazdâo and Thrita, the sons of Çâyuzhdri, at the high Lord, the kingly shining Navel of the Waters, having swift steeds, a hundred male horses, a thousand cows, ten thousand small cattle.

73. Then prayed they her for this favour: Grant to us, O good, most profitable Ardvî-çûra, Spotless, that we may smite the Dânus,* the Turanian, gathering themselves together, the Kara Açbana and the Vara Açbana; the very strong, shining from afar, here in the wars of the world.

74. She granted them this favour, Ardvî-çûra, the spotless, etc.

19.

75. Praise her, etc.

76. To her offered Vis-taurusha, the descendant of Naŏtairya, at the water Vîtanuhaiti, with well-spoken speech, thus speaking with words:

77. "This is rightly, this is truly spoken, O Ardvî-çûra, Spotless, that as many Daevayaçnians have been slain by me as I have hairs on the head; thus pour out for me, O Ardvî-çûra, Spotless, a dry ford across the good Vîtanahaiti."

78. Ardvî-çûra ran there, the spotless, in the form of a fair maiden, one very powerful, beautiful, girt-up, pure, with shining face, noble, shod with golden shoes, who, at the height of the whole ford, made the one waters stand still and the others flow forward,—she made a dry (way) across the good Vîtanuhaiti.

79. She granted him this favour, etc.

20.

80. Praise her, etc.

81. To her offered Yaçtô-Fryanananm at the shore (?) of Ranha, a hundred male horses, a thousand cows, ten thousand small cattle.

* The *Dânus* seem to be related to the *Dânavas* of Indian mythology.

82. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may smite the evil Akhtya,* the dark, and that I may answer him the ninety-nine questions, the fearful, allied to torment, when Akhtya, the evil, dark, asks me.

83. She granted him this favour, Ardvî-çûra, the spotless, etc.

21.

84. Praise, her, etc.

85. To whom Ahura-Mazda committed the waters:† "Go hither, come hither, O Ardvî-çûra, Spotless, from those camps‡ down to the earth created by Mazda, the excellent lords, the lords of the region, the sons of the lords of the region will offer to you.

86. "From thee will brave men pray for swift horses and majesty which comes from above, thee will the Athravas, the reciting Athravas, pray for greatness for those affording food, and for victory, for the blow given by Ahura, that comes from on high.

87. "Thee will maidens, young women fit for marriage, pray sister-like, for a strong master of the house,‖ women who shall bear will pray thee for a fortunate delivery, thou art able to bestow this to them, Spotless Ardvî-çûra."

88. Then came, O Zarathustra, Ardvî-çûra, the spotless, from those places down to the earth created by Ahura. Then spake Ardvî-çûra, the spotless:

89. "O brilliant, pure, holy (Zarathustra), thee has Ahura-Mazda created as lord of this corporeal world, me has Ahura-Mazda created as protectress of the whole world of purity; through my brightness and majesty walk about upon this earth cattle, beasts of burden, and two-legged men. I protect for him all these blessings, created by Mazda, which have a pure origin, as (one keeps) cattle and fodder for cattle."

90. Zarathustra asked Ardvî-çûra, the spotless: O Ardvî-çûra, Spotless! with what offering shall I offer to thee, with what offering shall I praise thee, whereby Ahura-Mazda may not make thy course a course in height above the sun, that serpents may not injure thee with sweat, spittle, copulation, and copulating fluids?¶

91. Then answered Ardvî-çûra, the spotless: O brilliant, pure, holy (Zarathustra), with this offering shalt thou offer to me, with

* The Demon Akhtya seems to have been a kind of Sphinx, who would let no one go without answering certain questions. The mention of Rañha perhaps implies an allusion to a war in the north.

† Or, the waters of the Sun. ‡ Or, from these Stars.

§ That is, greatness in understanding and wisdom.

‖ *Nmâno-paitum* = *lit.* "house-master," *i.e.* "husband."—*Translator.*

¶ The meaning of this obscure passage seems to be: "That Ahura-Mazda may not keep back the waters in the sky, but suffer them to be poured down upon the earth, and that the noxious animals which live in the water may not pollute it."

this offering shalt thou praise me from the rising of the sun till daybreak,* thou shalt eat of these offerings (and) the priests who shall be asked for prayers, who have read the prayers,—he who knows the Mańthras, is endued with virtue, whose body is the Mańthra.

92. There shall not eat of these my offerings: a foe, a passionate one, a liar, no slanderer, no detractor, no woman, none who spurns praying, no deformed.

93. I do not count it as an offering to those who eat for me: blind, deaf, evil, destroying, hostile, evil offerers, smitten with tokens which are not declared tokens of life, of all according to the Mańthras. There shall not eat of thee my offerings: the contentious, the quarrelsome, not those whose teeth exceed the due proportion.†

94. Zarathustra asked Ardvî-çûra, the spotless: O Ardvî-çûra, Spotless! To whom come thy offerings when the wicked worshippers of the Daevas offer to thee at day-break?

95. Then answered Ardvî-çûra, the spotless: O shining, pure, holy Zarathustra! the terrifiers, the pursuers, the leapers, the shouters, these take them instead of me, and bring them away, a thousand together with six hundred, secretly come they who openly brings offerings to the Daevas.‡

96. I will praise the height Hukairya, which deserves all praise, the golden, from which flows down to me Ardvî-çûra, the spotless, with the strength of a thousand men. May she be as much in greatness of majesty as all the collected waters which flow on this earth, she who flows mightily. For her brightness, etc.

22.

97. Praise her, etc.

98. Around whom stand the Mazdayaçnians holding Barĕcma in the hand,—to her offered the Hvô-vas,§ to her offered the offspring of Naŏtara; dominion desire the Hvô-vas, swift horses the Naŏtairê. Soon after were the Hvô-vas the most blessed with good things, soon after was the offspring of Naŏtara, Vistâçpa, in this region gifted with the swiftest horses.

99. She granted him this favour, etc.

* *Lit.*, "The going forward of the sun," which includes both sun-rise and the preceding twilight. The import of the passage is that Ardvî-çûra is to be honoured throughout the entire day and night.

† Bodily deformities of every kind are regarded as the tokens of Aŋra-mainyus. [Similarly in the Jewish Law, no priest having a blemish might approach to offer the holy bread. *Cf.* Leviticus xxi. 17 ff.]

‡ Respecting this difficult passage, *cf.* Windischmann, "Uber die persische Anâhita," *p. 35, note.* This verse seems to imply that people of another creed offered to Anâhita, and may thus point to an admixture of Semitic with Iranian customs. There seem also to have been Iranians who worshipped the Iranian Divinities without being strongly attached to the Avesta.

§ *Hvô-va* is the *Hvô-gva* of the Yaçna. It seems to be a family name.

23.

100. Praise her, etc.

101. Who has a thousand basins, a thousand channels; each of these basins, each of these channels, is forty days' journey long, for a well-mounted man who rides. At each canal stands a well-built house with a hundred windows, a lofty one with a thousand pillars, beautifully built with ten thousand props, a firm one.

102. In each house stands a throne with fine, stuffed, sweet-smelling pillows. To these hastened away Ardvî-çûra, the spotless, with the strength of a thousand men. In greatness of majesty she is as mighty as all the waters which flow on this earth, which flow mightily. For her brightness, etc.

24.

103. Praise her, etc.

104. To her offered the pure Zarathustra in Airyana-vaêja, of the good creation (saying): "Through the Haŏma (bound) with flesh, with Barĕçma, with the Manthra which gives wisdom to the tongue, with word, with deed, with gift, with well-spoken speech."

105. Then prayed he her for this favour: Grant me, O good most profitable Ardvî-çûra, Spotless, that I may ally myself with the son of Aurvat-açpa, the strong Kava-Vîstâçpa, that he may think according to the law, speak after the law, act after the law.

106. She granted him this favour, etc.

25.

107. Praise her, etc.

108. To her offered the Berezaidhi,* Kava-Vîstâçpa, behind the water Frazdânu,† with a hundred male horses, a thousand cows, ten thousand head of small cattle.

109. Then he prayed her for this favour: Give me, O good most profitable Ardvî-çûra, Spotless, that I may slay him springing from darkness, the evil-knowing and hostile Daeva-worshipper, and the evil Arĕjat-açpa,‡ here in the war of the world.

110. She granted him this favour, etc.

26.

111. Praise her, etc.

112. To her offered Açpâyaŏdha Zairivairis,§ behind the water Dâitya, a hundred male horses, a thousand cows, ten thousand small cattle.

* It is not clear why Kava-Vîstâçpa is called the *Berezaidhi*.

† Frazdânu is the *Var Frazdân*, which the Bundehesh places in Sejestan.

‡ Arejat-açpa is the Ardjâçp, a Turanian king, of the later mythology.

§ Zairivairis is the Zerîr of later legends. *Açpayaodha* signifies "fighting on horseback."

113. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may smite the Pĕshô-chiñha Astô-Kâna, endued with much craft, worshipping the Daevas, and the wicked Arĕjat-açpa in the wars of the world.

114. She granted him this favour, etc.

27.

115. Praise her, etc.

116. To her offered Arĕjat-açpa, the son of Vañdaĕmano, at the sea Vôuru-kasha, a hundred male horses, a thousand cows, ten thousand small cattle.

117. Then prayed he her for this favour: Grant me, O good, most profitable Ardvî-çûra, Spotless, that I may smite the strong Kava-Vîstâçpa, the Açpâyaŏdha Zairivairi; that I may smite in the Arian region, fifty of the slayers of hundreds, a hundred of the slayers of thousands, a thousand of the slayers of ten thousand, ten thousand of the slayers of innumerable.

118. Ardvî-çûra, the spotless, did not grant him this favour. For her brightness, etc.

28.

119. Praise her, etc.

120. For whom Ahura-Mazda created four male beings: the Wind, the Rain, the Clouds, the Hail.* She pours me this down, O holy Zarathustra, as rain, as snow, as ice, as hail; who possesses so many hosts, a thousand with nine hundred.

121. I will praise the height Hukairya, which deserves every praise, the golden, from which flows down Ardvî-çûra, the spotless, with the strength of a thousand men. In greatness of majesty she is as powerful as all these waters which flow upon the earth, she who hastens mightily away. For her brightness, etc.

29.

122. Praise her, etc.

123. The good Ardvî-çûra, the spotless, holds a golden Paitidhâna, speaking offering-words, thinking this in the soul:

124. "Who will laud me, who will praise me with gifts of Haŏma and flesh, pure, well sought out? To whom shall I attach myself, the devoted, like-minded, offering, well-minded." For† her brightness, etc.

* These four are the beings through whose instrumentality the waters of Ardvî-çûra are poured down on the earth.

† Professor Spiegel has *durch* = "through," but I retain "for," as the Zend is unchanged. This point escaped my notice in Yaçna lvi. § 4 ff., where it would be better to read, "For his brightness, etc."

30.

125. Praise her, etc.

126. Who stands, surveys,* Ardvî-çûra, the spotless, in the form of a fair maiden, one very mighty, beautiful, girt-up, pure, with brilliant face, noble, wearing an out-waving under-garment with many folds, a golden one.†

127. Ever,—according to the (prescribed) proportion,—with Barĕçma in the hand, ear-rings, four-cornered, hanging down, a golden necklace, bears the very noble Ardvî-çûra, the spotless, up to her fair head. She has girded the middle of her body, that her breasts may be well-looking, swelling downwards.‡

128. On her head binds she a diadem, Ardvî-çûra, the spotless, one set with a hundred stars, golden, eight-sided, unusual,§ adorned with banners, beautiful, thick, well-fashioned.

129. Garments of beaver‖ (skin) puts she on, Ardvî-çûra, the spotless, of thirty of the four-bearing beavers, which are the fairest beavers, which are beavers, which have the most precious colours of such as live in the water, namely, made at the fit time of skins, shining, brilliant, most silver and gold.

130. Then pray I, good Ardvî-çûra, most profitable here, Spotless, for this favour: that I after my own pleasure may protect wide realms, feeding horses, possessing much food, snorting horses, possessing gleaming home-thrusting daggers, very great, provided with food, sweet-smelling. I give on the plains protection to him who fills with entire delight, and makes the kingdom increase.¶

131. Then, good Ardvî-çûra, I desire here from thee two strong (companions), a two-legged strong one, and a four-legged strong one, the two-legged strong one who shall be swift, standing fast upright, rushing forwards well in a chariot in the fight; the other four-legged strong one, who shall seize the birds of the host consisting of many foes, left and right, right and left.

132. To these offerings, to these praises come hither, O Ardvî-çûra, Spotless, from these places down to the earth created by Ahura, down to the offering Zaŏta, down to the fullness which decays not, as a protection to the offerers of gifts, to the giver, to the offerer who desires the granting of a favour from the female-givers, that all strong, well-created may come as (obeying) Kava-Vîstâçpa. For her brightness, her majesty, etc.

* Or, perhaps, invites.

† An "*out-waving under-garment of many folds*," must be either a petticoat or the prototype of a modern crinoline (*Ondina jupon*), which, true to its origin, is still the most *anti-Turanian* of all feminine garments.—*Translator.*

‡ *Cf.* Windischmann,—Anâhita, etc., p. 30 ff.

§ Or, chariot-like. [A diadem *like a chariot* would be, beyond doubt, an *unusual* one].

‖ According to the Avesta, the beaver is a sacred animal.

¶ Very difficult and obscure.

XXII. (6) QARSHET YASHT.

In the name, etc. May the immortal, brilliant Sun, with swift horses, increase in great majesty.

Of all my, etc.

Satisfaction to Ahura-Mazda, etc. Satisfaction to the Sun, the immortal, shining, with swift steeds, praise, etc. Yathâ ahû vairyo.

1. The Sun, the immortal, shining, with swift steeds, praise we. When the Sun shines in brightness, when the sunshine beams, then stand the heavenly Yazatas, hundreds, thousands. They bring brightness together, they spread abroad brightness, they portion out brightness on the earth created by Ahura, and advance the world of the pure, and advance the body of the pure, and advance the Sun, the immortal, shining, having swift horses.

2. When the Sun waxes* then is the earth created by Ahura pure, the flowing waters pure, the water of seed pure, the water of the seas pure, the water of the ponds pure, the pure creatures are purified which belong to Çpĕnta-mainyu.

3. For if the Sun does not rise, then the Daevas slay all which live in the seven Kareshvars. Not a heavenly Yazata in the corporeal world would find out defence nor withstanding (the same).

4. Who then offers to the Sun, the immortal, shining, with swift horses, to withstand the darknesses, to withstand the Daevas which spring from darkness, to oppose the thieves and robbers, to oppose the Yâtus and Pairikas, to oppose the perishing destroying (Anra-mainyus), he offers to Ahura-Mazda, he offers to the Amĕsha-çpĕntas, he offers to his own soul; he gives satisfaction to all heavenly and earthly Yazatas, who offers to the Sun, the immortal, shining, with swift horses.

5. I will praise Mithra, who has wide pastures, has a thousand ears and ten thousand eyes: praise the club well employed against the head of the Daevas, which belongs to Mithra, who possesses wide pâstures. I praise the friendship, which is the best of friendships, between the Moon and the Sun.†

6. For his brightnesss, for his majesty, will I offer to him with audible praise. The immortal Sun, shining, with swift horses, praise we.

With Haŏma, etc. (*cf.* Yasht **5**, 104). Offering, praise, strength, might, implore I for the Sun, the immortal, shining, with swift horses. Ashem-vohû. To him belongs, etc.

* *Lit.*, "when the Sun grows up." The Sun, as the mightiest light, is an especial terror to all evil beings who work in darkness.

† The Sun and Moon are in intimate friendship because they work in common.

XXIII. (7) MÂH-YASHT.

In the name of God Ormazd, the Lord, the Increaser. May the Moon, the pure, worthy of honour, increase. May She come. Of all my sins, etc.

Satisfaction, etc. I confess, etc., for the Moon, which contains the seed of the Bull, for the only-begotten Bull, for the Bull of many kinds.

1. Praise to Ahura-Mazda, praise to the Amĕsha-çpĕntas, praise to the Moon, which contains the seed of the Bull, praise to the seen, praise through the beholding.

2. When does the Moon wax, when does the Moon wane? Fifteen (days) the moon waxes, fifteen (days) the Moon wanes. As much as is her increase, so much is her decrease; her decrease is as much as her increase. "Who (other than) Thou causes that the Moon wanes and waxes?" *

3. The Moon which contains the seed of the Bull, the pure, Mistress of purity, praise we, At the time when I see the Moon, at the time when I submit myself to the Moon, when I behold the shining Moon, submit myself to the shining Moon, then stand the Amĕsha-çpĕntas and guard the majesty, then stand the Amĕsha-çpĕntas and distribute the beams over the earth created by Ahura.

4. When the Moon shines in the clear space, then she pours down green trees, in Spring they grow out of the earth during the New Moon, the Full Moon, and the time which lies between both. The New Moon, the pure, Mistress of purity, praise we. The Full Moon, the pure, Mistress of purity, praise we. Vîshaptatha,† the pure, Mistress of purity, praise we.

5. I will praise the Moon, which contains the seed of the Bull, the bestower,‡ shining, majestic, provided with water, with warmth, the beaming, supporting, peace-bringing,§ strong, profit-bringing, which brings greenness, which brings forth good things, the health-bringing Genie.

6. For her brightness, her majesty, will I praise her with audible praise; the Moon containing the seed of the Bull, with gifts. The Moon, the pure, Mistress of purity, praise we, with Haŏma, which is bound, etc. (as Yaçna v. 104).

Offering, praise, might, strength, implore I for the Moon, which possesses the seed of the Bull, the only-begotten Bull, the Bull of many kinds. Ashem-vohû. To her be brightness, etc.

* A quotation from Yaçna xliii. 3.
† That is, "destroyer of the darkness of night." *Cf.* Yaçna ii. 33.
‡ Or, the *Bagha*. The Moon is here placed amongst those genii termed *Baghas*.
§ Or, wealth-bestowing.

XXIV. (8.) TISTAR-YASHT.

In the name of Ormazd, the Ruler, the Increaser of great majesty. May He increase. May Tistar, the brilliant, majestic, come.

Of all my sins, etc.

I confess, etc., for the Star Tistrya, the brilliant, majestic, for Çatavaêça, the distributor of water, the strong, created by Mazda, for the Stars which contain the seed of the water, contain the seed of the earth, contain the seed of the trees, created by Mazda, for Vanaŭt, the Star created by Mazda; for the Stars which are the Haptô-iriñga,* the brilliant, healthful, Khshnaŏthra, etc. Yathâ ahû vairyo.

1.

Ahura-Mazda spake to the holy Zarathustra: In order to protect sovereignty, the supreme rule, the Moon, the dwelling, will we praise the Myazda, that My Stars, the brilliant, may unite themselves and give light to the Moon. Praise thou the distributor of the field, the Star Tistrya, with offering.

2. The Star Tistrya praise we, the shining, majestic, with pleasant good dwelling, light, shining, conspicuous, going around, healthful, bestowing joy, great, going round about from afar with shining beams, the pure, and the water which makes broad seas, good, far-famed, the Name of the Bull created by Mazda, the strong kingly majesty, and the Fravashi of the holy, pure, Zarathustra.

3. For his brightness, for his majesty, will I praise him, the Star Tistrya, with audible praise. We praise the Star Tistrya, the brilliant, majestic, with offerings, with Haŏma bound with flesh, with Barĕçma, with Manthra which gives wisdom to the tongue, with word and deed, with offering, with right-spoken speech.

2.

4. The Star Tistrya, the bright, majestic, praise we, which contains the seed of the water, the strong, great, mighty, far-profiting, the great, working on high, renowned from this height, shining from the Navel of the Waters.† For his brightness, etc.

3.

5. The Star Tistrya, the shining, majestic, praise we, on whom think the cattle, the beasts of burden, and men, looking for him

* The Stars mentioned in this verse are the watchers in the four quarters of the heavens: Tistrya in the East, Çatavaêça in the West, Vanant in the South, and Haptô-iringa in the North.

† Or, receiving his seed from the Navel of the Waters.

beforehand, the worms lying beforehand.* "When will the Star Tistrya arise to us, the shining, majestic, when will the water springs flow, which are stronger than horses, trickling away?" For his brightness, etc.

4.

6. The Star Tistrya, the brilliant, majestic, we praise, who glides so softly to the sea Vôuru Kasha like an arrow, who follows the heavenly will, who is a terrible pliant arrow, a very pliant arrow, worthy of honour among those worthy of honour, who comes from the damp mountain to the shining mountain.†

7. Then to him brings help Ahura-Mazda, the water and the trees, him advances Mithra, who possesses wide pastures, on the way. For his brightness, etc.

5.

8. The Star Tistrya, the shining, majestic, praise we, who torments the Pairikas, seeks to overthrow the Pairikas which fly about like Fish-Stars‡ between heaven and earth, at the sea Vôuru-Kasha, the strong, beautiful, deep, rich in waters, then goes he to a circle with the pure body of a horse. He purifies the waters; there blow strong winds.

9. Then Çatavaêça causes the water to go down to the (earth) of seven Keshvars. When he comes to this (water) then stands the fair§ joyfully there, (saying) to the blessed regions, "When will the Arian regions be fruitful?" For his brightness, etc.

6.

10. The Star Tistrya, the brilliant, majestic, praise we, who spake to Ahura-Mazda, saying: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure One!

11. When men will offer to me with offerings by name, as they offer to the other Yazatas with offerings by name, then will I come to the pure man at the appointed time, at the (time) appointed in my own life, the bright, immortal, will I come hither, on one night, on two, or on fifty, or on a hundred.

12. Tistrya praise we. The female-companions¶ of Tistrya praise we. The first (Star) praise we. The female-companions

* The meaning is: all beings wait upon Tistrya,—the good with confidence, the bad without hoping anything, or doubting the fulfilment of their wishes. The word rendered "worms" (or "vermin") signifies the base or vile.

† See note to verse 37. ‡ Or, "Worm-Stars;" probably *shooting-stars* are meant.

§ The "fair and joyous" is, of course, Tistrya, who is also praised as the sender of rain. In other passages, Ahura-Mazda takes the part assigned to Tistrya. *Cf.* Vendidad, v. 50–64.

‖ That is, with offerings addressed to Tistrya in his own name. The meaning of the rest of the verse appears to be, that, according to the Divine government of the world, Tistrya is enjoined to send rain upon the earth at appointed seasons, but if mankind fail to offer to him he is unable to do this.

¶ The word rendered "female-companions" does not occur elsewhere, but it seems evidently to refer to *female* beings connected in some way with the Stars.

of the first Star praise we. I praise the Stars Haptô-iringa for resisting the sorcerers and Pairikas. The Star Vanaŭt, created by Mazda, praise we. For strength, well-made, for victory created by Ahura, for the blow which comes from above, for that which drives away sins, and that which [drives away] sorrow, we praise Tistrya, who has healthful eyes.

13. The first ten nights, O holy Zarathustra, Tistrya, the shining, majestic, unites himself with a body, going forth in the bright space, with the body of a youth of fifteen years, a shining one, with bright eyes, large, arrived at his strength, powerful, nimble.

14. Of the age in which man first comes to years, of the age in which a man first comes to strength, of the age in which a man first has ripe maturity.

15. He calls together hither an assembly, he asks here: "Who will now offer to me here with offerings of Haŏma and flesh, to whom shall I give manly blessings, manly adherents, and for his own soul purifying? Now am I to be praised, now am I to be worshipped by the corporeal world for the best purity."

16. The second ten nights, O holy Zarathustra, Tistrya, the shining, majestic, unites himself with a body, proceeding along the clear space, with the body of a bull with golden hoofs.

17. He calls hither an assembly together, he asks here: "Who will now offer to me with offerings of Haŏma and flesh, to whom shall I give riches in cows, a herd of cows, and for his own soul purification? Now am I to be praised, now am I to be adored by the corporeal world on account of the best purity."

18. The third ten nights, O holy Zarathustra, Tistrya, the shining, majestic, unites himself with a body, proceeding along the clear space, with the body of a horse, a shining, beautiful one, with yellow ears, with a golden housing.

19. He calls hither an assembly together, he asks here: "Who will now offer to me with offerings of Haŏma and flesh, to whom shall I give riches in horses, herds of horses, ten camels, and for his own soul purification? Now am I to be praised, now am I to be worshipped by the corporeal world for the best purity."

20. Then goes, O holy Zarathustra, Tistrya, the shining, majestic, away to the sea Vôuru Kasha, in the body of a horse, a shining one, with yellow ears and a golden housing.

21. Coming against him runs out the Daeva Apaŏsha,* in the form of a horse, a black one, a bald one with bald ears, a bald one with bald back, a bald one with bald tail, marked with a terrible brand.

22. On their meeting they use their weapons, O holy Zara-

* Perhaps *Apaŏsha*="the burner," a name very suitable for a Demon who kept away rain.

thustra, both Tistrya, the brilliant, majestic, and also the Daeva Apaŏsha. They fight, O holy Zarathustra, for three days and three nights, the Daeva Apaŏsha overcomes, vanquishes Tistrya, the brilliant, majestic.

23. Then he scares him away from the sea Vôuru Kasha the space of a Hâthra of the way. Tistrya, the bright, majestic, implores Çâdra-urvistra:* Give, O Ahura-Mazda, Çâdra-urvistra, who is bestowed on the water and the trees, the Mazdayaçnian. Men now do not honour me with offerings by name as they honour the other Yazatas with offerings by name.

24. If men will honour me with offerings by name as they honour the other Yazatas with offerings by name, then shall I have brought to me the strength of ten horses, ten bulls, ten mountains, ten flowing waters.

25. I, I who am Ahura-Mazda, offer then to Tistrya, the brilliant, majestic, with offerings by name. I bring to him the strength of ten horses, ten bulls, ten mountains, ten flowing waters.

26. Then comes hither, O holy Zarathustra, Tistrya, the shining, majestic, to the sea Vôuru Kasha, in the form of a horse, a shining one, beautiful, with yellow ears and a golden housing.

27. Coming against him runs out the Daeva Apaŏsha in the form of a black horse, a bald one with bald ears, a bald one with bald back, a bald one with bald tail, marked with a terrible brand.

28. On their coming together they use their weapons, O holy Zarathustra, both Tistrya, the shining, majestic, and the Daeva Apaŏsha. They combat till mid-day, O Zarathustra. Tistrya, the shining, majestic, overcomes; he vanquishes the Daeva Apaŏsha.†

29. He scares him away from the sea Vôuru Kasha, a Hâthra of the way. Tistrya, the shining, majestic, proclaims success: Hail‡ is to me, O Ahura-Mazda. Hail to ye, waters and trees, hail to thee, Mazdayaçnian law, hail be to you ye regions. The streams of the waters will come to you without opposition, to the grain possessing many corns, to the pasture possessing small grains, to the corporeal world.

30. Then goes thither, O holy Zarathustra, Tistrya, the shining, majestic, to the sea Vôuru Kasha in the form of a horse, a shining one, beautiful, with yellow ears and a golden housing.

31. He unites the sea, he divides the sea, he makes the sea

* The expression *Çâdra-urvistra* seems to denote a certain superabundance of strength which arose in former times from the proper distribution of water and trees, and which now serves to recruit the failing powers of Tistrya, in like manner as the superfluous good works of all the pious are available in certain cases for an individual Mazdayaçnian.

† According to the Bundehesh, Apaŏsha, when vanquished by Tistrya, utters a loud cry, and this cry is the thunder. This verse accords exactly with the Indian legend of Vrita.

‡ In Zend, *Usta*, which may be variously rendered "happiness," "prosperity," "hail," etc.

flow full, he makes the sea diminish, he comes to the sea at all shores, he comes to the middle of the sea.

32. Then uplifts himself, O holy Zarathustra, Tistrya, the shining, majestic, out of the sea Vôuru Kasha; then uplifts himself also Çatavaêça, the brilliant, majestic, out of the sea Vôuru Kasha. Then the vapours gather themselves on high at the mountain Hendava,* which stands in the midst of the sea Vôuru Kasha.

33. He drives forward the vapours, the pure, cloud-forming ones; he leads first the wind to the ways on which walks Haŏma, the Promoter, who advances the world. Then the strong wind, created by Mazda, brings hither the rain, the clouds, the hail, down to the places and spots, down to the seven Kareshvares.

34. Apaṅm-napâo distributes the waters, O holy Zarathustra, in the corporeal world; he distributes those which are distributed to the (several) regions, and the strong wind and the brightness abiding in the water, and the Fravashis of the pure.

For his brightness, etc.

7.

35. The Star Tistrya, the brilliant, majestic, we praise, who leads them (the waters) forward from the bright, shining (places) away to the far remote paths, to the air bestowed by the Baghas, to the (way) abounding in waters,† created after the will of Ahura-Mazda, after the will of the Amesha-çpĕntas.

For his brightness, etc.

8.

36. The Star Tistrya, the shining, majestic, we praise, who brings hither the circling years‡ of men, reckoned (?) after the will of Ahura, and brilliant, supporting themselves on the mountains, and the strong far-stepping (beasts); and seeks to watch, who comes to the fruitful regions as well as to the unfruitful (saying), "When will the Arian regions be fruitful?"

For his brightness, etc.

9.

37. The Star Tistrya, the bright, majestic, praise we; the swiftly-gliding, softly-flying, who glides so softly along to the sea Vôuru Kasha as an arrow follows the heavenly will,—who is there a fearful gliding arrow, the most gliding arrow,—the worthy of honour among those who are worthy of honour, from the damp mountain to the shining mountain.§

* In the Bundehesh this mountain is called *Hoçindum*, which appears to be a corruption. † *Cf.* Vendidad xxi. 22.

‡ This verse is excessively difficult and several of the words are ἅπαξ λεγόμενα. It would seem to imply that Tistrya is the star by which the year was reckoned.

§ What these mountains are is doubtful; but since, according to Parsee cosmogony, the stars perform a circle round Alborj, the mountain which surrounds the world, the two mountains may perhaps be two summits of the same.

38. Him accompanies Ahura-Mazda, with the Amĕsha-çpĕntas (and) Mithra, with wide pastures, over many ways behind him sweeps Ashis-vaṅuhi the great and Pareñdi* with swift chariot, until he has reached flying the shining mountain on the shining path (?) For his brightness, etc.

10.

39. Tistrya, the shining, majestic Star, we praise, who torments the Pairikas, drives away the Pairikas, which Aṅra-mainyus set for an opposition against all constellations which contain the seed of the waters.

40. Tistrya now torments these, he blows them away from the sea Vôuru Kâsha; then the clouds gather which contain the fruitful waters, among whom are the clouds rich in blessings, spreading themselves afar, bringing help to the seven Kareshvares. For his brightness, etc.

11.

41. The Star Tistrya, the brilliant, majestic, we praise, on whom the waters think: the pond waters, the running waters, the spring waters, the waters of streams, the hail and rain waters;

42. "When will Tistrya, the brilliant, majestic, arise to us? when the source which is stronger than a horse, the concourse of the flowing waters?" To the fair places, and spots, and pastures, running down to the buds of the trees (so that) they grow with strong growth. Through whose brightness, etc.

12.

43. The Star Tistrya, the brilliant, majestic, we praise, who wholly annihilates terrors for the water, increases as health-bringer, and heals all creatures, the most profitable when he is offered to, made contented, he who accepts with love.

13.

44. The Star Tistrya, the brilliant, majestic, we praise, whom Ahura-Mazda has created as lord and overseer† over all constellations, as Zarathustra over the men, whom Aṅra-mainyus does not slay, not the sorcerers and Pairikas, not the sorcerers among men, against whom not all the Daevas who are here for killing dare venture themselves.

Through whose brightness, etc.

* Ahura-Mazda and the Amĕsha-çpĕntas, as the Mightiest of the Heavenly Beings, accompany Tistrya to sweep away the evil Demons who might otherwise obstruct his course. Ashis-vaṅuhi and Pârendi are the Genii of domestic prosperity and wealth, and they follow Tistrya because it is through him that these are sent down to mankind.

† In the Minokhired also Tistrya is placed at the head of all the stars.

14.

45. The Star Tistrya, the shining, majestic, we praise, to whom Ahura-Mazda has given a thousand strengths, the most profitable among the (stars) containing the seed of the waters.

46. Who comes hither to the (stars) which contain the seeds of the water, flying in the clear space, he goes to all the circles of the sea Vôuru Kasha, the strong, beautiful, deep, with deep waters, to all beautiful channels, to all beautiful outlets, in the shape of a horse, a brilliant one, beautiful, with yellow ears, with golden housings.

47. Then they bring, O holy Zarathustra, the waters, but of the sea Vôuru Kasha, the flowing, friendly, health-bringing, these distributes he there amongst the regions, the most profitable if he is offered to, if he is satisfied, he who accepts with love.

For his brightness, etc.

15.

48. The Star Tistrya, the brilliant, majestic, praise we, on whom think all the creatures Çpĕnta-mainyus, which are under the earth and on the earth, which are in the water and under heaven, and the winged, and the wide-stepping, and the world of the pure, the illimitable, endless, which is above this.*

49. The Star Tistrya, the shining, majestic, praise we, the abiding, shining, powerful, mighty, ruling over a thousand of the gifts which he gives to him who has satisfied him, to the man who prays for many gifts, without being prayed to (again).

50. I have created, O holy Zarathustra, this Star Tistrya as praiseworthy, as worthy of adoration, as worthy to be satisfied, as rightly created as I Myself, Ahura-Mazda.

51. That he may withstand this Pairika, that he may destroy, drive away hostile torment: the Duzhyâirya† (deformity), which evil-speaking men call Huyâirya (good year).

52. For if I, O holy Zarathustra, had not created the Star Tistrya as praiseworthy, as worthy of adoration, as worthy to be satisfied, as well-created as I Myself, Ahura-Mazda;

53. That he might withstand this Pairika, that he might destroy and drive away the hostile torment, the Duzhyâirya, which evil-speaking men call Huyâirya;

54. Then would every day and every night this Pairika Duzhyâirya make war against the whole corporeal world, she would seize the world whilst she runs round about (it).

55. For Tistrya, the shining, majestic, fetters this Pairika with two, with three fetters, with unconquerable, with all fetters;

* That is, the spiritual world.

† The Demon *Duzhyâirya* is mentioned as *Dusiyâra* in the Inscriptions of Darius, which proves that the worship of Tistrya is at least as old as that date.

like as a thousand men who are the strongest in bodily strength would fetter one single man.

56. For if, O holy Zarathustra, the Arian regions will offer to Tistrya, the shining, majestic, right offering, and adoration, as for him is the fittest offering and adoration of the best purity, then there will not come forward here to the Arian regions troops nor hindrances, nor crime, nor poison,* no hostile chariots, nor uplifted banners.

57. Zarathustra asked him: What is then, O Ahura-Mazda, the fittest offering and adoration, of the best purity, for Tistrya, the shining, majestic?

58. Then answered Ahura-Mazda: Offering shall the Arian regions offer him, Barĕçma shall the Arian regions strew for him, cattle shall the Arian regions cook for him, light, well-coloured, or what amongst colours has the colour of the Haŏma.

59. Not may a destroyer lay hold of it, not a harlot, not an unbeliever who does not recite the Gâthâs, one who slays the world, an adversary of the Ahurian Zarathustrian law.

60. If a destroyer lays hold of it, a harlot, an unbeliever who does not recite the Gâthâs, who slays the world, an adversary of the Ahurian Zarathustrian law, then Tistrya, the shining, majestic, seizes the healing remedies;† continually there come to the Arian regions hindrances, continually rush troops on the Arian region, continually is the Arian region damaged, so that fifty slay the slayers of hundreds, a hundred slay the slayers of thousands, a thousand the slayers of ten thousand, ten thousand those who slay countless. For his brightness, etc.

Offering, praise, etc.

XXV. (9) GOSH-YASHT.

In the name of God, Ormazd the Lord the Increaser. May Géus-urva Drvâçpa‡ increase in great strength. May Majesty come.

Of all my sins, etc.

Khshnaŏtra to Ahura-Mazda, etc.

1.

1. Drvâçpa the strong, created by Mazda, pure, we honour, who gives health to the cattle, health to the beasts of burden, health to the friends; health to the minors, keeps much watch, stepping from afar, the shining, long-friendly.

* The words rendered "crime" and "poison" are doubtful.

† That is, perhaps, he keeps them to himself.

‡ It appears from this that the Genius *Gosh* is identical with Géus-urva, or the Soul of the Bull, the especial Protector of cattle. The appellation *Drvâçpa* signifies "possessing sound horses."

2. Who has harnessed horses, armed chariots, sparkling wheels, is fat, pure, the strong, beautiful, profitable of herself, the firm-standing, strongly-armed for protection to the pure men.

3. To her offered the Paradhata Haŏshayañha on the top of a high mountain, a beautiful one, created by Mazda, a hundred horses, a thousand horned cattle, ten thousand small cattle, offering gifts.

4. "Grant me, O good, profitable Drvâçpa, the favour that I may smite all Mazanian Daevas, that I may not bow myself in terror from fear of the Daevas, that from henceforth all Daevas may be forced to bow themselves in terror, and hasten away terrified to darkness."

5. Drvâçpa the strong, pure, created by Mazda, granted this favour to him the nourisher, bringer of offerings, the dispenser, the offerer, the implorer of the female-givers for a favour.*

6. For her brightness, for her majesty, will I offer to her with audible praise, will I offer to her with well-offered offerings: Drvâçpa the strong, created by Mazda, pure; praise we with gifts. With Haŏma, etc.

2.

7. Drvâçpa, etc.

8. To her offered Yima-Khshaêta, with good assembly,‡ from the high Hukairya, a hundred horses, a thousand horned cattle, ten thousand head of small-cattle, bringing offering.

9. "Grant me, O good, profitable Drvâçpa, the favour that I may bring fat herds to the creatures of Mazda, that I may bring immortality to the creatures of Mazda:

10. "That I may remove far away hunger and thirst from the creatures of Mazda, that I may take away old age and death from the creatures of Mazda, that I may remove far away hot wind and cold from the creatures of Mazda for a thousand years."

11. Drvâçpa, the strong, pure, created by Mazda, granted this favour to him the Nourisher, the bringer of offerings, the dispenser, the offerer, the implorer of female-givers for a favour.

For her brightness, etc.

3.

12. Drvâçpa, etc.

13. To her offered the son of the Athwyanian Clan, the strong Clan; Thraêtaŏna in Varĕna the four-cornered, a hundred horses, ten thousand horned cattle, ten thousand head of small cattle.

14. "Grant me, O good most profitable Drvâçpa, the favour

* In Zend, *jaidhyañtâi dâthris âyaptem*, lit. "the praying the female-givers (for) a favour." The want of *feminine* nouns and adjectives in English often makes the translation extremely clumsy. In German *dâthris* is correctly rendered *Geberinnen*.—*Translator*.

† Or, "possessing a good congregation." See note to Yaçna ix., v. 12-13.

that I may slay the snake Dakâka, with triple jaws, three bodies, six eyes, a thousand strengths, the very strong Druja derived from the Daevas, the evil for the world, the bad, which Aŋra-mainyus has created as the mightiest Drukhs towards the corporeal world, for death to the world of the pure, that I may drive away as a conqueror those who profit him, are bound to him, who are fairest in their bodies, to throw him away into the most hidden parts of the world.*

15. Drvâçpa, the strong, created by Mazda, pure, granted this favour to him, the Nourisher, the bringer of offerings, the distributor, the offerer, the implorer of female-givers for a favour. For her brightness, etc.

4.

16. Drvâçpa, etc.

17. To her offered Haŏma, the Promoter, the healing, fair, kingly, with golden eyes, on the highest height, on the high mountain.

18. Then prayed he her for this favour: Grant me, O good most profitable Drvâçpa, this favour, that I may bind the murdering Turanian Fraŋraçyâna, that I may carry him away bound as a prisoner of king Huçrava. May Kava Huçrava† slay him behind Vara Chaêchaçta, the deep, with broad waters, the son of the daughter of Çyâvarshâna, the man slain by violence, and Agraê-ratha, the son of Naru.

19. Drvâçpa, the strong, created by Mazda, pure, granted this favour to him, the Nourisher, the bringer of offerings, the distributor, the offerer, the implorer of female-givers for a favour.

5.

20. Drvâçpa, etc.

21. To her offered the valiant uniter of the Arian regions into one kingdom, Huçrava, behind the sea Chaêchaçta, the deep, abounding in waters, a hundred horses, a thousand cattle, ten thousand small cattle, bringing offering.

22. Grant me, O good, most profitable Drvâçpa, this favour, that I may smite the murdering Turanian Fraŋraçyâna, behind the sea Chaêchaçta, the deep, abounding in waters, I, the son of the daughter of Çyâvarshâna, the man slain by violence, and of Aghraê-ratha, the descendant of Naru.

23. Drvâçpa, the strong, created by Mazda, pure, granted this favour to him, the Nourisher, the offerer of gifts, the distri-

* *Cf.* Yasht 5, 34.

† In Yaçna xi. 21, it is Haŏma himself who slays Fraŋraçyâna (*Afrâsiâb*).—Aghraê-ratha is, no doubt, the اغريرث (*Aghrérath*) of Firdúsí, a brother of Afrâsiâb, by whom he is slain. Cyâvarshâna is *Cyâvakhs*, the son of Kai-kâus.

butor, the offerer, the implorer of female-givers for a favour. For her brightness, etc.

6.

24. Drvâçpa, etc.

25. To her offered the pure Zarathustra, in Airyana-vaêja, of the good creation, Haŏma which is bound with Barĕçma, with flesh, with the Manthra which gives wisdom to the tongue, with word, with deed, with offerings, with right-spoken speech;

26. Then prayed he her for this favour: "Grant me, O good most profitable Drvâçpa, this favour, that I may join myself to the good noble Hutaŏça,* in order to think the law, to speak after the law, to act after the law. She shall impress the good Mazdayaçnian law from Zarathustra in my memory, and then praise (it), she who shall bestow on me good praise for service."

27. Drvâçpa, the strong, created by Mazda, pure, granted this favour to him, the Nourisher, the offerer of offerings, the distributor, the offerer, the implorer of the female-givers for a favour. For her brightness, etc.

7.

28. Drvâçpa, etc.

29. To her offered the Berezaidhi Kava Vîstâçpa behind the water Daitya, with a hundred horses, a thousand horned cattle, ten thousand small cattle, bringing offering:

30. "Grant me, O good, most profitable Drvâçpa, this favour, that I may drive away in the combat Asta-aurva, the son of Vîçpo-thaurvô-Açti,† the all-tormenting, and having a broad helmet, great boldness, a large head, who has seven hundred live (?) camels, that after him I may slay in the battle, in the flight, the murdering Qyaonian Arĕjat-açpa, that in the flight I may drive away Darshinika, the Daeva worshipper,

31. "That I may smite the dark unbelievers, that I may smite Çpiñjairista, the Daeva worshipper, that I may attain by good wisdom to the regions of Varedhaka and Qyaŏnya, that I may smite the Qyaonian regions, to the slaying of fifty of the hundred-slayers, to the slaying of hundreds of the thousand-slayers, to the slaying of a thousand of the ten thousand-slayers, to the slaying of ten thousand of those who slay innumerable ones. ‡

* Hutaöça is the wife of Vîstâçpa, and, like him, became converted to the Mazdayaçnian religion. *Cf.* Yasht 15, 36.

† *Viçpo-thaurvô-Açti*="having a body which torments all." The legend here differs from that in Firdúsí, and the names *Darshinika* and *Çpinjairista* are quite unknown to us, as well as the regions of the *Varedhakas* and *Qyaonyas*. In the Shah-nameh, Gustâçp and his son Isfendiâr go on expeditions to the North, in which direction these places were probably situated.

‡ This frequently recurring passage is sometimes rendered by Professor Spiegel "to the slaying of fifty *for* (*für*) the hundred slayers," etc., and sometimes by *of* (*von*). We prefer the latter, as more intelligible. The Zend, however, has the dative.

32. Drvâçpa, the strong, created by Mazda, pure, granted this favour to him, the nourisher, the offerer of gifts, the dispenser, the offerer, the implorer of female-givers for a favour. For her brightness, etc.

XXVI. (10) MIHR-YASHT.

In the name of God, the Lord Ormazd, the Increaser. May there increase to great brightness: Mihr, who possesses wide pastures; may the righteous judge come.

Of all sins, etc.

1.

Khshnaŏthra for Ahura-Mazda, etc. Praise to Mithra, who possesses wide pastures, who has a thousand ears, ten thousand eyes, the Yazata with named name, and Râma-qâçtra. Khshnaŏthra, etc.

1. Ahura-Mazda spake to the holy Zarathustra: When I created Mithra, who possesses wide pastures, O holy, I created him as worthy of honour, as praiseworthy as I Myself, Ahura-Mazda.

2. The destroying defrauder of Mithra slays the whole region: he slays as many pure ones as a hundred evil doers. Slay not the Mithra, O holy, which thou desirest from the evil, not from the good, devoted to his own teaching. For the Mithra is for both, for the wicked as well as for the pure.*

3. Mithra, who possesses wide pastures, bestows swift horses, if one does not lie to Mithra; the fire (the son) of Ahura-Mazda affords the rightest path, if one does not lie to Mithra; the good, strong, holy Fravashis of the pure afford godly descendants, if one does not lie to Mithra.

4. For his brightness, for his Majesty, will I praise him with audible praise, Mithra, who possesses wide pastures, with offerings. We praise Mithra, who possesses wide pastures, a pleasant dwelling, (who bestows) good dwelling on the Arian regions.

5. May he come to us for protection, may he come to us for joy, may he come to us for rejoicing, may he come to us for mercy, may he come to us for healing, may he come to us for victory, may he come to us for preparing, may he come to us for hallowing, the strong, rushing, praiseworthy, worthy of adoration, not to be lied to—towards the whole corporeal world together.

6. This strong, worthy of adoration, mighty, most profitable of created beings, Mithra, will I honour with offerings, will I draw near to, as a friend, with prayer, to him will I offer audible praise, to Mithra, who possesses wide pastures, Mithra, who

* That is, contracts are to be observed faithfully, even when they are made with a wicked and godless man. Respecting the *Mithra-Druja*, see Vendidad iv.

possesses wide pastures, praise we with offerings. With Haŏma, etc.

2.

7. Mithra, who possesses wide pastures, we praise; the truth-speaking, purifying, thousand-eared, well-shaped, who has ten thousand eyes, the great, with wide watch towers, the strong, sleepless, increasing:

8. Whom the lords of the regions praise at early dawn, advancing to the frightful among the hostile squadrons, to the gathered-together for the fight in the war for the regions.

9. Where one first offers to him for increase for the soul out of believing mind, there comes Mithra with wide pastures, with victorious winds, with the oath of the wise. For his brightness, etc.

3.

10. Mithra, etc.

11. Whom the warriors praise on the backs of the horses, praying strength for the team, health for the bodies for subduing the tormentors, for overthrowing the foes, for complete subjection of the adversaries, the unfriendly, tormenting. For his brightness, etc.

4.

12. Mithra, etc.

13. Who, as the first heavenly Yazata, rises over Hara before the sun,* the immortal, with swift steeds, who first, with golden form, seizes the fair summits, then surrounds the whole Arian-place, the most profitable.

14. Where Rulers, excellent, order round about the lands, where mountains, great with much fodder, abounding in water, afford wells for the cattle, where are canals deep full of water, where flowing waters, broad with water, hurry to Iskata and Pouruta, to Mouru and Haraeva, to Gau, Çughda, and Qâirizâo.†

15. To Arêzahê, to Çavahĕ, to Fradadhafshu, to Vidadhafshu, to Vouru-barsti and Vouru-jarsti, to this Kareshvare Qaniratha, the lofty. The dwelling-place of the cattle, the dwelling of the cattle, Mithra, the health-bringing goes round.

16. Who marches into all Kareshvares as a heavenly Yazata bestowing brightness, who marches into all the Kareshvares as a heavenly Yazata bestowing rule, he increases the victory of

* From this passage it appears that Mithra was typified as the first sun-beams which illumine the mountain tops, and that he then became separated from the Sun and hastened in front of him, like the Indian *Açvins*.

† This verse is important in a geographical point of view, and proves that the writer must have lived in the north-east of Erân, otherwise he could scarcely have represented all the rivers as flowing north and south. *Pouruta* is probably the country of the Παρυηται, a people whom Ptolemy places in the north of Arachosia. *Qâirizâo* (in the Cun. Inscriptions *Uvârazmi*) is the modern Choaresm.

those who offer to him piously, knowingly, purely, with alms. For his brightness, etc.

5.

17. Mithra, etc., who lies for no one, not for the lord of the house, not for the lord of the clan, not for the lord of the confederacy, not for the lord of the region.

18. But if one lies to him, be it the lord of the house, the lord of the clan, the lord of the confederacy, the lord of the region, then Mithra, the wrathful, offended, destroys the dwelling, the clan, the confederacy, the region, and the lords of the dwelling, the lords of the clan, the lords of the confederacy. the lords of the region, or the chiefs of the regions.*

19. To that side comes Mithra, wrathful and offended, on which side is the Mithra-liar; he does not make them sure with heavenly protection.

20. He of the Mithra-liars who is swiftest (although) very strong, he reaches not the goal, riding he advances not, marching he progresses not. Backwards go the lances which the opponent of Mithra throws, on account of the many evil Manthras which the opponent of Mithra makes.

21. Also if he shoots a well-aimed arrow, even if it reaches the body, it does not wound, this on account of the multitude of evil Manthras, which the opponent of Mithra makes. The wind carries away the lance which the opponent of Mithra darts, on account of the multitude of evil Manthras, which the opponent of Mithra makes.†

For his brightness, etc.

6.

22. Mithra, etc., who when he is not lied to, takes men out of trouble, takes them away from destruction.

23. Away from trouble, away from the troublers, bring us, O Mithra, thou who art not lied to. Thou bringest thereby fear to the own bodies of Mithra-lying men; from their arms thou, O Mithra, who art grim and strong, takest away might, strength from their feet, sight from their eyes, hearing from their ears.

24. Never does a well-hurled lance, or a flying arrow penetrate his limbs, to whom Mithra comes as protection, as increase to his limbs, he who spies with ten thousand (eyes), the strong, all-knowing, not to be lied to.

For his brightness, etc.

* It is noteworthy that Mithra is here represented as a "wrathful" Deity, who destroys his adversaries actively. This conception seems to belong to the more ancient times, since, according to the Zarathustrian system, Mithra would merely punish his foes by withdrawing his protection, in which case the evil beings would soon destroy them.

† The false prayers uttered by Mithra's opponent produce an effect directly contrary to their intention.

7.

25. Mithra, etc., the lord, the profiting, strong, bestower of profit, the gatherer, who receives adoration, the strong, gifted with the virtues of purity, whose body is the Manthra, the strong-armed warrior.

26 The smiter of the skulls of the Daevas, the worst for the culpable, (?) the adversary* of the Mithra-lying men, the foe of the Pairikas, who, if he is not lied to, affords the highest strength to the region, who if he is not lied to, affords the highest victory to the region.

27. Who takes away from a godless region the straightest (ways), turns away brightness, takes away victory, does not protect purposely, delivers up the slayers of ten thousand, he who sees with ten thousand eyes, the strong, all-knowing, not to be lied to.

For his brightness, etc.

8.

28. Mithra, etc., who supports the pillars of the lofty-built dwelling, makes them strong and unshakeable; then to this dwelling he gives a multitude of men and cattle, namely, where he is satisfied; the other (dwellings) where he is angered he destroys.

29. Thou art alike to the bad and the best, O Mithra; to the regions thou art alike, to the bad and to the best; to men thou, O Mithra, art lord over peace and discord for the regions.

30. Thou makest famed through women, famed through chariots, spotless, the dwellings with lofty gables, the great, very great dwellings. Thou makest renowned through women, renowned through chariots, spotless, the lofty dwelling with lofty gables, when the pure offers to thee with offerings by name, bringing gifts with opportune speech.

31. With offerings by name, with fitting speech, O strong Mithra, will I offer to thee with gifts. With offerings by name, with fitting speech, O most profitable Mithra, will I offer to thee with gifts. With offerings by name, with fitting speech, O unerring† Mithra, will I offer to thee with gifts.

32. Hear, O Mithra, our offering, be content, O Mithra, with our offering, come to our offering, accept our alms, accept the offered gifts, carry them together to the gathering-place‡ (Chinvat), lay them down in the place of praise (Garo-nemâna).

33. Give us the favours we pray thee for, O Hero, in accordance with the given prayers: Kingdom, strength, victoriousness, fullness, and sanctification, good fame, and purity of soul, greatness, and knowledge of holiness, victory created by Ahura, the

* *Lit.* "He who does not bestow."

† *Adhaŏyamna* = "not to be made to err."

‡ Instead of "to the gathering-place," the word may also be rendered "for joy."

blow which springs from above, from the best purity, instruction in the holy word.

34. That we may be well-wishing and friendly-minded, loved and honoured, may slay all foes; that we, well-wishing and friendly-minded, loved and honoured, may slay all evil-wishing; that we, well-wishing and friendly-minded, loved and honoured, may slay all torment: (that we) may torment (the torment) of the Daevas and men, sorcerers and Pairikas, Çathras, Kaŏyas, and Karapanas.

9.

35. Mithra, etc., the debt-paying, host-desiring, gifted with a thousand strengths, ruling, mighty, all-wise.

36. Who leads forwards in the fight, stands in the fight, who, placing himself in the fight, breaks the lines of battle. They fight at all ends of the line of battle which is led to battle; but he confounds the middle of the hostile hosts.

37. To them brings he, the mighty, punishment and fear; he sweeps away the heads of the Mithra-lying men, he carries away the heads of the Mithra-lying men.

38. Horrible are the dwellings, the abodes not blessed with offspring, in which dwell the Mithra-liars, the wicked who openly slay the pure. In a horrible manner goes the cow, walking on hoofs on the wrong way, who has crawled into the narrow passes* of the Mithra-lying men. In their chariots stand teams pouring out tears, which run down into their mouths.†

39. Their arrows, swift flying from well bent bows, flying swiftly out of sight, hit not the mark when Mithra, who possesses wide pastures, comes enraged, angered, displeased. Their lances, well-sharpened, pointed, long-handled, reach not the mark when they fly from their arms, when Mithra, who possesses wide pastures, comes enraged, offended, displeased. Their slinging stones, flying from their arms, hit not the mark, when Mithra, who possesses wide pastures, comes wrathful, offended, not satisfied.

40. Their swords, well-fashioned, when they smite on the heads of men, hit not the mark, because Mithra, who possesses wide pastures, comes wrathful, offended, displeased. Their clubs, dexterous, when they fall on the heads of men, hit not the mark when Mithra, who possesses wide pastures, comes wrathful, offended, not satisfied.

41. Mithra affrights on the one side, Rashnus on the other. Çraŏsha, the holy, blows together on all sides against the saving

* Or, "fastnesses." The passage seems to refer to the mountain robbers of Eran, who were accustomed to drive off cattle as their booty.

† [So, too, the horses of Achilles wept for Patroclus. *Cf.* Iliad, xvii. 437-8.

δακρυα δέ σφιν
Θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν.

The coincidence is singular.]

Yazatas. They forsake the ranks when Mithra, who possesses wide pastures, comes wrathful, offended, not satisfied.

42. Thus speak they to Mithra, who possesses wide pastures: "These, O Mithra, with wide pastures, lead our strong horses backwards; these, O Mithra, break our strong swords with their arms."

43. Then Mithra, who possesses wide pastures, sweeps these away to the slaying of fifty of the hundred-slayers, to the slaying of a hundred of the thousand-slayers, to the slaying of a thousand of the ten thousand-slayers, to the slaying of ten thousand of the countless-slayers, when Mithra, who possesses wide pastures, comes wrathful, offended, not satisfied. For his brightness, etc.

10.

44. Mithra, etc., whose dwelling, as broad as the earth, is fast set in the corporeal world, large, unlimitedly high, broad, affording wide space.

45. Whose eight (?)* friends sit spying for Mithra on all heights, on all watch-towers; spying out the Mithra-liars, beholding those, remembering those who formerly lied to Mithra, watching the paths of those for whom the Mithra-liars desire, the evil, who openly slay the pure.

46. As a guard, a watcher,—a watcher behind, a watcher before,—is found the spy, the unerring. Him Mithra, with wide pastures protects, to whose increasing soul Mithra comes as protection, he who sees with ten thousand (eyes), the strong, all-knowing, not to be lied to. For his brightness, etc.

11.

47. Mithra, etc., whom famous golden (steeds) with broad hoofs carry to the hostile hosts, to those equipped for the battle in the battles of the regions.

48. When Mithra marches down to the hostile hosts, to those armed for battle in the battle of the lands, then Mithra binds the limbs of the Mithra-lying man backwards, he hinders his sight, he makes his ears hard of hearing, he keeps his feet not upright, he is not strengthened with regard to the regions, to the foes whom Mithra, with wide pastures, treats with ill-will. For his brightness, etc.

12.

49. Mithra, etc.

50. For whom Ahura-Mazda has created a dwelling on Hara-Běrězaiti, the far-reaching, lofty, where is neither night nor darkness, neither cold wind nor hot, nor sickness with much death, nor dirt created by the Daevas, no mist ascends the high mountain.

* Respecting the meaning of this word I am as doubtful as Windischmann.

51. Which (dwelling) the Amĕsha-cpĕntas have made, which all have the same will with the Sun, towards the believing mind out of memory.[?]* Who, on the high mountain, comprehends [in his survey] the whole corporeal world.

52. When the bad runs forward, the evil-doer with swift steps, then Mithra with wide pastures, harnesses his swift chariot, and the holy strong Çraŏsha and Nairyoçaŋha the wise (?), smites him in the battle-lines, or by (his own) strength.†

For his brightness, etc.

13.

53. Mithra, etc., who with uplifted hands wept to Ahura-Mazda, saying thus:

54. "I am the protector of all creatures, the skilful. I am the ruler of all creatures, the skilful.‡ Yet men offer not to me with offerings by name, as they offer to the other Yazatas, with offerings by name.

55. "For if men would offer to me with offerings by name, as they offer to the other Yazatas with offerings by name, then would I come to the pure men at the appointed time, I would come at the appointed time of my own life, the shining, immortal."

56. With named offerings, with fit speech, praises thee, the pure, bringing gifts.

57. With named offerings, with fit speech, will I praise thee, O strong Mithra, bringing gifts.

58. With named offerings, with fit speech, will I praise thee, O profitable Mithra, bringing gifts.

59. With named offerings, with fit speech, will I praise thee, O unerring Mithra, bringing gifts.

Hear, O Mithra, our offering, etc.§

14.

60. Mithra, etc., whose fame is good, whose body good, whose praise good, the disposer of gifts, the disposer of pastures, who does not oppress the working peasant, to guard him according to will against the oppressors, who sees with ten thousand eyes, the strong, all-wise, unerring. For his brightness, etc.

15.

61. Mithra, etc., the upright-standing, watchful watcher, the mighty gatherer, who advances the water, listens to the call, makes the water to run, the trees to grow, who prepares a circle (congregation),‖ prudent (?), gifted with strength, unerring, with much might, wise.

* *Cf.* Yasht **13**, 47, for a somewhat similar phrase. [The German is "*hin zum gläubigen Gemüthe aus dem Gedächtnisse.*"]

† That is, perhaps, he kills him either in the battle or in single combat.

‡ Or, "The lord," as the Parsees usually translate the word. § *Cf.* above, 32-34.

‖ Windischmann, "who directs the furrows." *Cf.* with my translation Yaçna xi. 10.

62. To none of the Mithra-lying men does he give strength, nor might; to none of the Mithra-lying men does he give brightness, nor reward.

63. Away from their arms takest thou strength, O Mithra, thou who art grim and mighty, etc. (*Cf.* 22, 23).

16.

64. Mithra, etc., in whom the decision for the good law, which spreads itself afar, is placed, the great, powerful, whose face is directed to all seven Kareshvares.

65. Who is the swiftest of the swift, the most bountiful of givers, the strongest of the strong, the gatherer among gatherers, the giver of increase, the giver of fatness, of herds, of rule, of children, of life, of wish, of sanctification.

66. With whom is bound Ashis-vanuhi and Pârendi with swift chariot (?), the strong, valiant self-defence, the kingly majesty, the mighty heaven, which follows its own law, the mighty oath of the wise, the strong Fravashis of the pure, and who is a gatherer of many pure Mazdayaçnians. For his brightness, etc.

17.

67. Mithra, etc., who rides in a chariot made in heavenly way, with high wheels, from the Kareshvare Arezahê to the Kareshvare Qaniratha, lofty, with fitting wheels,* and with the majesty created by Ahura, with victory created by Ahura.

68. Whose chariot Ashis-vanuhi, the great, lays hold on (guides), the Mazdayaçnian law accompanies his path of itself, horses draw him with heavenly will,† light, shining, fair, holy, wise. With swiftness do (the horses) draw him who have heavenly wills, when the oath of the wise meets him in good manner.‡

69. Before whom all the heavenly Daevas and the Varenian, wicked, are affrighted. May we not come under the throw§ of the angered lord, whose thousand throws go against the enemy, he who sees with ten thousand (eyes), the strong, all-wise, unerring. For his brightness, etc.

18.

70. Mithra, etc., before whom goes Vĕrĕthraghna, created by Ahura, with the good body of a boar, an assailing one, with sharp tusks, a male one with sharp tusks, a boar who only strikes once,‖ a fat, wrathful, foaming one, with iron feet, iron hands,¶ iron weapons (?), and iron tail and cheeks.

* *Lit.* with a fitting wheel. Possibly the "wheel" may be a symbol of authority, as with the Indian *Chakravartins*.

† That is, they know the right way, and take it of their own accord.

‡ Doubtful and obscure.

§ That is, under the stroke of his weapons.

‖ That is, he destroys his adversary with a single blow.

¶ *Query*, "hoofs."

71. Who rushes forwards after he has fastened on a foe, armed with valiant mind, overthrows the foes with fighting, who does not deem it killing, and does not account it slaying, until he smites down the marrow, the soul of life, the marrow, the foundation of the vital power.

72. At once he breaks in pieces all,—he who at once mixes with the earth the bones, hair, brains, and blood of the Mithra-lying men. For his brightness, etc.

19.

73. Mithra, etc., who, ever with uplifted hands, utters the words, speaking thus:

74. "Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! If men would offer to me with named* offerings, as they offer to the other Yazatas with named offerings, then would I come to the pure men at the set time and times, at the set time of my own shining heavenly life would I come." (*Cf.* v. 55.)

75. May we be the protectors of thy land, may we not be the destroyers of thy land, not the destroyers of the dwellings, of the clans, of the confederacies, of the regions, that the strong arm of the tormentors may not cast us down.

76. Thou destroyest the torments of the tormentors, annihilatest the torments of these tormentors, annihilatest those who slay the pure. Thou art possessed of good horses, of good chariots, thou art he who being invoked profitest, the Hero.

77. I invoke Thee to help with many offerings, with good offerings of gifts, with many oblations, with good oblations of gifts, Thee, namely, Mighty One, long possessor of a good dwelling, of a desirable kingdom.

78. Thou protectest those regions which apply themselves to good offerings to Mithra with wide pastures. Thou destroyest the sinful regions. I call thee hither for protection; mayest thou come to us for protection, mighty, strong, praiseworthy Mithra, worthy of adoration, the shining lord of the regions. For his brightness, etc.

20.

79. Mithra, etc., who gave a dwelling to Rashnus; to whom Rashnus, for long friendship, brought a dwelling-place (?).†

80. Thou art the Protector of the dwelling, the Protector of the non-liars; thou art the ruler of the diligent among the non-liars; to thee has he given as a friend the best victory created by Mazda, through which the Mithra Drujas fall down back-

* That is, "addressed to me by name," as in Yasht 8, 11. The Zend is *aŭkhtô-namâno*. *Cf.* note to Gâh Hâvan, v. 8.

† These words are obscure and doubtful.

wards smitten (?) by their own wickedness,—many men. For his brightness, etc.

21.

81. Mithra, etc., who gave a dwelling to Rashnus, for whom Rashnus, out of long friendship, prepared a place.

82. To him gave Ahura-Mazda a thousand strengths, ten thousand eyes for seeing. With these eyes, with these strengths, he sweeps away the Mithra-harmers and Mithra-liars. Through these eyes, through these strengths, Mithra is unerring, who spies with ten thousand (eyes), the strong, all-knowing, unerring. For his brightness, etc.

22.

83. Mithra, etc., whom the lord of the region, ever with uplifted hands, calls to aid; whom the lord of the confederacy, ever with uplifted hands, calls to aid.

84. Whom the lord of the clan, ever with uplifted hands, calls to aid; whom the lord of the dwelling, ever with uplifted hands, calls to aid; whom both the elders (?), ever with uplifted hands, call to aid; whom the poor, devoted to the pure law, robbed of his gifts, ever with uplifted hands, calls to aid.

85. The voice of him weeping mounts up to the star-lights, comes round the whole earth, distributes itself over the seven Kareshvares when he lifts up his voice with loud prayers, or low ones.*

86. The (cow) led astray calls him, ever with uplifted hands,† for aid, thinking of the stall: "When will the valiant Mithra, with wide pastures, hastening hither, bring us to the stalls? When will he bring to the way of the pure, us, who are led to the dwelling of the Drukhs?"‡

87. Hereupon Mithra, with wide pastures, comes to the help of him with whom he is content:—him by whom he is injured, Mithra, with wide pastures, destroys for him the dwelling, the clan, the confederacy, the region, the rule over the regions. For his brightness, etc.

23.

88. Mithra, etc., whom honoured Haŏma, the Promoter, the healthful, fair, ruling with golden eyes, on the highest summit of the high mountain which bears the name Hukairya, the spotless of the spotless, before the spotless Barĕçma, before unspotted offerings, before unspotted words.

89. Whom Ahura-Mazda, the Pure, appointed as Zaŏta, the

* Low = "spoken in a low tone."

† Query, *hoofs*;—but even this is impossible; so the phrase must be taken metaphorically.—*Translator.*

‡ The allusion is, no doubt, to cows driven off by robbers. (*Cf.* Spiegel's note to v. 38).

swift-offering, singing with uplifted (voice). The swift-offering, singing with loud (voice), offered with loud speech as offering-priest of Ahura-Mazda, as offering-priest of the Amĕsha-çpĕntas. This speech penetrated to the lights, it spread itself round about the earth, it came to the seven Kareshvares.'

90. Who first by means of a mortar uplifted Haŏma, by means of one adorned with stars, made in a heavenly way, on the high mountain. Ahura-Mazda praises it, the Amĕsha-çpĕntas praise it, whose bodies are beautiful, to whom the Sun with swift steeds announces praise from afar.

91. Praise to Mithra, with wide pastures, who has a thousand ears, ten thousand eyes. To thee is it to be offered, thou art to be praised, may they offer to thee, praise thee in the dwellings of men; hail to the man who ever offers to thee, holding firewood in the hand, mortar in the hand, with washed hands, with washed mortars, with bound Barĕçma, with uplifted Haŏma, with spoken Ahuna-vairya.

92. After this law are gracious:—Ahura-Mazda the Pure, Vohumanô, Asha-vahista, Khshathra-vairya, Çpĕnta-ârmaiti, Haurvat and Ameretât,—the Amĕsha-çpĕntas choose him from desire of the law. To him Ahura-Mazda, the Well-working, brings rule over the worlds which behold thee as lord and master among the creatures of the world, as the best purifier among these creatures.

93. Then in both worlds, in both worlds protect us, O Mithra, thou who possessest wide pastures, as well in this corporeal world as in the spiritual, from evil death, from the evil Aêshmas, from the evil hosts which uplift terrible banners, from the evil assault of Aêshma, which the evil Aêshma causes with Vîdhôtus created by the Daevas.*

94. Then give us, Mithra, thou who possessest wide pastures, strength for the team, health for the bodies, vanquishing of the tormentors, victory over the evil-wishing, annihilation of the unfriendly, tormenting adversaries. For his brightness, etc.

24.

95. Mithra, etc., who advances at sunrise† broad as the earth, who sweeps both ends of this earth, the broad, round, far-to-travel-through,‡ who surrounds all that is between heaven and earth.

96. Who holds a club in the hand with a hundred knots, a hundred edges, smiting forwards, overthrowing men, bound with

* *Cf.* Yaçna lvi. 10, v. 5-10.

† Mithra's chief efficacy is at dawn, and he is the especial Ruler of the time *Hâwani*. Hence we find him (v. 97) driving away Bushyançta, the demon of sleep.

‡ In Zend, *dâraê-pârayâo;* the German is "fern zu durchschreitenden."

yellow brass, strong, golden-coloured, the strongest of weapons, the most victorious of weapons.

97. Before which is affrighted Aṅra-mainyus, who is full of death, before which is affrighted Aêshma, the evil-witting, sinful, before which is affrighted Bushyaṅçta with long hands, before which are affrighted all invisible Daevas and the Varenian, wicked ones.

98. May we not come under the blow of Mithra, with wide pastures, when he is wrathful; may Mithra, with wide pastures, not smite us in wrath; as the mightiest of the Yazatas, the strongest of the Yazatas, the most famous of the Yazatas, the swiftest of the Yazatas, the most victorious of the Yazatas, stands Mithra, with wide pastures, on this earth. For his brightness, etc.

25.

99. Mithra, etc., before whom are affrighted all invisible Daevas, and the Varenian, wicked. Forwards marches Mithra, the lord of the region, who possesses wide pastures, to the right end of this earth, the broad, round, far-to-traverse.

100. On his right side marches the good Çraŏsha, the holy; on his left side marches Rashnus, the great, powerful. On all sides march the waters, trees, the Fravashis of the pure.

101. To them does he, the mighty, ever bring swift-flying arrows, when marching, he comes where are lands opposed to Mithra, then first he smites the club down on horse and man, then terrifying he makes them both quake, horse and man. For his brightness, etc.

26.

102. Mithra, etc., with shining steeds, sharp lance, long hilt, arrows gliding-home,* the far-seeing, bold warrior.

103. Whom Ahura-Mazda created as ruler and overseer of all living nature, he is ruler and overseer of all living nature, he who without sleeping protects through his watchfulnes the creatures of Ahura-Mazda, who without sleeping guards through his watching the creatures of Ahura-Mazda. For his brightness, etc.

27.

104. Mithra, etc., whose long arms grasp forwards here with Mithra-strength; that which is in Eastern India he seizes, and that which in the Western he smites, and what is on the Steppes of Raṅha, and what is at the ends of this earth.†

105. Thou, O Mithra, seizing together, far out with the arms.

* That is, attaining their mark.

† *Eastern* India is no doubt the country which we call by the same name. *Western* India may perhaps be Babylonia. The *Steppes* (plains) of Raṅha, *i.e.* the Jaxartes, seem to be regarded as the boundary towards the North,—the Southern boundary is, naturally, the sea.

The unrighteous destroyed through the just, is gloomy in soul. Thus thinks the unrighteous: Mithra, the artless, does not see all these evil deeds, all these lies.

106. But I think in my soul: No earthly man with a hundred-fold strength thinks so much evil as Mithra with heavenly strength thinks good. No earthly man with a hundred-fold strength speaks so much evil as Mithra with heavenly strength speaks good. No earthly man with a hundred-fold strength does so much evil as Mithra with heavenly strength does good.

107. With no earthly man is the hundred-fold greater heavenly understanding allied as the heavenly understanding allies itself to the heavenly Mithra, the heavenly. No earthly man with a hundred-fold strength hears with the ears as the heavenly Mithra, who hears with the ears, possesses a hundred strengths, sees every liar. Mightily goes forwards Mithra, powerful in rule marches he onwards, fair visual power, shining from afar, gives he to the eyes.

108. "Who will offer to me, who will lie to me, will heed me as a Yazata with good, who with evil offerings? On whom shall I bestow kingdom and brightness, on whom soundness of body, I who am able? On whom shall I bestow very brilliant blessings, I who am able? Whom shall I richly bless with heavenly progeny?"

109. "To whom shall I give mighty rule, brilliantly equipped, provided with many troops, the best, without his thinking thereon, to him who breaks the skull of the foe, possessing like rule; to the hero, the smiting, who is not bowed, who orders the punishment to be carried out. Swift will this, when commanded, be executed, when the wrathful orders it for the injured, not contented, he makes pleasure to the soul of Mithra, to the pacifying of Mithra."

110. "To whom shall I give sickness and death, to whom curses and misfortune, I who am able? Whose heavenly offspring shall I slay with immediate stroke?"

111. "From whom shall I take away the powerful rule, the brilliantly armed, provided with many troops, the best, without his thinking it? From him who possesses equal rule to the foe, who smites the heads of the foes, is mighty, smites without being bowed? Who orders a punishment, then it arrives quickly after it is commanded. When the wrathful orders it for the not offended, contented, Mithra, then the mind of Mithra joins itself to dissatisfaction." For his brightness, etc.

28.

112. Mithra, etc., him with silver helm, golden coat of mail, armed with dagger, mighty, strong, lord of the clan, the

warrior. Manifest are the ways of Mithra when he comes to the region where, well-honoured, he makes the deep plains into pastures.

113. Then strides he forwards ruling his cattle as well as his men according to his wish, wherefore may Mithra and Ahura the great come to help us, yea Mithra and Ahura the great. When the weapons speak loud, and the horse-hoofs (?) stamp, the daggers gleam (?), the strings whirr with sharp arrows. Then are the descendants of evil offerers slain, piled up with the hair.*

114. Then mayest thou, O Mithra, with wide pastures, give us strength for the team, health for the bodies, firmness against the tormentors, victory over the evil-witting, total destruction of the unfriendly, tormenting. For his brightness, etc.

29.

115. Mithra, etc. O Mithra, with many pastures, Lord over the dwellings, clans, confederacies, regions, High-priest!

116. Twenty-fold is Mithra among friends through firmness, thirty-fold among the labouring, forty-fold amongst those who sit on hurdles,† fifty-fold amongst the good offerers, sixty-fold among the disciples, seventy-fold amongst teachers and disciples, eighty-fold among children-in-law and parents-in-law, ninety-fold among brethren.

117. A hundred-fold among father and son, a thousand-fold among the regions, ten-thousand-fold is Mithra with him who holds fast to the Mazdayaçnian law, then here by day arms himself for victory (?).‡

118. With prayer set under and set above § will I approach; when this Sun comes over the high mountain and flies hither, then will I come, O holy One, with prayer set under and set above, against the wish of the bad Aŋra-mainyus, the wicked. For his brightness, etc.

30.

119. Mithra, etc. Offer to Mithra, O holy, announce him to the disciples.‖ May the Mazdayacnians offer to thee with great and small cattle, with two birds which fly along swift-winged.

120. Mithra is the uplifter and worker, for all pure Mazdayaçnians, Haŏma, the announced and proclaimed, whom the priest announces and offers. May the pure man eat of the

* These words seem to refer to the ancient custom of piling up the heads of the slain; but the whole passage is full of difficulties.

† That is, sheep-folds or cattle-pens.

‡ These words are obscure. It is worthy of note that Mithra's connection with the region, *i.e.* the political district, is placed higher than his relation to families.

§ The distinction between these two kinds of prayers is not known.

‖ These words appear to be spoken by Ahura-Mazda to Zarathustra.

purest gifts; if he does this, if he offers to Mithra, with wide pastures, then is this one content, not offended.

121. Zarathustra asked Him: "How, O Ahura-Mazda, shall the pure man eat of the purified gifts (through which) he who does it when he offers to Mithra with wide pastures, he is content, not offended?"

122. Then answered Ahura-Mazda: Throughout three days, three nights, shall one wash the body, thirty blows * shall one choose out for offering and praise for Mithra, with wide pastures. Throughout two days, two nights, shall one wash the body, twenty strokes shall one choose out as offering and praise for Mithra, with wide pastures. No one shall eat of these gifts who has not taught the offering-prayer to all lords.† For his brightness, etc.

31.

123. Mithra, etc., to whom offered Ahura-Mazda, in the shining Garo-nemâna.

124. With uplifted arms, Mithra, with wide pastures, marches to immortality; from Garo-nemâna, the shining, he rides on a beautiful chariot, one alike strong, of all shapes, golden.

125. To this chariot are yoked four white horses of like colour, who eat heavenly food ‡ and are immortal. Their forehoofs are shod with gold, their hind hoofs with silver. Then are they all harnessed to the same pole, which is curved above, bound with split, firm, inlaid clasps of metal.§

126. On his right side rides Rashnu, the most upright, holiest, most grown-up; on his left side rides the Rightest Wisdom, the gift-bringing, pure: she wears white garments,—white, a similitude of the Mazdayaçnian law.

127. There rides near the sharp sword of the wise in the good form of a boar, an assailing one with sharp tusks, a valiant one with strong hoofs, a boar striking only once, a fat, wrathful, dripping, ‖ firm, armed one, riding by the side. On the outside of this flies along the fire which has kindled the strong kingly brightness (majesty).

128. For the protection of the chariot of Mithra, with wide pastures there stand by: a thousand bows which are well-equipped with ten sinews of horned-cattle. With heavenly will they fly, with heavenly will they light on the skulls of the Daevas.

* It is not stated what these "blows" are, but there seems little doubt that the killing noxious beasts is intended.

† That is, who has not announced it to all good Genii, etc., as in Vispered i. Yaçna i.

‡ That is, no food at all. *Cf.* "Die Tradit. Lit. der Parsen," vol. ii. p. 181.

§ These difficult words are rendered according to Windischmann's explanation.

‖ [*Subaudi*, with foam].

129. For the protection of the chariot of Mithra, with wide pastures, there stand by: a thousand arrows, feathered with vulture's feathers, with golden points, horn shafts with iron notches, well made. With heavenly will they fly forth, with heavenly will they fall on the skulls of the Daevas.

130. For the protection of the chariot of Mithra with wide pastures, there stand: a thousand lances, well made, with sharp points. With heavenly will they fly on, with heavenly will they fall on the heads of the Daevas. For the protection of the chariot of Mithra, with wide pastures, there stand: a thousand quoits,* copper, two-edged, well-fashioned. With heavenly will they fly along, with heavenly will they fall on the heads of the Daevas.

131. For the protection of the chariot of Mithra, with wide pastures, there stand: a thousand knives, two-edged, well-fashioned. With heavenly will they fly on, with heavenly will they light upon the heads of the Daevas. For the protection of the chariot of Mithra, with wide pastures, there stand: a thousand clubs, iron, well-fashioned. With heavenly will they fly along, with heavenly will they fall on the heads of the Daevas.

132. For the protection of the chariot of Mithra, with wide pastures, there stands by: a beautiful mighty club, with a hundred knobs, with a hundred edges, men-smashing, the iron overlaid with strong golden brass, the strongest of weapons, the most victorious of weapons. With heavenly will it flies forth, with heavenly will it falls upon the heads of the Daevas.

133. After the smiting of the Daevas, after the overthrow of the Mithra-Drujas among men, Mithra, with wide pastures, rides forwards over Arezahê, over Çavahĕ, over Fradadhafshu and Vidâdhafshu, over Vouru-barsti and Vouru-jarsti, over this Kareshvare, Qaniratha, the high.

134. Ever is affrighted Aŋra-mainyus, who is full of death; ever is Aêshma, the evil-witting, sinful, affrighted; ever is Bush-yaŋçta, with long hands, affrighted; ever are all the invisible Daevas affrighted, and the wicked, Varenian.

135. May we not come under the blow of Mithra, with wide pastures, when he is wrathful. (*cf.* above 98). For his brightness, etc.

32.

136. Mithra, etc., for whom shining horses, harnessed to the chariot, join themselves,—provided with a wheel, golden, and arms wholly shining.

137. If one brings him gifts to his dwelling,—Prosperity is to the man honouring him, so spake Ahûra-Mazda, O pure Zara-

* Or discs, probably resembling the *disci* of the Greeks.

thustra,—for whom a pure priest in the world, a pious, whose body is the Mańthra, offers the Barĕçma bound together, straightway comes Mithra into the dwelling of this honouring man.

138. If one invokes him, it happens according to the word of the praiser, according to the word of the invoker. But he is a weapon against the honouring man,—thus spake Ahura-Mazda, O pure Zarathustra,—for whom an impure priest, an impious one, whose body is not the Mańthra, stands behind the Barĕçma, although he strews full twigs and offers long offering.

139. This one makes neither Ahura-Mazda nor the other Amĕsha-çpĕntas contented, not Mithra with wide pastures: he who is high-minded against Ahura-Mazda, high-minded against the other Amĕsha-çpĕntas, against Mithra with wide pastures, against the law, Rashnu and Arstât who promotes the world, increases the world. For his brightness, etc.

33.

140. Mithra, etc. Offer to Mithra, O holy, the strong in the world (?), heavenly, distinguished, bestowing of himself, without companions, who has a dwelling on high, the mighty, strong warrior.

141. He is victorious, provided with well-made weapons, watchful out of darkness, unerring. Among the strong he is the strongest, the mightiest of the mighty, the most understanding of the gods, victorious he is united with majesty: he who has a thousand ears, ten thousand eyes, who watches with ten thousand (eyes), the strong, all-knowing, unerring. For his brightness, etc.

34.

142. Mithra, etc. Who as the first announcer promotes strength amongst the creatures of Çpĕnta-mainyus, he the well-created greatest Yazata, when he illumines the body, as the self-illumining Moon shines.

143. Whose countenance shines like that of the Star Tistrya, whose chariot, the undeceiving seizes, first, O holy, namely, among the fairest of creatures, created with sunshine for the shining Yazatas, the star-shining (chariot) created by Ahura-Mazda, in heavenly way.* He watches with ten thousand (eyes), is strong, all-knowing, unerring. For his brightness, etc.

35.

144. Mithra, etc. Mithra, who is over the regions, praise we. Mithra, who is in the regions, praise we. Mithra, who is at the regions, praise we. Mithra, who is above the regions,

* The German *Weisse* (whiteness) is doubtless a misprint for *Weise* = "way," "manner," etc.

praise we. Mithra, who is underneath the regions, praise we. Mithra, who is before the regions, praise we. Mithra, who is behind the regions, praise we.*

145. Mithra and Ahura, both great, imperishable, pure, praise we. The Stars, the Moon, the Sun in the Barĕçma-bearing trees, Mithra, the sovereign of all regions, praise we. Offering, praise, etc.

XXVII. (11) ÇROSH-YASHT-HÂDÔKHT.

In the name of God, Ormazd the Ruler, Increaser, May there increase in great majesty: Çrosh the pure, the swift, whose body is the Manthra, whose weapons are terrible, who is gifted with mighty weapons, the ruler of the creatures of Ormazd, may he come.—Of all sins, etc.

Khshnaŏthra to Ahura-Mazda, etc. Satisfaction for the holy Çraŏsha, the firm, whose body is the Mańthra, whose weapons are terrible, praise for the Ahurian, etc.

1.

1. Çraŏsha the holy, beautiful, victorious, promoting the world, pure, lord of purity, praise we. Good adoration, best adoration, O Zarathustra, (be) for the worlds.

2. This holds back the friend of the wicked among the wicked, this surrounds completely the eyes and understanding, ears, hands, feet of the evil man, as well as the evil woman, and their mouth with bands;—the good prayer, the unerring, not tormented, the shield for man, a cuirass against the Drujas, an averter.

3. Çraŏsha the holy is he who most nourishes the poor, he is the victorious, who most slays the Drujas. Also the pure man who most utters blessings is, through victory, the most victorious,† (for) the Mańthra-çpĕnta most drives away the invisible Drujas. The Ahuna-vairya is the most victorious among prayers. The right-spoken speech is the most victorious in congregations. The Mazdayaçnian law is in all disputations, in all good things, in all those which spring from pure seed, manifestly the most legal, and so appointed by Zarathustra.

4. Whoso, O Zarathustra, utters this spoken word, be it a man or a woman, with very pure mind, with very pure words, with very pure works, at a great water, at a great terror in a dark cloudy night, at the bridge of flowing waters, at the cross-

* In this verse Mithra is extolled as being lord of the regions in every way.

† As Çraŏsha is himself victorious, he makes the pure man who utters the prayers victorious also.

ways,* in the assembly of pure men, at the congregation of wicked Daeva-worshippers:

5. At every bad hap, as often as one fears a misfortune from the bad, there will not on that day or in that night an oppressor, a tormentor, an afflicter, be seen by him with the eyes,—the plague of the numerous thieves marching along will not reach him.

6. This uttered speech shalt thou recite, O Zarathustra, when it approaches the tormentors, troops of thieves, liars, those running up, then the sorcerers among the wicked Daeva-worshippers, the Pairikas among the followers of the sorcerers, the tormentors among the followers of the Pairikas, then will they be terrified and flee from it; vanished are the Daevas, vanished are the Daeva-worshippers, they hold their mouths who strive so much to wound.†

7. As (the dogs) which protect the cattle, so hold we the holy Çraŏsha, the pure, victorious, so offer we to the holy Çraŏsha, the pure, victorious, with good thoughts, words, and works.

8, 9. For his brightness, etc. (*Cf.* Yaçna lvi. 1, 5 ff.)

2.

10–13. Çraŏsha, etc., who smites wicked men and wicked women, etc. (*Cf.* Yaçna lvi. 7.)

3.

14. Çraŏsha, etc., who watches over the treaties of peace and the compacts of the Druja, and the holiest in regard to the Amĕsha-çpĕntas over the earth consisting of seven Kareshvares, who is the law-giver for the law: to him has Ahura-Mazda, the Pure, taught the law. For his brightness, etc.

4.

15. Çraŏsha, etc., whom Ahura-Mazda, the pure, created as an antagonist of Aêshma with terrible weapons. The victorious peace praise we, and the antagonist not smitten, not coming to shame:

16. The friends of the holy Çraŏsha, the friends of Rashnu the most just, the friends of Mithra with broad pastures, the friends of the wind, the pure, the friends of the good Mazda-yaçnian law, the friends of Arstât, who promotes the world, increases the world, (is) the profit of the world, the friends of Ashis-vaŋhi, the friends of the good wisdom, the friends of the most right wisdom.

17. The friends of all Yazatas, the friends of the Maŋthra-

* Çraŏsha is invoked at the cross-ways as one who shows the right way.

† This passage is obscure.

çpĕnta, the friends of the law given against the Daevas, the friends of the long study, the friends of the Amĕsha-çpĕntas, the friends of the helpers of us the two-legged (men), pure, the friends of the whole Mazdayaçnian law. For his brightness, etc.

5.

18. Çraŏsha, etc., the first, uppermost, middle, and foremost, through the first, uppermost, middle, and foremost offering.* Wholly and entirely do we praise Çraŏsha, the holy, strong, whose body is the Mańthra, etc. (*Cf.* Yaçna lvi. 13, 2).

19. The strong, protecting, who possesses strength in the arms, the warrior who smites the head of the Daevas, who gives victorious strokes, grants victorious strokes to the pure, who smites victoriously,—the victoriousness which springs from above, of the holy Çraŏsha and Arsti, worthy of honour.

20. All dwellings protected by Çraŏsha we praise, where Çraŏsha, beloved as a friend, receives, where the pure man especially thinks purity, especially speaks purity, especially does purity.

21. The body of the holy Çraŏsha praise we. The body of Rashnu, the most just, praise we. The body of Mithra, with wide pastures, praise we. The body of the pure wind praise we. The body of the good Mazdayaçnian law praise we. The body of Arstât, who furthers the world, increases the world, (is) the profit of the world, praise we. The body of Ashis-vańuhi praise we. The body of the good wisdom praise we. The body of the rightest wisdom praise we. The body of all Yazatas praise we.

22. The body of the Mańthra-çpĕnta praise we. The body of the law which is given against the Daevas praise we. The body of the long study praise we. The body of the Amĕsha-çpĕntas praise we. The body of the helper of us, the two-legged (men), praise we. For his brightness, etc. Offering, praise, etc.

XXVIII. (12) RASHNU-YASHT.

In the name of God the Lord Ormazd, the Increaser. May the Izad Rashnu increase in great strength, may he come. Of all my sins, etc.

Khshnaŏthra to Ahura-Mazda, etc. Khshnaŏthra to Rashnu the most just, and Arstât who furthers the world, increases the world, to the right-spoken speech which furthers the world, praise, etc.

* According to the Pârsi Tr. the first offering is the Yasht No-nâber (perhaps the daily offering); the uppermost, the Vispered; the middle, the Hâdokht; the highest of all, the Duâzdah Hamâçt. The two latter expressions must refer to books now lost. This Yasht is probably taken from the *Hâdokht*.

1.

1. The pure asked Him: O Pure Ahura-Mazda, I pray Thee, O Pure Ahura-Mazda I ask Thee, answer me with right speech, Thou who knowest, Thou who art unerring,* of unerring understanding, the Unerring Omniscient: Which is the truly created of the Mańthra-çpĕntas, which the surpassing, which the distinguishing, which the healing, which the shining, which the powerful, that is placed higher than other creatures?

2. Then answered Ahura-Mazda: I will tell it to thee, O true, pure, holy: the Mańthra, the very majestic,—that is, the truly created Mańthra-çpĕnta, the eminent, the distinguishing, the healing, the shining, the powerful, which is placed higher than other creatures.

3. Then spake Ahura-Mazda: At the third part (of the night) shalt thou bind together Barĕçma, pure, towards the way of the Sun: "We invoke and praise (Me) Ahura-Mazdà. Against the unfriendly call I Him hither to this good of the uplifted, here to the fire and Barĕçma, here to the fullness which does not decrease, here to the gift full of fatness, and the pith of the trees."

4. Then will I come to thy help, I who am Ahura-Mazda, to the uplifted good, to the fire and Barĕçma, to the fullness which decreases not, to the gift full of fatness, to the pith of the trees, together with the victorious winds, with the oath of the wise, with the kingly majesty, with the profit created by Mazda.

5. We invoke and praise Rashnu, the strong: against the unfriendly call I him hither to this uplifted good, hither to the fire and Barĕçma, to the fullness not decreasing, to the gift full of fatness, to the pith of the trees.

6. Then will Rashnu the great, mighty, come to thy help, to this uplifted good, to the fire and Barĕçma, to the fullness which does not decrease, to the gift full of fatness, to the pith of the trees, together with the victorious winds, with the oath, with the kingly majesty, with the profit created by Mazda.

7. O pure Rashnu, justest Rashnu, holiest Rashnu, wisest Rashnu, most chosen Rashnu, most far-seeing Rashnu, thou, O Rashnu, who most helpest the victorious, thou who most smitest the thief.

8. Un-offended, armed, thou most pernicious to the thieves and robbers in this circle in which the circles of the world are clothed. . . . . †

9. Since thou, O pure Rashnu, art at the Kareshvare Arezahê, we invoke and praise, etc.‡

* Or, "who cannot be made to err."

† The rest of this difficult verse is quite unintelligible.

‡ Here and in the following sections, verses 5–8 are to be repeated.

2.

10. Since thou, O pure Rashnu, art at the Kareshvare Çavahê, we invoke and praise, etc.

3.

11. Since thou, O pure Rashnu, art at the Kareshvare Fradadhafshu, we invoke and praise, etc.

4.

12. Since thou, O pure Rashnu, art at the Kareshvare Vidadhafshu, we invoke and praise, etc.

5.

13. Since thou, O pure Rashnu, art at the Kareshvare Vourubarsti, we invoke and praise, etc.

6.

14. Since thou, O pure Rashnu, art at the Kareshvare Vourujarsti, we invoke and praise, etc.

7.

15. Since thou, O pure Rashnu, art at the Kareshvare Qaniratha the high, we invoke and praise, etc.

8.

16. Since thou, O pure Rashnu, art at the Kareshvare, the Sea Vouru-kasha, we invoke and praise, etc.

9.

17. Since thou, O pure Rashnu, art at the Kareshvare, the Tree Çaêna, which stands in the midst of the Sea Vouru-kasha, which is called by the names Hubis, Erĕdhwo-bis, and Vîçpobis, on which are placed the seeds of all trees, we invoke and praise,* etc.

10.

18. Since thou, O pure Rashnu, art at the waters of Raṅha, we invoke and praise, etc.

11.

19. Since thou, O pure Rashnu, are at the steppes of Raṅha,† we invoke and praise, etc.

12.

20. Since thou, O pure Rashnu, art at the ends of this earth, we invoke and praise, etc.

* This tree is further described in the Mkh. (*cf.* Pârsî Gram. p. 172-3), where it is called *Jat-bés* (without pain) and *Harviçp-tokhma* (possessing all seeds)

† Raṅha is probably the Jaxartes.

13.

21. Since thou, O pure Rashnu, art at the bounds of this earth, we invoke and praise, etc.

14.

22. Since thou, O pure Rashnu, art everywhere on this earth, we invoke and praise, etc.

15.

23. Since thou, O pure Rashnu, art at the great Hara,* the very aspiring, lofty, where [are] neither night nor darkness, neither cold wind nor hot, neither dissolution which draws to itself many deaths, nor filth created by the Daevas, nor do clouds ascend the high mountain,—we invoke and praise, etc.

16.

24. Since thou, O pure Rashnu, art at the lofty Hukairya, the wholly praiseworthy, golden, from which flows down to me Ardvî-çûra, the Spotless, with the strength of a thousand men, we invoke and praise, etc.

17.

25. Since thou, O pure Rashnu, art at the high mountain Taêra, round which go for me Stars, Moon, and Sun, we invoke and praise, etc.

18.

26. Since thou, O pure Rashnu, art at the Star Vaṅant, created by Mazda, we invoke and praise, etc.

19.

27. Since thou, O pure Rashnu, art at the Star Tistrya, the bright, majestic, we invoke and praise, etc.

20.

28. Since thou, O pure Rashnu, art at the Stars Haptôiringa,† we invoke and praise, etc.

21.

29. Since thou, O pure Rashnu, art at the Stars which contain the seeds of the water, we invoke and praise, etc.

22.

30. Since thou, O pure Rashnu, art at the Stars, which contain the seeds of the earth, we invoke and praise, etc.

* *Hara*, or *Hara-berezaiti* (the Alborj of later writings) is considered as a mountain surrounding the whole world, to which Sun, Moon, and Stars return after having shone upon the earth. It is the abode of Light and Happiness. (*Cf.* Die Traditionelle Literatur der Parsen, etc., von Fr. Spiegel, vol. ii. p. 107.)

† The Constellation which guards the North. According to the Mkh. it is set at the gates of Hell, along with 99999 Frohars (*Fravashis*) of the pure, to keep back the 99999 Dévs, Drûjas, etc., who are hostile to Heaven and the Stars.

23.

31. Since thou, O pure Rashnu, art at the Stars, which contain the seeds of the trees, we invoke and praise, etc.

24.

32. Since thou, O pure Rashnu, art at the Stars, which belong to Çpĕnta-mainyu, we invoke and praise, etc.*

25.

33. Since thou, O pure Rashnu, art at the Moon, which contains the seed of the bull, we invoke and praise, etc.

26.

34. Since thou, O pure Rashnu, art at the Sun, with swift horses, we invoke and praise, etc.

27.

35. Since thou, O pure Rashnu, art at the lights without beginning, which follow their own law, we invoke and praise, etc.

28.

36. Since thou, O pure Rashnu, art at the best place of the pure, the shining, very brilliant, we invoke and praise, etc.

29.

37. Since thou, O pure Rashnu, art at the shining Garonemâno, we invoke and praise, etc.

30.

38. Since thou, O pure Rashnu, ...
Offering, praise, etc.

XXIX. (13) FARVARDIN-YASHT.

In the name of God, the Lord Ormazd, the Increaser. May they increase in great brightness, the high Frohars; may they come.—Of all my sins, etc.

Khshnaŏthra for Ahura-Mazda, etc. Khshnaŏthra for the Fravashis of the pure, the strong, storming, the Fravashis of the former Custom, the Fravashis of the nearest relations, for praise, etc.

1.

1. Ahura-Mazda spake to the holy Zarathustra: I declare thus to thee, the might, strength, majesty, help, and joy of the

* Respecting the Stars mentioned in verses 29-32, *cf.* Vendidad, Introduction to Fargard xxi.

Fravashis of the pure, O pure, holy (Zarathustra), the mighty, storming, how they bring help to me, how they secure assistance to me, the strong Fravashis of the pure.

2. Through their brightness and majesty I uphold the heaven, O Zarathustra, which shines above and is fair, which goes round about this earth.

3. It is likened to a bird which stands fast, heavenly-made, having far boundaries, with a body of shining ore, shining on the third (of the earth), which Ahura-Mazda clothes with a star-sown garment, one made in heavenly guise; in company with him is Mithra, together with Rashnu and Armaiti-çpĕnta, whose (heaven's) boundaries can be seen on no side.

4. Through their brightness and majesty, O Zarathustra, I maintain Ardvî-çûra, the Spotless, the full-flowing, healing, averse to the Ḍaevas, attached to the law of Ahura, the praiseworthy for the corporeal world, the pure for those who promote life, the pure for those who advance the cattle, the pure for those who advance the kingdom, the pure for the advancers of the region.

5. Who purifies the seed of all men, who purifies the bodies of all women for a good delivery, who bestows good delivery on all women, who brings fit and suitable milk to all women.

6. She is great and far-renowned, who is as great as all the other waters which hasten to the earth, which flow down mightily from Hukairya the high to the sea Vôuru-kasha.

7. All (waters) purify themselves in the great sea Vôuru-kasha, each flows through the midst of the same, where Ardvî-çûra, the Spotless, makes them flow out; She pours them out, She, the Spotless, who has a thousand canals, a thousand channels: each of these canals, of these channels, is forty days' journey for a well-mounted man.

8. The flowing out of this my water alone comes all the seven Kareshvares, and brings from this my water alone ever thither in summer as in winter. This my water purifies the seed of men, the bodies of women, the milk of women.

9. Through their brightness and majesty, O Zarathustra, I support the broad earth created by Ahura, great, wide, the mother of the fair abundance, which bears the whole corporeal world, the living and dead, and the high mountains with many pastures, abounding in water.

10. On which flowing waters hasten, going in many streams, on which trees of many kinds spring out of the earth, for the nourishment of cattle and men, for the nourishment of the Arian region, for the nourishment of the cattle that is harnessed on the ways, for the protection of the pure men.

11. Through their brightness and majesty, O Zarathustra,

keep I the children protected in the mothers,* so that they do not die until Vîdhôtus† is brought thither: in them there collect themselves richly, bones, colours, sinews, increase of the feet and organs of generation.

12. For if the strong Fravashis of the pure would not afford Me assistance, then there would not be here cattle and men of praiseworthy kinds, the best. The increase would belong to the Drujas, the kingdom to the Drujas, the corporeal world to the Drujas.

13. Below, between heaven and earth, they would rob for the invisible Druja; between heaven and earth, they would smite for the invisible Druja; not would hereafter Aṅra-mainyus submit to Çpĕnta-mainyu, who possesses smiting friends.

14. Through their brightness and majesty flow the waters forward in haste at the inexhaustible sources; through their brightness and their majesty the trees grow up from the earth at the inexhaustible sources; through their brightness and their majesty blow winds which urge the clouds forwards to the inexhaustible sources.

15. Through their brightness and their majesty the women protect their children;‡ through their brightness and their majesty they bring forth happily; through their brightness and their majesty it happens that they bear children.

16. Through their brightness and their majesty is the man born, the gatherer and congregator, who willingly obeys speech, possesses deep understanding, who goes against the scorners before the back of the countryman;§ through their brightness and majesty goes the Sun his path, through their brightness and majesty goes the Moon her path, through their brightness and majesty go the Stars their path. Through their brightness and their majesty goes the Sun his path, through their brightness and their majesty goes the Moon her path, through their brightness and their majesty go the Stars their path.

17. They are an assistance in fierce combats, the wisest Fravashis of the pure. The Fravashis of the pure are the strongest, O holy; those of the former law or those of the yet unborn men, the forward-stepping, profitable. Then of the others, O Zarathustra, the Fravashis of living men are stronger than those of the dead.‖

* *Cf.* Yaçna xxiii. 2.

† Respecting Vîdhôtus, or Açtô-Vîdhôtus, *cf.* Vendidad v. 25, note.

‡ In the wombs.

§ These words are doubtful and obscure. The word rendered "countryman" (*Gaotema*) does not occur elsewhere in the Avesta.

‖ According to this verse the Fravashis are thus distinguished—1. The Fravashis of the *Paŏirya-tkaêshas*, *i.e.* the Heroes of ancient times. 2. The Fravashis of the future Saviours. 3. The Fravashis of the living. 4. The Fravashis of the departed. These last are weaker than the Fravashis of the living, and hence require offerings from men whereby their strength may be increased.

18. What man treats them well, the Fravashis of the pure, while he lives: the ruler of a region, alike in kingdom, he lives long, is mighty,—(just so) every man who treats Mithra with wide pastures well, Arstât who furthers the world and increases the world.

19. Thus I announce to thee the strength, might, majesty, protection, and joy of the Fravashis of the pure, O pure Zarathustra, the strong, storming; they come to my help, they bring me assistance, the strong Fravashis of the pure.

2.

20. Ahura-Mazda spake to the holy Zarathustra: If, O holy Zarathustra, there come before thee on the ways in this corporeal world, fearful terrors, fearful events, if they (come) for the frightening of bodies, then shalt thou recite these words, utter these prayers, the victorious, O Zarathustra:

21. The good, strong, holy Fravashis of the pure, I praise, I invoke, I make [them] my own, I offer to them; the Fravashis of the dwellings, of the clans, of the confederacies, of the regions, the Zarathustrian; those which are amongst those now living, which are amongst the former living, which are among those about to live hereafter, of the pure, all (Fravashis) of all regions, the friendly, the kindred regions.

22. Which support the heaven, which support the water, which support the earth, which support the Cow, which support the children in the mothers, so that they do not die, till Vîdhôtus is brought hither, there collect themselves richly in them, bones, colours, sinews, increase of feet, and organs of generation.

23. Which endure much, which are above all strong, high of themselves, high on chariots, above all mighty, above all powerful, which are strong in blessings, strong in victory, strong in fight.

24. The givers of victory to the implorers, the givers of favour to the marksmen (?), the givers of health to the working (?), the givers of much brightness to those offering to them, who pray to them, contenting them, bringing gifts, the pure.

25. Who here go most thither where pure men are, who most keep purity in mind where they are most honoured, where the pure is contented, where the pure is not plagued.

3.

26. The good, strong, holy Fravashis of the pure we invoke, who are the strongest of the marching, the swiftest of the furthering, who most of the departed look on this world, the most efficacious of the ways, the least failing of weapons and defences, who work not going forwards.*

* The latter part of this verse is beyond the Translator's comprehension; but for

27. These, the good-fortune where they come, the good, these, the best, we honour; the good, strong, holy Fravashis of the pure, they are strong at the spreading Barĕçma, in victorious combat, in fight, they are there where strong men combat in victorious fight.*

28. Them does Ahura-Mazda call† to help, as the supporters of the heaven, of the water, the earth, the trees, as Çpĕnta-mainyu upholds the heaven, the water, the earth, the cow, the trees; as he upholds, protects, the children in the mothers, so that they die not until Vîdhôtus is brought hither, in them (the mothers) there collect themselves abundantly: bones, colours, sinews, growth of feet, and organs of generation.

29. They uphold Çpĕnta-mainyus, they the strong, sitting still, having good eyes, efficient eyes, hearing, delighting themselves, great, high-girt, well-defending, far-defending, going in the far . . . . . they, the renowned, support the heavens.

4.

30. The good, strong, etc. The good friends, the well-working, for the dwelling of long friends,‡ the best, if not offended, for men, they the good amongst the good, who protect you, the far-shining, healing, renowned, battle-smiting, who do not offend first.

5.

31. The good, strong, etc. Who are of strong will against the tormentors, working on high, very profitable, who in the fight break the strong arms of the hostile tormentors.

6.

32. The good, strong, etc. The distributors, the mighty, very strong, not to be seized with the thought, brilliant, merciful, healing, provided with the healing-remedies of Ashi, according to the breadth of the earth, the length of a river, the height of the Sun.

the satisfaction of more learned readers he gives the original German which runs as follows: "*Die nachwirkendsten der Stege, die nicht daneben schlagendsten der Waffen und Abwehrmittel, welche nicht vorwärts gehend wirken.*" Professor Goldstücker, of University College, who was so kind as to send the Translator a version of the passage, says that it is unintelligible even to a German, and that he can only *guess* at the meaning. The concluding words, he says, may *perhaps* mean, "such remedies as (cure past evils) but not future (ones)."—Mr. E. Deutsch (British Museum), who has frequently given the Translator valuable hints, suggests, "guards which do not act advancingly," *i.e.* which do not go forward away from the bodies of those they are to protect.—When Germans themselves can only *guess* the meaning of words in their own language, the Translator thinks he may fairly be excused from attempting to solve the riddle, "*Davus sum non Œdipus.*" The *Zend* words are *ydo afraŭurvîçvaṭ kĕrĕnwaiñti*, and the difficulty lies in *afraŭurvîçvaṭ*, of which the *a* is *negative*, the *fra* seems to imply *progression*, and the rest of the word is doubtful.—*Translator.*

* The Fravashis are here considered as affording assistance to believers in the fight.

† Or, "Them did Ahura-Mazda call," etc., as it is uncertain whether the verse refers to the past or the present.

‡ Perhaps, those who have long held friendship with them.

7.

33. The good, strong, etc. The strong, armed, worthy, terrible, far-seeing, who destroy the torment of all tormentors, Daevas and men, striking down the foes with might according to their own wish and will.

34. Ye give to the good victory created by Ahura, and the blow that comes from above, you the profitable for these regions, namely, when ye are good, not offended, contented, not revengeful, and without pain. To you is it to be offered, and you are to be praised, warding off according to your will at the going-forwards.

8.

35. The good, strong, etc. The renowned battle-smiting, strong, above all, bearing shields, invulnerable, whom of the righteous, the terrifier and the terrified, implore for help. For going away prays the terrifier, for going away the terrified.*

36. Who there most go forwards where pure men most keep purity in mind, where they are most honoured, where the pure is contented, the pure is untormented.

9.

37. The good, strong, etc., with numerous hosts, praiseworthy arms, uplifted banners, the high, who in hot fight come down to the warriors, who drive forwards the battle, as strong warriors against the foes.

38. Ye also destroy the victory of the foes, the Turanian; ye destroy the torments of the foes, the Turanian. In your presence are the leaders (?) bold, you who are strong warriors, strong preservers, strong victors. With your weapons they smite the terrible among the foes, who have a thousand lords.

10.

39. The good, strong, etc., who at meeting destroy the ends of the (hostile) lines, bend the middle, swiftly march to the protection of the pure man, to the harassing of the evil-doers.

11.

40. The good, strong, etc., who are bold, rushing, victorious, battle-smiting, satisfied, dispersing and going round, listening, with renowned bodies, heavenly souls, the pure, the givers of victory to the praying, the givers of favour for the marksmen, the givers of health for the working.

41. The givers of much brightness to him who offers to them, as offered to them that man, the pure Zarathustra, the ruler of the corporeal world, head of the two-legged world, and they come to each of those who fear oppression.

42. Who if well-invoked are the best of the heavenly, if well-

* That is, the terrifier prays he may run quickly, the terrified that the pursuer may desist [from pursuing him].

invoked, sent from heaven, they go forward to the height of that heaven, heaping up strength, the well-created, and victory created by Ahura, and the blow that comes from on high, and brings profit to the kingdoms, brings the pure favour and the praise-worthy fullness, worthy of honour, which springs from the best purity.

43. These pour out Çatavaêça* between heaven and earth, who makes the water flow, hears invocations, who makes the water flow, the trees grow, for the nourishment of cattle and men, for the support of the Arian regions, for the nourishment of the cow which is harnessed for the way,† for protection for the pure man.

44. Outspreads himself between heaven and earth Çatavaêça, who makes the water flow, who hears invocations, who makes the water flow, the trees increase, who is fair, beaming, shining, for nourishment for cattle and men, for nourishment of the Arian regions, for nourishment for the cow which is harnessed for the way, for protection for the pure man.

12.

45. The good, strong, etc., with iron helmets, iron weapons, iron shields, who fight in victorious combat, hastening thither on shining housings, bearing lances (?), for slaying a thousand of the Daevas, when the wind blows against them, bringing the breath of men.

46. These men they receive hospitably, they in whom is victorious breath, they go to meet them, the good, strong Fravashis of the pure, before the running to the battle-field, before one lifts up the arms.

47. When one first offers to them with believing mind, out of remembrance, then go forwards the strong Fravashis of the pure, together with Mithra, with Rashnu, and the strong oath of the wise, with the victorious wind.

48. The regions smite they forthwith down; fifty of the slayers of hundreds, a hundred of the slayers of thousands, a thousand of the slayers of ten-thousands, ten thousand of the slayers of innumerable, when the strong Fravashis of the pure, go forwards with Mithra, Rashnu, and the strong oath, with the victorious wind.

13.

49. The good, strong, etc., who come to the clan at the time Hamaçpathmaêdaya, then they go round about here ten‡ nights long, wishing to learn that protection:

50. "Who will praise us, who will offer to us, who will make

* Çatavaêça is the Star which distributes the water. *Cf.* Yasht 8, introductory paragraph.

† Or, harnessed in fives.

‡ *Cf.* note to Yaçna i. 24. It is an especial duty with the Parsees to make feasts for the souls of the departed at the end of every year.

us his own, who will bless us, who will receive us with hand provided with flesh, provided with clothes, with prayer which desires purity? Whose name of us will one utter here, to whose soul of you offer, to which of us here give gifts, so that there may be to him there-for, eatable food, imperishable, of eatable things for evermore?"

51. What man then offers to them with hand provided with flesh, provided with clothes,* with prayer which desires purity, then they bless him contented, not revengeful, not offended, the strong Fravashis of the pure:

52. "In this dwelling shall be the fullness of cattle and men, there shall be there swift horses and a firm chariot, the man shall be esteemed, the head of a congregation, who always offers to us here with hand provided with flesh, with clothing, with prayer which desires purity."

14.

53. The good, strong, etc., who show fair paths to the waters created by Mazda, which before stood there, created but not flowing forwards, in the same place for a long time.

54. But now they go forwards on the ways created by Mazda, to the air sent by the gods, the created, rich in water, according to the will of Ahura-Mazda, the will of the Amĕsha-çpĕntas.

15.

55. The good, strong, etc., who show fair increase to the sappy trees, which before stood created but not increasing, in the same place for a long time.

56. But now they grow on the way created by Mazda, in the god-bestowed air, at the appointed time, according to the will of Ahura-Mazda, the will of the Amĕsha-çpĕntas.

16.

57. The good, strong, etc., who show the ways to the Stars, the Moon, the Sun, the Lights without beginning, the pure, which before stood long in the same place, not going forwards, from fear of the tormenting of the Daevas, the running of the Daevas.

58. Now go these forwards to the far-winding of the way, to reach the winding which proceeds from the good Frashô-kĕrĕti.†

17.

59. The good, strong, etc., who watch over that sea Vôuru-

* The Parsees offer not only food, but also clothes to the souls of the departed.

† *Frashô-kĕrĕti* is the time of the Resurrection. The meaning appears to be, that, by the help of the Fravashis, the Sun and Moon hold on their course, and measure out the time which must elapse before the Resurrection.

kasha, the high: the nine and ninety, nine hundred, nine thousand, ninety thousand.*

18.

60. The good, strong, etc., who survey those Stars, the Haptô-iriñga, the nine and ninety, nine hundred, nine thousand, ninety thousand.

19.

61. The good, strong, etc., who oversee that body of Çâma Kĕrĕçâçpa, who is provided with the weapon Gaêçus, the nine and ninety, nine hundred, nine thousand, ninety thousand.

20.

62. The good, strong, etc., who oversee the seed† of the holy, pure Zarathustra, the nine and ninety, nine hundred, nine thousand, ninety thousand.

21.

63. The good, strong, etc., who fight on the right side of the Mighty Ahura-Mazda, if the pure is contented, if they are untormented by him, contented, without revenge, not offended, the strong Fravashis of the pure.

22.

64. The good, strong, etc., which are greater, stronger, mightier, more powerful, more victorious, more healing, more active than words can express, who march amongst the Myazdas to tens of thousands.

65. If then, one brings water, O holy Zarathustra, out of the sea Vôuru-kasha, and the Majesty‡ created by Mazda, then go forward the bold Fravashis of the pure, many many hundreds, many many thousands, many many tens of thousands.

66. Longing for water, each for his kinsfolk, for his Clan, for his confederacy, his region, saying thus: Our own region (is) to be quickened and to be rejoiced.§

67. They fight in the battle at their place, at their spot, as (each) has a place and a spot to watch over, like as a strong man a warrior, keeps guard for a well-gathered‖ kingdom, with weapons ready for war.

68. Then those of them who come down hither bring water,

* *Lit.*, "nine-ten-thousand," in this and the three following verses.

† This is the seed from which will arise the yet unborn children of Zarathustra, who are to be helpers at the Resurrection.

‡ Respecting the connection of this "Majesty" with the sea Vouru-kasha, *cf.* Yasht 19, 56 ff.

§ As the Fravashis include the ancestors of the Iranian people, this wish to prosper the country of their descendants is natural and intelligible.

‖ This phrase corresponds to the epithet "possessing a good congregation," applied to Yima. See Note to Yaçna ix., vv. 12-13.

each of them to his kinsfolk, his Clan, his confederacy, his region, saying thus: It is our own region,—to further it, to increase it.

69. Then if there is there an Overseer, a Ruler of a region, provided with like kingdom, he always invokes them, the bold Fravashis of the pure, against the tormenting foes.

70. They come up to his assistance if they are not tormented by him, made contented without revenge, unoffended,—the bold Fravashis of the pure, they bring him forward like as if a man were a well-feathered bird.

71. They are his weapons, his defence, his support, his wall; they take upon themselves against the invisible Drukhs and the Varenian, wicked, against the revengeful who attempts to harm, against the all-slaying wicked, the wicked Aŋra-mainyus, like as a man smites down a hundred and a thousand and ten thousand powerless ones.

72. So that not a well-drawn knife, a well-struck club, a well-aimed arrow, a well-thrown lance, [nor] stones hurled by the slingers, destroy.

73. They receive there and besides, not hastening to solitude, the good, strong, holy Fravashis of the pure wishing to know this protection: "Who will praise us, who offer to us, who make us his own, who bless, who receive us with hand provided with flesh, provided with clothes, with prayers which make to obtain purity? Whose name of us will one here invoke, to whose soul of you offer, to which of us will one here give gifts, that there may be to him imperishable food for evermore?"*

74. We praise the Heavenly. We praise the souls. We praise the Law. We praise the Profitable. We praise the soul of the cattle. We praise the souls of those going afoot.† We praise the (beasts) which are found under the water. We praise those which are found under the heaven. We praise the birds. The wide-stepping‡ praise we. Those going on hoofs praise we. The Fravashis praise we.

75. We praise the Fravashis. We praise the offerers. We praise the strong. We praise the strongest. We praise the holy. We praise the holiest. We praise the might. We praise the most profitable. We praise the firm. We praise the storming-up. We praise the bold. We praise the mightiest. We praise the light. We praise the swiftest. We praise the active. We praise the most active.

76. For they are the most active of the creatures of both the Heavenlies, the good, strong, holy Fravashis of the pure, who at that time stood on high, when the two Heavenly Ones created the creatures:—the Holy Spirit and the Evil.

* *Cf.* verse 50.

† *Cf.* Yaçna xxxix. 4.

‡ That is, the cattle. *Cf.* Vispered i. 1.

77. When Aṅra-mainyus entered into the creation of the good purity then entered between everywhere, Vohu-manô and the Fire.

78. They torment the tormentings of Aṅra-mainyus, the wicked, that he may not stay the flowing of the water, the growth of trees. Ever flow forwards the waters of the Strong Creator, the Mighty Ahura-Mazda, the Most Profitable,—the trees increase.

79. All waters praise we. All trees praise we. All good, strong, holy Fravashis of the pure praise we. By name praise we the water, by name the trees, by name the good, strong, holy, Fravashis of the pure.

80. All former Fravashis praise we here, that Fravashi of Ahura-Mazda praise we, the Greatest, Best, Fairest, Strongest, Most-understanding, Well-formed, the Highest through His Holiness.

81. Whose Soul is the Maṅthra-çpĕnta, which is shining, lightening, fair, and the bodies with which He unites himself, fair: of the Amĕsha-çpĕntas, the efficient (bodies) of the Amĕsha-çpĕntas.* The Sun, with swift horses, praise we.

23.

82. The good, strong, holy Fravashis of the pure praise we, those of the Amĕsha-çpĕntas, the shining, with efficacious eyes, great, helpful, mighty, Ahurian, imperishable, pure.

83. Who are all seven of like mind, all seven of like speech, all seven like-acting. Like is their mind, like their word, like their actions, like is their Father and Ruler, namely, the Creator Ahura-Mazda.

84. Of whom one sees the soul of another: how it thinks on good thoughts, how it thinks on good words, how it thinks on good works, how it thinks on Garo-nemâna. Their ways are shining when they fly hither to the offering-gifts.

24.

85. The good, strong, etc., praise we: of the fire Urzâvista, the holy, gatherer; of the holy Çraŏsha, the mighty, whose body is the Maṅthra, who possesses a strong weapon, the Ahurian; of Nairyo-çaṅha.

86. Of Rashnu the justest, of Mithra with wide pastures, of the Maṅthra-çpĕnta, of the heaven, of the water, of the earth, of the trees, of the Bull, of Gayo-marathan, who is for the pure creation. (?) †

87. The Fravashi of the pure Gayo-marathan praise we, who

* The meaning is that Ahura-Mazda supplies the Amĕsha-çpĕntas with suitable bodies to enable them to perform their duties.

† The reading is doubtful. According to some MSS. there would seem to be an allusion to the Fravashis of dogs.

first heard the mind of Ahura-Mazda, and His commands, from which he created the race of the Arian regions, the seed of the Arian regions.*

88. The Fravashi and the holiness of the holy Zarathustra, the pure here, praise we. Who first thought the good, spoke the good, performed the good, to the first priest, to the first warrior, to the first husbandman, to the first announcer to whom it was first announced, to the first vouchsafed, who has first vouchsafed: Cow, purity, word, hearing the word, rule, and all good things created by Mazda, which have a pure origin.

89. Who is the first priest, the first warrior, the first husbandman, who is active, who first made the wheel run forwards from the Daeva and the cold man,† who first of the corporeal world praised purity annihilating the Daevas, as a believing Mazdayaçnian, a Zarathustrian, given to the belief in Ahura-Mazda.

90. Who first of the corporeal world uttered prayers against the Daevas, according to the belief in Ahura; who first of the corporeal world showed the whole creation of the Daevas as not praiseworthy, not worthy of adoration, he the strong, wholly good-living, a Paŏiryô-ṭkaêsha of the regions.

91. In whom the whole Mańthra, the pure Word was announced, the lord and master of the worlds, the praiser of purity, the greatest, best, fairest, the asker for the law, which is the best for beings.

92. Whom the Amĕsha-çpĕntas desired, who have all like wills with the Sun,—for increase of the soul from believing heart,—as lord and master for the worlds, as questioner concerning the law which is best for beings.

93. At whose birth and growth the waters and trees increased, at whose birth and growth the waters and trees augmented, at whose birth and growth all the creatures created by the Holy One announced to themselves Hail!‡

94. (Saying): "Hail to us! the priest is born, the holy Zarathustra: he will offer for us with gifts.—Zarathustra is provided with Barĕçma spread abroad: hereafter will the Mazdayaçnian law spread itself abroad over the seven Kareshvares.

95. "Here will in future Mithra, who possesses broad pastures, bring forth everything which is chiefest for the regions, and rejoice those§ who unite themselves. Here will in future the Navel of the Waters, the strong, promote all that is chiefest for the regions, and those who keep themselves allied."—The

* According to Parsee mythology the first descendants of Gayo-marathan were *Meshia* and *Meshiâna*, the parents of all mankind. Their names do not occur in the Avesta itself, but are frequent in the later writings.

† Very obscure. ‡ Or, happiness.

§ That is, the regions. This is an exhortation to the various Mazdayaçnian tribes to dwell harmoniously together.

holiness and the Fravashi of Maidhyô-mâo, the son of Arâçta, praise we, who first heard from Zarathustra the Mańthra and his teaching.

25.*

96. The Fravashi of Açmo-qanvâo, the pure, praise we.
The Fravashi of the Shining Heaven, praise we.
The Fravashi of the pure Gavya, praise we.
The Fravashi of Pârshaṭ-gâus, who is gone forwards, praise [we.
The Fravashi of Vŏhvaçti, the sinewy (?)† pure, praise we.
The Fravashi of the strong Boar, the pure, praise we.

97. The Fravashi of Çaêna, who praises the world,‡ the pure, who first came forth on this earth with a hundred disciples, praise we. The Fravashi of the pure Frądidhaya (foreseeing) praise we. The Fravashi of the pure Uçmânara-Paêshata, praise we. The Fravashi of the pure Vŏhu-raŏcho,§ descended from Frâna, praise we. The Fravashi of the pure Ashŏ-raŏcho, descended from Frâna, praise we. The Fravashi of the pure Varĕçmo-raŏcho, descended from Frâna, praise we.

98. The Fravashi of the pure Içaṭ-vâçtra, the Zarathustrian, praise we. The Fravashi of the pure Urvataṭ-naro, the Zarathustrian, praise we. The Fravashi of the pure Hvarĕ-chithra, the Zarathustrian, praise we. The Fravashi of the pure Daêvô-ṭbis, the strong, praise we. The Fravashi of the holy Three,‖ the pure, praise we. The Fravashi of the wise Zairita, the pure, praise we.

99. The Fravashi of Kavi-Vîstâçpa, the pure, praise we; the mighty, whose body is the Mańthra, who has mighty weapons; the Ahurian, who, with a weapon piercing many, made a broad road for purity; who, with a many-piercing weapon, announced a broad way for purity; who, as assistance and help, subjected himself to the Zarathustrian law.

100. Who brought forth the firm-placed, bound (Law) from the Hunus,¶ and made it sitting in the midst, high-working, teaching (?), pure; the nourisher of the cow and of fodder, the beloved of the cow and of fodder.

* The following is a list of the Fravashis of celebrated personages, respecting whom, in most cases, we know nothing whatever beyond the names, and even with regard to these we cannot always be certain whether the Zend word is a proper name or merely an adjective.

† *Vŏhvaçti* = "strong-bodied."

‡ Or, perhaps, "who is praised throughout the world." Çaêna is the *Simurgh* of later mythology.

§ *Vŏhu-raŏcho* = "good brightness." *Ashŏ-raŏcha* = "pure brightness," etc.

‖ "The holy Three" are, doubtless, the three sons of Zarathustra who are to be born hereafter, viz., Oshedar-bâmi, Oshedar-mâh, and Çaoshyanç. The three first names in the verse are the sons of Zarathustra, and the progenitors of the three classes, Priests, Warriors, and Husbandmen.

¶ *Cf.* Yasht 5, 63 ff.

101. The Fravashi of Zairi-vairi, the pure, praise we.
The Fravashi of Yukhta-vairi, the pure, praise we.
The Fravashi of Çrîraŏkhshan,* the pure, praise we.
The Fravashi of Kĕrĕçaŏkhshan, the pure, praise we.
The Fravashi of Vyârĕza, the pure, praise we.
The Fravashi of Vanâra, the pure, praise we.
The Fravashi of Bûjiçravo, the pure, praise we.
The Fravashi of Bĕrĕjyarsti,† the pure, praise we.
The Fravashi of Tizhyarsti, the pure, praise we.
The Fravashi of Pĕrĕthwarsti, the pure, praise we.
The Fravashi of Vîzhyarsti, the pure, praise we.
102. The Fravashi of Naptya, the pure, praise we.
The Fravashi of Vazhaçpa, the pure, praise we.
The Fravashi of Habaçpa, the pure, praise we.
The Fravashi of Vîçtavaru, the descendant of Naŏtara, the pure, praise we.
The Fravashi of Frańs-haṅm-varĕta, the descendant of Naŏtara, the pure, praise we.
The Fravashi of Frasho-karĕta, the descendant of Naŏtara, the pure, praise we.
The Fravashi of Atarĕ-vanu, the descendant of Naŏtara, the pure, praise we.
The Fravashi of Atarĕ-pâta,‡ the descendant of Naŏtara, the pure, praise we.
The Fravashi of Atarĕ-chithro, the descendant of Naŏtara, the pure, praise we.
The Fravashi of Atarĕ-qarĕna, the descendant of Naŏtara, the pure, praise we.
The Fravashi of Atarê-çavo, the descendant of Naŏtara, the pure, praise we.
The Fravashi of Atarĕ-zaŋtu, the descendant of Naŏtara, the pure, praise we.
The Fravashi of Atarĕ-daŋhu, the descendant of Naŏtara, the pure, praise we.
103. The Fravashi of Huskyaŏthna, the pure, praise we.
The Fravashi of Pashi-skyaŏthna, the pure, praise we.
The Fravashi of the strong Çpĕnto-dâta, the pure, praise we.
The Fravashi of Baçtavari, the pure, praise we.
The Fravashi of Kavâraçmo, the pure, praise we.
The Fravashi of Frashaŏstra-Hvôva, the pure, praise we.
The Fravashi of Jâmâçpa-Hvôva, the pure, praise we.
The Fravashi of Ayârâŏstri, the pure, praise we.

* *Çrîraŏkhshan* = "having fat oxen." *Kĕrĕçaŏkhshan* = "having lean oxen."
† *Bĕrĕjyarsti* = "having a long spear." *Tizhyarsti* = "having a sharp spear." *Pĕrĕthwarsti* = "having a broad spear."
‡ *Atarĕ-pâta* is the later *Aderbât*. This and the other seven names are all compounds of the word Fire (*Atarĕ*).

104. The Fravashi of Huskyaŏthna, the pure, the descendant of the pure Frashaŏstra, praise we. The Fravashi of Qâdaêna, the pure, descended from Frashaŏstra, praise we. The Fravashi of Hañhurus, the son of Jâmâçpa, the pure, praise we. The Fravashi of Vŏhu-nĕmo, the son of Avâraŏstri, the pure, praise we, for withstanding evil sleep, evil dreams, evil loss of seed, evil Pairikas.

105. The Fravashi of Mañthravâka,* the son of Çîmaêça, the teacher, the lord of the congregation (?), the pure, praise we, who smote the most of the sinful, psalm-defiling, naught Ashĕ-maŏghas, who are without lord and master,† terrible, having wicked Fravashis,—in order to withstand the torment which overcomes the pure.

106. The Fravashi of Ashaçtu, the son of Maidhyŏmaoñha, the pure, praise we. The Fravashi of Avarĕthraba, the son of Râstarĕ-vaghĕñta, the pure, praise we. The Fravashi of Bûdhra, the son of Dâzgarâçpa, the pure, praise we. The Fravashi of Zbaurvâo, the pure, praise we. The Fravashi of Karaçna, the son of the daughter of Zbaurvâo, the pure, praise we, the strong, whose body is the Mañthra, who possesses a strong weapon, the Ahurian.

107. In whose dwelling Ashis-vañuhi, the fair, shining, steps forwards with the body of a maiden, a fair one, very mighty, beautiful, girt-up, pure, noble as to her shining countenance; who at the non-departure of sleep most procures with her arms amplitude for bodies, who at the non-departure of sleep most with her arms ‡ combats the foe.

108. The Fravashi of Vîrâçpa, the pure son of Karaçna, praise we.
The Fravashi of Azâta, the pure son of Karaçna, praise we.
The Fravashi of Frâyŏdha, the pure son of Karaçna, praise we.
The Fravashi of the pure Vañhus-Arshya, pralse we.
The Fravashi of the pure Arshya, the Gatherer, praise we, the most active among the Mazdayaçnians.
The Fravashi of the pure Dârayat-ratha, praise we.
The Fravashi of the pure Frâyat-ratha, praise we.
The Fravashi of the pure Çkârayat-ratha, praise we.

109. The Fravashi of the pure Arshvâo, praise we.
The Fravashi of the pure Vyarshvâo, praise we.
The Fravashi of the pure Paiti-arshvâo, praise we.
The Fravashi of the pure Amru, praise we.

* *Manthravâka* = "the speaker of the Manthras,"—evidently a made-up name, applied to the first disciples of Zarathustra.

† That is, they recognize no lord and master, as do the Zarathustrians.

‡ Not *weapons*, but those limbs which terminate in hands. The confusion in English between *arms* = "weapons," and *arms* = "limbs," is deplorable.

The Fravashi of the pure Çamru,* praise we.
The Fravashi of the pure Dvâta, praise we.
The Fravashi of the pure Paiti-drâta, praise we.
The Fravashi of the pure Paiti-vaṅha, praise we.
The Fravashi of the pure Frasha-vakhsha, praise we. [we.
The Fravashi of the pure Nĕmô-vaṅhu-vardhayaṅha, praise
110. The Fravashi of the pure Vîcadha, praise we. The Fravashi of the pure Ashâ-vaṅhu (the son of) Bivaṅdaṅha, praise we. The Fravashi of the pure Jarŏ-daṅhus (the son of) Paitistira, praise we. The Fravashi of the pure Nara-myazdana (the son of) Athwyôza, praise we. The Fravashi of the pure Bĕrĕzishnu (son of) Ara, praise we. The Fravashi of the pure Kaçu-patu (son of) Ara, praise we. The Fravashi of the pure Frya, praise we. The Fravashi of the pure Açtvaṭ-ĕrĕto, praise we.

26.

111. The Fravashi of Gaŏpi-vaṅhus praise we.
The Fravashi of the Bringer together of blessings, the strong, pure, praise we.
The Fravashi of Çtaŏta-vahista, the pure, praise we.
The Fravashi of Pŏuru-dâkhsti, the son of Khstâvaêna, the pure, praise we.
The Fravashi of Khshôiwrâçpa,† the pure, the son of Khstâvaêna, praise we.
112. The Fravashi of the pure Ayô-açti, the son of Pŏuru-dâkhsti, praise we.
The Fravashi of the pure Vohû-açti, the son of Pŏuru-dâkhsti, praise we.
The Fravashi of the pure Gayadâçti, the son of Pŏuru-dâkhsti, praise we.
The Fravashi of the pure Asha-vazdâo, the son of Pŏuru-dâkhsti, praise we.
The Fravashi of the pure Urûdhu, the son of Pŏuru-dâkhsti, praise we.
The Fravashi of the pure Khshathro-chino, the son of Khshoiwrâçpa, praise we.
113. The Fravashi of the pure Ashâ-hura, the son of Jîsti, praise we.
The Fravashi of the pure Frâyazaṅta praise we.
The Fravashi of the pure Fréno, the son of Frâyazaṅta, praise we.

* In the Bundehesh there are two fabulous Birds, *Amrosh* and *Çamrosh*, one of whom guards the Fruit-tree in the sea Vôuru-kasha, and the other spreads abroad its seeds upon the earth. These are evidently identical with Amru and Çamru.

† This is Westergaard's reading. Professor Spiegel has *Khshwiwrâçpa*, which may be a pretty name enough, but is awkward to pronounce.

The Fravashi of the pure Jaro-vaṅhu, the son of Frâya-zaṅta, praise we.
The Fravashi of the pure Ashavazdâo, Thrita, the son of Çâyuzhdri, praise we.
The Fravashi of the pure Vŏhu-raŏcho, the son of Vara-kaça, praise we.
The Fravashi of the pure Arĕjaṅhâo, the Turanian, praise we.
The Fravashi of the pure Uçi-nĕmo praise we.
114. The Fravashi of the pure Yukhtâçpa praise we.
The Fravashi of Asha-skyaŏthna, the son of Gayadâçti, praise we.
The Fravashi of the pure Vohu-nĕmo-Katu praise we.
The Fravashi of the pure Vohvazdâo-Katu praise we.
The Fravashi of the pure Asha-çarĕda Asha-çairyaṅs praise we.
The Fravashi of the pure Asha-çarĕdha Zairyaṅs praise we.
The Fravashi of the pure Chakhshni praise we.
The Fravashi of the pure Çyâvâçpi praise we.
The Fravashi of the pure Pourusti-Kavi praise we.
115. The Fravashi of the pure Varĕçmapa Janara praise we.
The Fravashi of the pure Nanârâçti-Paêshato praise we.
The Fravashi of the pure Zarazdâti-Paêshato praise we.
The Fravashi of the pure Gaêvani-vŏhu-nĕmo praise we.
The Fravashi of the pure Erĕzvâo-çrûto-çpâdha praise we.
The Fravashi of the pure Zarayaṅhâo-çpĕnto-khratavâo praise we.
The Fravashi of the pure Varshni-Vâgĕrĕza praise we.
The Fravashi of the pure Frâchya-Taurvâti praise we.
The Fravashi of the pure Vahmaê-ḍâtha, (son of) Maṅthra-vâka, praise we.
The Fravashi of the pure Uçtra-Çadhanâo praise we.
116. The Fravashi of the pure Daṅhu-çrûta praise we.
The Fravashi of the pure Daṅhu-frâdho praise we.
The Fravashi of the pure Açpo-padho-makhsti praise we.
The Fravashi of the pure Payaṅharo-makhsti praise we.
The Fravashi of the pure Ustâ-zaṅta praise we.
The Fravashi of the pure Asha-çavo praise we.
The Fravashi of the pure Asho-urvatha praise we.
The Fravashi of the pure Haŏmo-qarĕno praise we.
The Fravashi of the pure Varshna praise we.
117. The Fravashi of the pure Frava praise we.
The Fravashi of the pure Uçnâka praise we.
The Fravashi of the pure Qanvâo praise we.
The Fravashi of the pure Daênâvarĕzo praise we.
The Fravashi of the pure Arĕjaŏna praise we.
The Fravashi of the pure Aiwi-qarĕno praise we.

The Fravashi of the pure Huyazata praise we.
The Fravashi of the pure Harĕdhaçpa praise we.
The Fravashi of the pure Pâzino praise we.
The Fravashi of the pure Qâkhshathra praise we.
The Fravashi of the pure Asho-paŏirya praise we.
The Fravashi of the pure Açtvaṭ-ĕrĕto praise we.

27.

118. The Fravashi of the pure Hugâus praise we.
The Fravashi of the pure Aṅhuyu praise we.
The Fravashi of the pure Gâuri praise we.
The Fravashi of the pure Yûsta, the son of Gâuri, praise we.
The Fravashi of the pure Mañzdrâvaṅhu praise we.
The Fravashi of the pure Çrîrâvaṅhu praise we.
The Fravashi of the pure Ayûta praise we.
The Fravashi of the pure Çûrô-yazata praise we.
119. The Fravashi of the pure Ĕrĕdhwa praise we.
The Fravashi of the pure Kavi praise we.
The Fravashi of the pure Ukhshan, who obtained renown, the far-famed, great, praise we.
The Fravashi of the pure Vaṅhu-dhâta, the King, praise we.
The Fravashi of the pure Uzya, the son of Vaṅhu-dhâta, praise we.
The Fravashi of the pure Frya praise we.
120. The Fravâshi of the pure Ashĕm-yĕṅhe-raŏchâo by name praise we.
The Fravashi of the pure Ashĕm-yĕṅhê-varĕza by name praise we.
The Fravashi of the pure Ashĕm-yahmâi-usta by name praise we.
The Fravashi of the pure Yaçto-Fryânanaṅm praise we.
The Fravashi of the pure Uçmânara-Paêshato praise we, the fair, to withstand the torment which is caused by relations.
121. The Fravashis of the pure Çpiti-Uçpañçnu praise we.
The Fravashi of the pure Erĕzâçpa-Uçpañçnu praise we.
The Fravashi of the pure Uçadhan, the Mazdayaçnian, praise we.
The Fravashi of the pure Frâdhaṭ-vaṅhu-çtivao praise we.
The Fravashi of the pure Raŏchaç-chaêshman praise we.
The Fravashi of the pure Hvarĕ-chaêshman praise we.
The Fravashi of the pure Fraçûtâra praise we.
The Fravashi of the pure Vîçrûtâra praise we.
The Fravashi of the pure Barĕmna praise we.
The Fravashi of the pure Vîçrûta praise we.
122. The Fravashi of the pure Hvaçpa praise we.
The Fravashi of the pure Chathwaraçpa praise we.

The Fravashi of the pure Dawrâmaêshi praise we.
The Fravashi of the pure Fraŏraŏçtra, (the son of) Kaŏsha, praise we.
The Fravashi of the pure Frînâçpa, (the son of) Kaêva, praise we.
The Fravashi of the pure Frâdhaṭ-nara-gravârĕtu praise we.
The Fravashi of the pure Vŏhu-ustra-aŋkhno praise we.
The Fravashi of the pure Vîvârĕshvâo praise we.
123. The Fravashi of the pure Frârâzi, the Turanian, praise we.
The Fravashi of the pure Çtipi, the going, praise we.
The Fravashi of the dripping Gandarĕwa* praise we.
The Fravashi of the pure Avahya-çpĕnta praise we.
The Fravashi of the pure Aêta, the descendant of Mayu, praise we.
The Fravashi of the pure Yaêtus-gâus, the son of Vyâta, praise we.
The Fravashi of the pure Garsta, the Kavi, praise we.
124. The Fravashi of the pure Pŏuru-baŋha, descended from Zusha, praise we.
The Fravashi of the pure Vŏhu-dâta-kâta praise we.
The Fravashi of the pure Bâoŋha-Çâoŋha praise we.
The Fravashi of the pure Hvarĕza, the daughter of Aŋkaça, praise we.
The Fravashi of the pure Aravaŏstra, the pure of the region, praise we.
The Fravashi of the pure Frachithra, the high, praise we.
The Fravashi of the pure Vŏhu-pĕrĕça-Anyava praise we.

125. The Fravashi of the pure Paro-daçma, the son of Dâstâghna, the destroyer of the desert region (?), praise we. The pure Fravashi of Fraturâ and Baêshataçtura praise we. The Fravashi of the pure Avarĕ-gâus, the shining, and of Aŏighman, the Turanian, praise we. The pure Fravashi of Gaŏmâo praise we, who on invocation affords watering to the region which is to be watered. The Fravashi of the pure Thrita, who possesses most of one kind, the spreader of the extended region, praise we.

126. The Fravashi of the pure Tîro-nakathwa, among the experienced Çaênas, praise we. The Fravashi of the pure Utayuti Viṭ-kaêvi, the sufficing Çaêna, praise we. The Fravashi of the pure Frô-Hakafra, the purifying (?) amongst the Çaênas, praise we. The pure Fravashi of Varĕçmô-raŏchâo, with wide bounds, praise we.

127. The Fravashi of the pure Asha-nĕmaŋha, who distributes cattle over this region, praise we. The Fravashi of the pure

* This must be a different personage from Gandarĕwa the golden-heeled (Yasht 5, 38), since the Demons have no *Fravashis*. [It does not appear why the epithet *dripping* should be applied to him.]

Parshat-gâus, the helper of the cows which are without milk in this region, praise we. The Fravashi of the pure Hufravâkhs-kahrka-nanaṅm, praise we. The Fravashi of the sinless amongst the Pudhas, praise we, The Fravashi of the pure Jâmâçpa, the after-born, praise we. The Fravashi of the pure Maidhyo-mâoṅha, the after-born, praise we. The Fravashi of the pure Urvatat-nara, the after-born, praise we.

128. The Fravashi of the pure Raŏchaç-chaêshman, praise we. The Fravashi of the pure Hvarĕ-chaêshman, praise we. The Fravashi of the pure Frâdhat-qarĕno, praise we. The Fravashi of the pure Varĕdat-qarĕno, praise we. The Fravashi of the pure Vŏuru-nĕmo, praise we. The Fravashi of the pure Vŏuru-çavo, praise we. The Fravashi of the pure Ukhshyat-ĕrĕta, praise we. The Fravashi of the pure Ukhshyat-nĕmo, praise we. The Fravashi of the pure Açtvat-ĕrĕto, praise we.

28.

129. Who will there be Çraŏshyaṅç (the Helper), the victorious by name, and Açtvat-ĕrĕta * by name. Hs is so helpful that he will save the whole corporeal world; he is so high amongst the corporeal, that he, endowed with body and vital powers, will withstand the destroyer of the corporeal, for withstanding the Druja of the race of the two-footed,† for withstanding the torment which will overcome the pure.

29.

130. The Fravashi of the pure Yima, the son of Vivaṅhâo, praise we, the strong, possessing much congregation, for withstanding the misfortune that will be brought by the Daevas, and the drought which destroys the pasturage, and the perishable deadly.

131. The Fravashi of the pure Thraêtaŏna, the son of Atwya, praise we; for withstanding sickness, fever-heat, impurity, cold-fever, and being bewitched; for withstanding the torment occasioned by the serpent.‡ The Fravashi of the pure Aŏshnara, the very living, praise we. The Fravashi of the pure Uzava, the son of Tûmâcpa, praise we. The Fravashi of the pure Aghraêrath-narava praise we. The Fravashi of the pure Manus-chithra,§ the son of Airya, praise we.

132. The Fravashi of the pure Kavi-kavâta‖ praise we. The Fravashi of the pure Kavi-Aipi-vaṅhu praise we. The Fravashi

* *Açtvat-ĕrĕta* signifies literally, "uplifted among the corporeal."

† That is, evil beings in the shape of men.

‡ Thraêtaŏna is of the race of Thrita, the first physician. (*Cf.* Vendidad xx.) The mention of the "serpent" is noteworthy. Could the Iranians have known of the serpent of Æsculapius?

§ Manoshihr in later legends. ‖ Kai-Kobad in later legends.

of the pure Kavi-Uçadhan* praise we. The Fravashi of the pure Kavi-Arshan praise we. The Fravashi of the pure Kavi-Pishino praise we. The Fravashi of the pure Kavi-Byarshan praise we. The Fravashi of the pure Kavi-Çyâvarshan praise we. The Fravashi of the pure Kavi-Haŏçravo praise we:

133. For† Strength, the well-formed, for the victory created by Ahura, for the blow which comes from above, for well-taught precepts, for precepts which cannot be disarranged, for precepts not to be overcome, for the overthrow of the adversaries:

134. For firm strength, for brightness created by Mazda, for health of body, for heavenly, good posterity, wise, congregating, shining, white-eyed, purifying from guilt,‡ heroic,—for wisdom against future desecration of the best place:

135. For a brilliant kingdom, for a long life, for all favours, for all healing-remedies; to withstand the Sorcerers and Pairikas, Çâthras, Kaŏyas, and Karapanas; to withstand the torment occasioned through (evil might) ruling.

136. The Fravashi of the pure Çâma-kĕrĕcâcpa praise we, who is provided with the weapon Gaêçus, to withstand the strong-armed and the hosts of many foes, with many banners, high banners, uplifted banners, who carry a terrible banner,—to be able to resist the robber who causes harm, the fearful, men-slaying, not showing mildness,—to withstand the torment which the robbers occasion.

137. The Fravashi of the pure Âkhrûra, the son of Haoçravo, praise we, to be able to withstand the Daeva Hashi, the evil, and covetousness which slays the world. The Fravashi of the pure Haŏshyaŋha praise we, to withstand the wicked Mazanian and Varanian Daevas, to withstand the torment occasioned by the Daevas.

138. The Fravashi of the pure Fradâkhsti, the son of Khuŋba, praise we, to withstand Aêshma with terrible weapons, the wicked helpers of Aêshma, to withstand the torment occasioned by Aêshma.

30.

139. The Fravashi of the pure Hvôvi praise we. The Fravashi of the pure Fréni praise we. The Fravashi of the pure Thriti praise we. The Fravashi of the pure Pŏuru-chiçta praise we. The Fravashi of the pure Hutaŏça praise we. The Fravashi of the pure Huma praise we. The Fravashi of the pure Zairichi praise we. The Fravashi of the pure Vîçpa-taurvashi praise we.

* Probably identical with Kavi-uç, Kai-kâus. In Firdúsí, Kai-kâus has four sons.

† [In Zend the preposition *paiti* follows all the nouns in this and the two following verses.] The construction is, we praise (or invoke) the *Kaianian* Fravashis in order to obtain strength, victory, etc.

‡ The son could atone by prayers for the sins of his forefathers.

The Fravashi of the pure Usta-vaiti praise we. The Fravashi of the pure Tushnâ-maiti praise we.*

140. The Fravashi of the pure Fréni, the wife of Uçĕnĕmo, praise we. The Fravashi of the pure Fréni, the wife of Frâya-zañta, praise we. The Fravashi of the pure Fréni, the wife of Khshôiwrâçpa, praise we. The Fravashi of the pure Fréni, the wife of Gayadâçti, praise we. The Fravashi of the pure Açbana, the wife of Pŏuru-dâkhsti, praise we. The Fravashi of the pure Ukshyêiñti, the wife of Çtaŏta-vahista, praise we.

141. The Fravashi of the pure girl of Vîdhut praise we. The Fravashi of the pure girl of Jaghruṭ praise we. The Fravashi of the pure girl of Franhâṭ praise we. The Fravashi of the pure girl of Urûdhayan praise we. The Fravashi of the pure girl of Paêçanhanu praise we. The Fravashi of the pure Hvarĕdha praise we. The Fravashi of the pure Huchithra praise we. The Fravashi of the pure Kanuka praise we. The Fravashi of the pure girl Çrûtat-fĕdhri praise we.

142. The Fravashi of the pure girl Vanhu-fĕdhri praise we. The Fravashi of the pure girl Erĕdhaṭ-fĕdhri† praise we, who also bears the name Vîçpa-taurvairi (All-destroying). She is called Vîçpa-taurvairi, because she will give birth to the being who will destroy everything:—the torments which proceed from Daevas and men, to withstand the torment occasioned by Jahi.

31.

143. The Fravashis of the pure men in the Arian regions praise we. The Fravashis of the pure women in the Arian regions praise we. The Fravashis of the pure men in the Turânian regions praise we. The Fravashis of the pure women in the Turânian‡ regions praise we. The Fravashis of the pure men in the Çairimian regions praise we. The Fravashis of the pure women in the Çairimian regions praise we.

144. The Fravashis of the pure men in the Çânian regions praise we. The Fravashis of the pure women in the Çânian regions praise we. The Fravashis of the pure men in the Dâhian regions praise we. The Fravashis of the pure women in the Dâhian regions praise we. The Fravashis of the pure men in

* In this paragraph the pious women are praised. Hvôvi is the wife of Zarathustra; and Fréni, Thriti, and Pôuru-chiçta are three of his daughters.

† *Erĕdhat-fĕdhri* signifies "possessing exalted ancestors." We do not know anything respecting the *girls* (*kainê*, Skr. *kanya*="*puella*") named in verses 141–42; but since there are to be maidens amongst the helpers at the Resurrection, it is possible that some of these may be named here.

‡ It would appear from this passage that there were pious persons also among the Turanians. The Çairimians may possibly be the Sarmatians. We do not know who the Çânians were. The Dâhians appear to have been a people of Scythian origin, dwelling south-east of the Caspian Sea.

all regions praise we. The Fravashis of the pure women in all regions praise we.

145. All the good, strong, holy Fravashis of the pure, praise we, from Gayo-marathan to the victorious Çaŏshyańç. May the Fravashis of the pure soon desire for us here, may they come to us for protection.

146. They support us, who are in misfortune, with provident help, protected by Ahura-Mazda, and by the holy, strong Çraŏsha, and by the Mańthra-çpĕnta, the wise, which is the greatest adversary of the Daevas amongst the adversaries of the Daevas, a friend of Ahura-Mazda, which Zarathustra praised as like himself for the corporeal world.

147. Rejoice yourselves here below, ye blessings: Waters, Trees, and the Fravashis of the pure! Be contented, accepting here in this house. Here are the Âthravas of the regions, honoured with good, with purity. Lift up your hands for our protection, ye Strong; at your offering, ye most Profitable.

148. The Fravashis of all pure men and women praise we here, whose souls are worthy-of-offering, (?) whose Fravashis are mighty. The Fravashis of all pure men and women praise we here, from whom Ahura-Mazda announced to us good in offering. Of all these have we heard, Zarathustra is the first and best lord as to what concerns the Ahurian faith.

149. We praise the lord,* the law, the consciousness, the soul,† and the Fravashi of the pure men and women here amongst the Paŏiryô-ṭkaêshas‡ who first heard the precepts, who have done battle for purity. We praise the lord, the law, the consciousness, the souls and the Fravashis of the pure men and women here amongst the Nabânazdistas§ who have warred for purity.

150. We praise the Paŏiryô-ṭkaêshas of the dwellings, clans, confederacies, and regions, who were. We praise the Paŏiryô-ṭkaêshas of the dwellings, clans, confederacies, and regions, who existed. We praise the Paŏiryô-ṭkaêshas of the dwellings, clans, confederacies, and regions, who are.

151. We praise the Paŏiryô-ṭkaêshas of the dwelling, clans, confederacies, and regions, who shall be in the dwellings, clans, confederacies, and regions, who are in purity, in the Mańthra, in the souls, in all good.

152. Zarathustra, the lord and master of the whole corporeal world, the Paŏiryô-ṭkaêsha, praise we; the most learned of beings, the mightiest of beings, the most shining of beings, the most ma-

* *Atûm.* † *Cf.* Yaçna liv. 1.

‡ Probably, "those of the former faith," or "the Patriarchs." *Cf.* Weber's Ind. Stud. iii. 448.

§ [Professor Spiegel elsewhere translates this word, "nearest relations."]

jestic of beings, the most praiseworthy of beings, the most worthy of adoration of beings, the most to-be-satisfied among beings, the most to-be-praised among beings, who was announced to us as desired, praiseworthy, worthy of adoration, for each of the beings which proceeds from the best purity.

153. This earth praise we. That heaven praise we. Those good things praise we which stand between (both), the praiseworthy, worthy of adoration, worthy of offering, for the pure man.

154. The souls of the goers a-foot and of the riders praise we. The souls of the pure praise we. The souls of the pure men and women born anywhere praise we, who (possess) very good law, (who) war, or shall war, or have warred.

155. The lord, the law, the consciousness, the soul, the Fravashi of the pure men and women here,—of the warring, of those who will war, or have warred, praise we.

156. The Fravashis of the pure Fravashis, the strong, storming-up, the bold, victorious, of the Paŏiryô-tkaêshas, of the Nabânazdistas, shall come hither contented to this dwelling, go about in this dwelling.

157. Contented may they, blessing, wish hither in this dwelling Ashi-vaṅuhi, the steadfast; may they go away contented from this dwelling, may they take away with them praise and adoration for the Creator Ahura-Mazda and the Amĕsha-cpĕntas. May they never go away from this dwelling weeping over any one of us Mazdayaçnians.

Offering, praise, etc.

XXX. (14) BAHRÂM-YASHT.

In the name of the God Ormazd, the King, the Increaser. May he increase in great strength, the Izad Bahrâm, the victorious; may he come.

Of all sins, etc.

Khshnaŏthra to Ahura-Mazda, etc. Satisfaction to Vĕrĕthraghna, created by Ahura, and the Smiting that comes from above, for praise, etc.

1.

1. Vĕrĕthraghna created by Ahura praise we. Zarathustra asked Ahura-Mazda, Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! Who among the heavenly Yazatas is the best armed? Then answered Ahura-Mazda, Vĕrĕthraghna, created by Ahura, O holy Zarathustra.

2. To him* came first Vĕrĕthraghna, created by Ahura, flying

* That is, to Zarathustra.

with the body of a strong wind, a fair one, created by Mazda;—he bore the good majesty created by Mazda; the majesty created by Mazda, healing-remedies and strength.

3. Then (spake) to him the Strongest: "In strength am I the strongest, in victoriousness the most victorious, in majesty the most majestic, in favour the richest in favour, in profit the most profitable, in remedies the most healing.

4. Therefore will I torment the torments of all tormentors; the torments of the Daevas and men, the sorcerers and Pairikas, the Çâthras, Kaŏyas, and Karapanas."

5. For his brightness, for his majesty, will I praise this one with audible praise, Vĕrĕthraghna, created by Ahura, with offerings. To Vĕrĕthraghna, created by Ahura, will I offer with the first creatures of Ahura. With Haŏma, etc.

2.

6. Vĕrĕthraghna, created by Ahura, praise we. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! who amongst the heavenly Yazatas is the best-armed? Then answered Ahura-Mazda, Vĕrĕthraghna, created by Mazda, O holy Zarathustra.

7. To him came the second time Vĕrĕthraghna, created by Ahura, flying with the body of a Bull, a male one,* beautiful, with golden ears, with golden hoofs, above whom by his hoofs floated Strength, the well-created, beautiful: Vĕrĕthraghna, created by Ahura, O holy Zarathustra,—he came near, he bore the good majesty created by Ahura,—the majesty created by Ahura, healing remedies and strength. Then spake to him the Strongest: "In strength am I the strongest, in victoriousness the most victorious, in majesty the most majestic, in favour the richest in favour, in profit the most profitable, through remedies the most healing. Therefore will I torment the torments of all tormentors: the torments of Daevas and men, of sorcerers and Pairikas, of the Çâthras, Kaŏyas, and Karapanas."—For his brightness, for his majesty, will I praise this one with audible praise: Vĕrĕthraghna created by Ahura, with offerings; to Vĕrĕthraghna created by Ahura, will I offer with the first creatures of Ahura-Mazda. With Haŏma, etc.

3.

8. Vĕrĕthraghna created by Ahura, praise we. Zarathustra asked Ahura-Mazda, etc.

9. To him came for the third time Vĕrĕthraghna, created by Ahura, flying with the body of a horse, a shining one, fair, with golden ears and golden housing; above him hovered at his face (?)

* [Or, a valiant one:—the Zend word is *arshâna*, but in Vendidad xxii. 54-57 the word rendered "male" is written *arshana*, or *arshna*.]

the well-created, beautiful Strength:—Vĕrĕthraghna, created by Ahura, thus came he near, etc.

4.

10. Vĕrĕthraghna, created by Ahura, praise we. Zarathustra asked, etc.

11. To him came for the fourth time Vĕrĕthraghna, created by Ahura, flying in the form of a docile camel, a biting one, assailing, great, stepping-forwards, with a weapon which consumes men.

12. Which brings strength to the greatest of the out-pouring* men, to the greatest in understanding, which goes to the women, for those amongst women are well-protected whom the camel protects,—the tractable, with great arm, the great-humped, strong, (?) lively in appearance, shining of head, powerful in height.

13. The power of far-seeing in the distance brings he to the team, in the dark night, which tosses white foam about the head in its contentment, by its good standing, which stands looking like a ruler over a whole kingdom,—so came he near, etc.

5.

14. Vĕrĕthraghna, created by Ahura, praise we. Zarathustra asked, etc.

15. To him came for the fifth time Vĕrĕthraghna, created by Ahura, flying with the beautiful body of a boar, an assaulting one, with strong tusks, valiant, with sharp hoofs, a boar striking only once, a fat, wrathful, dripping,† strong, armed, circling around. Thus came he, etc.

6.

16. Vĕrĕthraghna, created by Ahura, praise we. Zarathustra asked, etc.

17. To him came for the sixth time Vĕrĕthraghna, created by Mazda, flying with the body of a youth of fifteen, a shining bright-eyed‡ one, with small heels, a beautiful one. Thus came he near, etc.

7.

18. Vĕrĕthraghna, created by Ahura, praise we. Zarathustra asked, etc.

19. To him came for the seventh time Vĕrĕthraghna, created by Ahura, flying with the body of a bird, one with great flapping wings beneath, one wounding above, as the swiftest of birds, the swiftest of the flying.

20. This alone among beings with soul reaches with sure flight, he or none, because he rides (as it were) a good horse.

* Perhaps, those who march forwards to the battle.

† [With foam.]

‡ [*Lit.* "white-eyed."]

Who comes carried at the first rising, at the morning dawn, wishing that the darkness may not be dark, unarmed desiring the armed.*

21. He swept away over the tops (?) of the humps, over the heights of the mountains, the openings of the vallies, the summits of the trees, having heard the voice of the birds.† Thus came he, etc.

8.

22. Vĕrĕthraghna, etc.

23. To him came for the eighth time Vĕrĕthraghna, created by Ahura, flying with the body of a ram, a wild, beautiful one, with sounding (?) hoofs. So came he, etc.

9.

24. Vĕrĕthraghna, etc.

25. To him came Vĕrĕthraghna, created by Ahura, for the ninth time, flying with the body of a goat, a warlike one, fair, with sharp hoofs. So came he, etc.

10.

26. Vĕrĕthraghna, etc.

27. To him came for the tenth time Vĕrĕthraghna, created by Ahura, flying with the body of a man, a shining one, fair, created by Mazda, bearing a sword with a golden hilt, adorned in every manner. So came he, etc.

11.

28. Vĕrĕthraghna, created by Ahura, praise we; the worker of manhood, the worker of death, the worker of continuance;‡ who stands of himself, averts by himself. To him offered the pure Zarathustra, in the mind of Vĕrĕthraghna, in the speech of Vĕrĕthraghna, in the act of Vĕrĕthraghna, in the sayings of Vĕrĕthraghna, in the answers of Vĕrĕthraghna.

29. To him gave Vĕrĕthraghna, created by Ahura, the fountain of right, strength of arms, health of the whole body, thriving of the whole body, and strength of sight as Karô-maçyô§ possesses it, who is under the water, who in Rañha, the far-to-step-over, deep, a thousand men (deep), has (each) water-drop of the size of a hair (always) in mind. For his brightness, etc.

12.

30. Vĕrĕthraghna, created by Ahura, praise we: the worker of manhood, the worker of death, the worker of continuance;

* Difficult and obscure.

† To understand the language of birds has always been considered in the East as a sign of wisdom.

‡ That is, until the Resurrection.

§ Khar-mâhî, the Fish of later legend.

who stands of himself, guards of himself. To him offered the pure Zarathustra in the mind of Vĕrĕthraghnâ, in the word of Vĕrĕthraghna, in the utterances of Vĕrĕthraghna, in the answers of Vĕrĕthraghna.

31. To him gave Vĕrĕthraghnâ, created by Ahura, the fountain of right, strength of arm, health of the whole body, thriving of the whole body, and visual power as the male horse* possesses it, who in a dark night, beamless, clouded, sees a horse-hair lying on the ground, whether it is a hair from the head or the tail. For his brightness, etc.

13.

32. Vĕrĕthraghna, created by Ahura, praise we: the worker of manhood, the worker of death, the worker of continuance, etc.

33. To him gave Vĕrĕthraghna, created by Ahura, the fountain of right, strength of arm, health of the whole body, thriving of the whole body, and power of sight as the Golden Vulture possesses it, who nine-fold from the region (viz., being distant) sees something frightful, (were it even) of the size of a fist, so much as the brightness of a shining needle, as a needle-point. For his brightness, etc.

14.

34. Vĕrĕthraghna, created by Mazda, praise we. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! If I shall be an adversary, an opponent, against many tormenting men, what is then the remedy?

35. Then answered Ahura-Mazda: Seek thee the feather of a bird, which has feathers like the owls,† and strikes with the wings, O holy Zarathustra! With this feather shalt thou rub thy body, with this feather shalt thou exorcise the foe.

36. (Saying) what supports us (is) the bodies of the strong Bird, the perfections ‡ of the strong Bird, not ever does (the Bird) smite a shining man, he does not drive him, richly he brings him adoration, richly he spreads abroad his majesty, helpful is the feather of the Bird of birds.

37. This the lord of the foes, the king, the hero-slayer smites not by hundreds, he smites it not once; a single one he smites with both claws (?) and goes forwards.

38. All are afraid before the Bird, just as before my body,—the strengths from my body frighten all foes, the victory and the soul which is created for the body,

* Probably some legendary animal is here alluded to,—not an ordinary horse. [The word *male* may also be rendered *valiant*. *Cf.* note to verse 7.]

† *Pĕshô-parĕna* means, perhaps, "bewitched with owls' feathers," etc. (*Cf.* with *pĕshô* the N. P. پش). Exorcism, by means of a feather, is an Old-Iranian conception.

‡ Or, perhaps, "the feathers."

39. To which (Bird) the lords pray, the followers of the lords pray, the descendants of Kava-Haŏçrana, to which prayed Kava-Uça. Whom the valiant horse carries, whom the tractable camel carries, whom the flowing water carries.

40. Whom Thraêtaŏna, the strong, carried, he who slew the snake Dahâka with three jaws, three heads, six eyes, a thousand strengths, the very mighty Druja proceeding from the Daevas, the evil for the world, the wicked, whom Aŋra-mainyus has created as the mightiest Druja against the corporeal world, for death to purity in the world. For his brightness, etc.

15.

41. Vĕrĕthraghna created by Ahura-Mazda praise we. Vĕrĕthraghna decks this world with majesty through his arms like that great bird Çaêna,* like as the clouds full of water sink down on the high mountains.

16.

42. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! Where is the invocation of Vĕrĕthraghna created by Ahura, where is his praise, where his laud?

43. Then answered Ahura-Mazda. Where hosts clash together, O holy Zarathustra, each one of whom has placed himself in ordered battle-array. There are the marshalled not conquered, the smitten not slain.

44. Distribute then the . . . . . feathers on the ways. Each one does victory follow, where one sufficiently offers to the well-created strength, to Vĕrĕthraghna created by Ahura.

45. Strength and Vĕrĕthraghna bless I, the two protectors, the two defenders, the two lords; both shall drive up, both shall drive away, both shall drive on, both shall clear away, both shall take away, both shall sweep away.†

46. Zarathustra! this Maŋthra shalt thou teach to no other than to the father, or the son, or the brother, who is born with thee, or to the serving priest.‡ These are for thee words which are strong, fast, strong for gathering, strong for victory, strong and healing. These prayers are for thee those which purify a sinful head, turn a reaching stroke backwards. For his brightness, etc.

17.

47. Vĕrĕthraghna created by Ahura praise we, who goes about

* The Sîmurgh.

† Strength and Victory disdain all secret ways; they go straight-forwards, sweeping all hindrances out of the way.

‡ *Cf* Yasht 4, 10.

between the battle-ranks set in array, and asks with Mithra and Rashnu: Who lies to Mithra, who offends Rashnu, to whom shall I give sickness and death, I who am able?

48. Then spake Ahura-Mazda: When men offer to Vĕrĕthraghna created by Ahura, when of things bestowed there abides with him the lawful offering and praise of the best purity, then there come not here to the Arian region hosts nor hindrances, no debt, no poison, no hostile chariot, no uplifted banner.*

49. Zarathustra asked Him, O Ahura-Mazda! what is then the most fitting offering and praise of the best purity for Vĕrĕthraghna created by Ahura?

50. Then answered Ahura-Mazda: Gifts shall the Arian regions offer him, Barĕçma shall the Arian regions strew for him, cattle shall the Arian regions cook for him, light or well-coloured, which has of colours the colour of the Haŏma.

51. Not may a destroyer seize them, not a whore, not an unbeliever who utters not the Gâthâs, one who slays the world, an adversary of the Ahurian Zarathustrian law.

52. If a destroyer seizes them, a whore, an unbeliever who recites not the Gâthâs, who slays the world, an adversary of the Ahurian Zarathustrian law,—then Vĕrĕthraghna, created by Ahura, seizes the healing-remedies.

53. Ever come then to the Arian regions hindrances, ever rush upon the Arian regions hosts, ever are the Arian regions injured, so that fifty slay the hundred-slayers, a hundred the thousand-slayers, a thousand the ten-thousand-slayers, ten thousand the countless-slayers.

54. Then spake Vĕrĕthraghna, created by Ahura, thus: Not, O men, can the Soul of the Bull created by the Creator be offered to and praised, for the lacerating (?) Daevas and Daeva-worshipping men pour out now blood, and wound with the nails.

55. For lacerating Daevas and Daeva-worshipping men bring now to the fire of the tree which bears the name Hapĕrĕsha, the firewood which bears the name Nimadhaka.†

56. The lacerating Daevas and Daeva-worshipping men bow now the backs and stretch out the middle of the body, all limbs stretch they out . . . . . ‡ the lacerating Daevas and Daeva-worshipping men hold now understanding back,—then turns this (the Soul of the Bull) the face away. For his brightness, etc.

18.

57. Vĕrĕthraghna, created by Ahura, praise we. The Haŏma

* *Cf.* Yasht 8, 56.

† *Nimadhaka* is probably "damp wood."

‡ The words here are quite unintelligible.

bring I; the chief portion—the Haŏma the victorious, bring I; the protector of the good bring I, the protector of the body bring I; the Haŏma. When he comes down hither, then he reaches the evil-customed, wicked.*

58. That I may conquer this host, that I may smite down this host that marches there behind me. For his brightness, etc.

19.

59. Vĕrĕthraghna, created by Ahura, praise we. The Son of Ahura brought hither the weapon which springs from Çighûirê.† —The sons are the lords of ten thousand. Strong is the victorious with name; victorious is he, the strong with name.

60. That I may join myself to victoriousness more than all un-Arian; that I may smite this host, that I may vanquish this host, that I may beat down this host which marches behind me. For his brightness, etc.

20.

61. Vĕrĕthraghna, created by Ahura, praise we. Yathâ ahû vairyô. To the Cow belongs strength, to the Cow adoration, to the Cow speech, to the Cow victory, to the Cow food, to the Cow fodder, labour for the Cow, she is conducive to us for food.‡ For Her brightness, etc.

21.

62. Vĕrĕthraghna, created by Ahura, praise we.—Who destroys the battle-ranks, cuts to pieces the battle-ranks, brings the battle-ranks near, joins the battle ranks, who destroys the battle-ranks, who cuts to pieces the battle-ranks, who brings the battle-ranks near, who joins the battle-ranks of the Daevas and men, the sorcerers and Pairikas, the Çâthras, Kaŏyas, and Karapanas, (that is) Vĕrĕthraghna, created by Ahura.

22.

63. Vĕrĕthraghna, created by Ahura, praise we.—For Vĕrĕthraghna, created by Ahura, keeps back the hands of the terrible battle-ranks, the allied hands and the Mithra-lying men; he wraps round their faces, he stops up their ears, does not let their feet march forward, not are they mighty.

For his brightness, etc.

The offering, the praise, the might, the strength of Vĕrĕthraghna, created by Ahura, praise I, and the Smiting that comes from above, etc.

* Very obscure.

† Nothing is known respecting *Çighâirê*.

‡ *Cf.* Yaçna x., 62-65.

XXXI. (15) RÂM-YASHT.

Satisfaction for Ahura-Mazda, etc.—Ashem-vohû.—I confess, etc.—Satisfaction for Râma-qâctra, for the Air which works on high, which is set over the other creatures; that of thee, O Air, which belongs to Çpĕnta-mainyus, for praise, etc. Yathâ ahû vairyô.

1.

1. I praise the Water,* and the distributors (of the same). I praise peace the victorious, and each one of the profits. Him will we praise, him will we invoke for this dwelling, for the lords of this dwelling, for the givers of gifts, for the offerers. Against the foes of the Bull, the praiseworthy, against those among the foes slaying here, we invoke the best Yazatas.

2. To It offered the Creator Ahura-Mazda, in Airyana-vaêja of the good creation, on a golden throne, a golden footstool, (?) on a golden cover, with Barĕçma bound together, with overflowing fullness.†

3. It prayed He for this favour: Give Me, O Air,‡ thou who workest on high, that I may smite among the creatures of Aṅra-mainyus, as one who appertains to Çpĕnta-mainyus.

4. The air which works on high granted Him this favour, as the Creator Ahura-Mazda approved this.

5. We will praise the Air, we will praise the Air which works on high, that of thee, O Air, which belongs to Çpĕnta-mainyu. For Its brightness, for Its majesty, will we praise It with audible praise: the strong Air which works on high, with offerings. We praise the strong Air which works on high. With Haŏma, etc.

2.

6. I praise the Water and the distributors of the same, etc.

7. To It offered Haoshyaṅho, the Paradhâta, on Taêra, the mountain united with iron, on a golden throne, on a golden footstool, (?) on a golden cover, with Barĕçma bound together, with overflowing fullness.

8. It prayed he for this favour: Grant me, O Air, thou who workest on high, that I may smite two-thirds of the Mazanian Daevas, and the Varĕnian, wicked.

9. The Air which works on high granted him this favour, as the Creator Ahura-Mazda approved of this. For Its brightness, etc.

* Or, the Waters, as the noun is here used collectively.

† [*Lit.* "fullnesses," or "abundances." This often recurring phrase (in Zend, *pĕrĕnaêibyo paiti ghjârayaṭbyo*) is obscure, and it seems doubtful whether *paiti* should be rendered by "with," "on," "upon," or "at."]

‡ The Air appears here to be considered as one of the *Qadhâtas*, or Self-Existent Deities, and hence co-existent with Ahura-Mazda. Further on this point in the Commentary.

3.

10. I praise the Water, etc.

11. To It offered Takma-urupa,* unarmed, (?) on a golden throne, on a golden footstool, on a golden cover, with Barĕçma bound together, with overflowing fullness.

12. It prayed he for this favour: Grant me, O Air, thou who workest on high, that I may smite all Daevas and men, all sorcerers and Pairikas, that I may rule Aŋra-mainyus, tamed in the form of a horse,† thirty years long at both ends of the earth.

13. The Air which works on high granted him this favour, as the Creator Ahura-Mazda approved of this. For Its brightness, etc.

4.

14. I praise the Water, etc.

15. To It offered Yima, the shining, with good congregation, from the high Hukairya, the wholly shining, golden, on a golden throne, on a golden footstool, with bound Barĕçma, with overflowing fullness.

16. It prayed he for this favour: Give me, O Air, thou who workest on high, that I may be the most majestic of born beings, the most beholding the Sun of men;‡ that I may make for me in my rule the men and cattle immortal, the water and trees not drying up, the eatable food inexhaustible. In the wide rule of Yima was no cold wind, no hot one, there was not old age, not death, no envy created by the Daevas.

17. The Air, created by Mazda, granted him this favour, as the Creator Ahura-Mazda approved this. For Its brightness, etc.

5.

18. I praise the Water, etc.

19. To It offered the Snake Dahâka, with three jaws, in the evil desert, on a golden throne, on a golden footstool, on a golden covering, with bound Barĕçma, with overflowing fullness, etc.

20. It prayed he for this favour: Grant me, O Air, thou that workest on high, that I may make all immortal who are in the seven Kareshvares.§

21. The Air which works on high did not grant this favour to him offering, not to him praying, not to him invoking, not to the giver, not to the offerer of gifts. For Its brightness, etc.

* Usually *Takmo-urupis*,—*i.e.*, "the strong fox." He is the Tahmuraçp of later legends.

† In Parsee mythology, Tahmuraçp rides on Ahriman for thirty years; and hence, even in Mohammedan legends, Tahmuraçp is termed "the Dév-binder."

‡ *Cf.* Yaçna ix. 14, and Note.

§ Or, perhaps, "that I may make the seven Kareshvares empty of men." *Cf.* Yasht 5, 30.—*Translator.*

6.

22. I praise the Water, etc.

23. To It offered the son of the Athwyanian clan, the bold clan, Thraêtaŏna in Varĕna, the four-cornered, on a golden throne, a golden footstool, a golden covering, with bound Barĕçma, with overflowing fullness.

24. It prayed he for this favour: Grant me, O Air, thou who workest on high, that I may slay the snake Dahaka with three jaws, three heads, six eyes, a thousand strengths, the very strong Druja belonging to the Daevas, the evil for the worlds, the wicked, which Aŋra-mainyus created as the strongest Druja towards the corporeal world, for death to purity in the world, and that I as a conqueror may drive away those who profit him and are bound to him, who are fairest as to their bodies, to throw them away (who) are in the most hidden part of the world.*

25. The Air which works on high granted him this favour as the Creator Ahura-Mazda approved of it. For Its brightness, etc.

7.

26. I praise the Water, etc.

27. To It offered the manly-minded Kĕrĕçâçpa at the hidden (?) outlet of Raŋha created by Mazda, on a golden throne, a golden foot-stool, a golden covering, with bound Barĕçma, with overflowing fullness.

28. It prayed he for this favour: Grant me, O Air, thou who workest on high, that I may overthrow in revenge for my brother Urvakhshaya, that I may smite Hitâçpa, that he may draw the chariot.† So belongs the deep to Ahura, so does the deep now to one Lord, so belongs Gaŋdarĕwa under the water (to Ahura).

29. The Air which works on high granted him this favour, as the Creator Ahura-Mazda approved of this. For Its brightness, etc.

8.

30. I praise the Water, etc.

31. To It offered Aurvaçâra, the lord of the regions, at the white wood, at the boundaries of the wood, on a golden throne, a golden foot-stool, a golden covering, with bound Barĕçma, with overflowing fullness.

32. It prayed he for this favour: Grant me, O Air, thou who workest on high, that the valiant uniter of the Arian region into one kingdom, Haŏçrava, may not smite us: that I may escape before Kavi Haŏçrava, then may Kavi Haŏçrava smite all the un-Arian in the wood.

* *Cf.* Yasht 5, 34; 9, 14.

† *Hitâçpa* = "bound horse." It seems as if the legend represented Hitâçpa as bound to a chariot like Ahriman.

33. The Air which works on high granted him this favour, as the Creator Ahura-Mazda approved of this. For its brightness, etc.

9.

34. I praise, etc.

35. To It offered Hutaŏça with many brothers, for the clan of the Naŏtaras, on a golden throne, a golden foot-stool, a golden covering, with bound Barĕçma, with overflowing fullness.

36. It prayed she for this favour: Grant me, O Air, thou who workest on high, that I may be loved, received with love in the dwelling of Kavi Vîstâçpa.

37. The Air which works on high granted her this favour, as the Creator Ahura-Mazda approved this. For Its brightness, etc.

10.

38. I praise, etc.

39. To It offered the maidens who were not yet sought by men, on a golden throne, a golden footstool, a golden covering, with bound Barĕçma, with overflowing fullness.

40. Then prayed they It for this favour: Grant us, O Air, thou who workest on high, that we may obtain a lord,* a youth of surpassing body, who may nourish us well as long as we live, and procure us offspring, with wise tooth, speaking with the tongue.†

41. The Air which works on high granted them this favour, as the Creator Ahura-Mazda approved of this.

11.

42. I praise, etc.—The kindred of Çpĕnta-mainyu, the shining, majestic, praise we.

43. I bear the name Air (Vayu), O holy Zarathustra,—for this reason I bear the name of Air, because I lead away (vayêmi) the creatures, both those which Çpĕnta-mainyus has created, and those which Aŋra-mainyus has created. I bear the name of Leader-away, O holy Zarathustra,—for this reason I bear the name of Leader-away, because I lead away the creatures, both those which Çpĕnta-mainyus has created and those which Aŋra-mainyus has created.

44. I bear the name All-smiting, O holy Zarathustra,—for this reason I bear the name All-smiting, because I smite both sorts of creatures, those which Çpĕnta-mainyus has created and those which Aŋra-mainyus has created. I bear the name Doing-good, O holy Zarathustra,—for this reason bear I the name Doing-good, because I do good to the Creator Ahura-Mazda and the Amĕsha-çpĕntas.

45. I am called, The Forerunner; I am called, The Follower;

* [That is, a husband.] † That is, speaking wisely.

I am called, The Pursuer; I am called, The Sweeping-away; I am called, The Sweeping-down; I am called, The Biting; I am called, The Taking-away; I am called, The Obtainer; I am called, The Obtainer of Brightness.

46. I am called, The Swift; I am called, The Swiftest; I am called, The Strong; I am called, The Strongest; I am called, The Fast; I am called, The Fastest; I am called, The Mighty; I am called, The Mightiest; I am called, The Well-winged; I am called, The Well-turning-around; I am called, The Here-smiting; I am called, The Bringer-hither; I am called, The Driver-away of the Daevas; I am called, The Tearer (?).

47. I am called, The Freed-from-troubles; I am called, The Freeing-from-troubles; I am called, The Mighty Here; I am called, The Strong-for-protection; I am called, The Mighty-for-overthrowing; I am called, The Burning; I am called, The Pure (?); I am called, Purity; I am called, Perfection; I am called, The Howling; I am called, The Howling-speaking; I am called, The Howling-spitting.

48. I am called, Provided with sharp lances; I am called, The Sharp lances; I am called, Having broad lances; I am called, Broad Lances; I am called, Having bright lances; I am called, The Shining Lance; I am called, The Most Majestic; I am called, The Most Majestic above all.

49. These my names shalt thou invoke, O Zarathustra, when thou art in the oppressions of the hosts, when thou art at the meeting of the battle-ranks, in the wars of the regions.

50. These my names shalt thou invoke, when a commander in a region, all-ruling, falling, crouching down, wounded, struck on the chariot, prays for food, prays for healing-remedies.

51. These my names shalt thou invoke, O pure Zarathustra, as against a bad, impure, falling, bending himself, wounded, smitten on the chariot, praying for strength, praying for food, praying for remedies.

52. These my names shalt thou invoke, O Zarathustra, when a fettered one stands, a fettered one is sent forwards, a fettered one is led to be brought forwards to the prison-keeper, to be brought away to the jailer.

53. O Air, thou art with horses, with men, with all, a driver-away of doubts, amongst all a driver-away of the Daevas,—in the undermost places, in thousand-fold darknesses, It comes to whoso desires It.

54. With what offering shall I praise thee, with what offering laud thee, with what offering does an invitation reach thee? The Air is swifter, higher-girt, hastier, more contentious, with higher feet, broader breast, broader hips, sharper face than the others, who rule over regions rule with supreme power

55. Seek thou Barĕçma, O pure Zarathustra, choice, selection for the advancing to the light, high, the going over to the morning-dawn.*

56. If thou offerest to me then will I praise thee with speech created by Mazda, with shining healing, that Aŋra-mainyus who is full of death may not harm thee, not the sorcerers, not the workers of sorcery, no Daeva, no man.

57. Air, thou swift one, we praise (thee). Air, thou strong one, (thee) praise we. The Air, the swiftest of the swift, praise we. The Air, the strongest of the strong, praise we. The Air, with golden helm, praise we. The Air, with golden tuft, [?] praise we. The Air, with golden necklace, praise we. The Air, with golden chariot, praise we. The Air, with golden wheel, praise we. The Air, with golden armour, praise we. The Air, with golden apparel, praise we. The Air, with golden shoes, praise we. The Air, with golden girdle, praise we. The pure Air praise we.

58. Yathâ ahû vairyô.—Offering, praise, strength, might, vow I to Râma-qâçtra, to the Air which works on high, which is set over other creatures,—that of thee, O Air, which belongs to Çpĕnta-mainyus.

XXXII. (16) DIN-YASHT.

In the name of God, Ormazd the Lord, the Increaser. May the good Mazdayaçnian law increase in great majesty, may it come.—Of all sins, etc.

Satisfaction to Ahura-Mazda. Ashem Vôhu.—I confess (myself), etc. Satisfaction to the rightest Wisdom created by Mazdas pure, the good Mazdayaçnian Law for praise, adoration, satisfaction, and laud.—Yathâ ahû vairyô.

1.

1. The rightest Wisdom created by Mazda, pure, praise we; (the good Mazdayaçnian law praise we); the good provision for the way,† the swift hastening, very pardoning, gift bringing, pure, virtuous, renowned, swift working, soon working, averting of itself, pure of itself, the good Mazdayaçnian Law.

2. To which Zarathustra offered (saying), "Lift up thyself from the throne, come forth from (thy) dwelling Rightest Wisdom, created by Mazda, pure. If thou art before, then wait for me; if thou art behind, then come to me.

* This sentence is somewhat [?] obscure.

† The Mazdayaçnian Law is called "the good provision for the way" (*hu-pathmainyo*), because it is most fitted to strengthen men on their way to Paradise.

3. Then shall there be peace, that the ways may be protected of themselves, the mountains to be visited of themselves, the woods to be run through of themselves, the flowing waters easy to step over on account of this protection; for announcing the speech, the further to be thought of.

4. For Its brightness, for Its majesty, will I praise It with audible praise, the Rightest Wisdom created by Mazda, pure, with offerings. We praise the Rightest Wisdom created by Mazda, pure. With Haŏma, etc.

2.

5. The Rightest Wisdom created by Ahura, etc.

6. To which offered Zarathustra for good thoughts, for the mind, for good words for the speech, for good works for the doing, for this favour:

7. That to him might the Rightest Wisdom created by Mazda, pure, grant: Strength for the feet, hearing for the ears, power for the arms, health for the whole body, thriving for the whole body, and strength of vision, as Karô-maçyô possesses it, who is under the water which is in Rañha, the far to pass over, the deep, a thousand men (deep).

3.

8. The Rightest Wisdom, etc.

9. To which offered Zarathustra for good thoughts for the soul, for good words for the speech, for good works for the doing,—for this favour:

10. That to him the Rightest Wisdom, created by Mazda, the pure, might grant: Strength for the feet, hearing for the ears, health for the whole body, thriving for the whole body, and strength of vision as the male* horse possesses it, which in a dark night, rainy, snowy, icy, hailing, ninefold (distant) from the kingdom, sees a hair lying upon the earth, whether it is a hair of the head or a hair of the tail.† For Its brightness, etc.

4.

11. The Rightest Wisdom, etc.

12. To which offered Zarathustra for good thoughts for the soul, for good words for the speech, for good works for the doing, for this favour:

13. That to him the Rightest Wisdom, created by Mazda, might grant: Strength for the feet, hearing for the ears, strength for the arms, health for the whole body, thriving for the whole body, and power of vision as the Golden Vulture possesses it, who ninefold remote from the region sees something frightful, of the size of a fist, as much as the brightness of a shining needle, as much as a needle-point.‡ For Its brightness, etc.

* [Or, valiant.] † *Cf.* Yasht **14**, 31. ‡ *Cf.* Yasht **14**, 33.

5.

14. The Rightest Wisdom, etc.

15. To which offered Hvôvi, the pure, wise, wishing a good lot, namely the pure Zarathustra, in order to think the law, speak according to the law, act according to the law. For Its brightness, etc.

6.

16. The Rightest Wisdom, etc.

17. To which offered the priest created afar, wishing memory for the law, wishing strength for the body. For Its brightness, etc.

7.

18. The Rightest Wisdom, etc.

19. To which offered the commander of the region, the lord of the region, wishing peace for the region, wishing strength for the body. For Its brightness, etc.

20. Yathâ ahû vairyô.—Offering, praise, strength, might, devote I to the Rightest Wisdom, created by Mazda, pure, etc.

XXXIII. (17) ASHI-YASHT.

Satisfaction to Ahura-Mazda. Ashem-vohû.—I confess (myself), etc. Satisfaction to the good Ashi, the good Wisdom, the good Justice, the good Uprightness, to the Majesty, the Profit created by Ahura, for praise, adoration, satisfaction, and laud.—Yathâ ahû vairyô.

1.

1. Ashis-vanuhi praise we, the shining, great, beautiful, very worthy of honour, with her shining wheel, the strong, the bestower of profitable gifts, the healing, provided with many men, the bold.

2. The Daughter of Ahura-Mazda, the Sister of the Amĕsha-çpĕntas, who confirms all the profitable with forward-going understanding, and bestows the heavenly understanding as a gift. She comes to him calling for help, near as well as afar, who offers to Ashi with gifts.

3. For Her brightness, for Her majesty, will I praise Her with audible praise, will I offer to Her with well-offered offerings, with offerings to Ashis-vanuhi. We praise Ashis-vanuhi. With Haŏma, etc.

2.

4. Ashi-vanuhi praise we, the shining, etc.

5. Praise to the Haŏma, to the Manthra, to the pure Zarathustra. Praise be to Haŏma, because all other knowledge is

connected with Aêshma, with fearful weapons, but the knowledge of Haŏma is connected with purity, through his good purity.*

" 6. Ashi, thou art fair; Ashi, thou art beaming; with pleasure comest thou hither, out of the beams. Ashi, thou art the giver of much brightness to the men whom thou, the sweet smelling, followest. The house gives forth fragrance, in whose house the strong Ashi-vaŋuhi places her feet with friendly mind, for long friendship.

7. These men rule kingdoms, cooking much, bestowing great portions, provided with swift horses, with lightning wheel, with pliant dagger, much-producing, food-bestowing (?), sweet smelling, where the house is prepared, and other shining blessings. To these thou joinest thyself, Ashis-vaŋuhi—Hail† be to him to whom thou joinest thyself; attach thyself to me, thou manifold, strong!

8. Their dwellings are well-foundationed, strongly armed stand they, rich in purity, possessing long assistance. To whom thou attachest thyself, Ashis-vaŋuhi—Hail be to him to whom thou joinest thyself; join thyself to me, O manifold, strong!

9. Their thrones are well-spread, well-clothed (?), well-provided with coverings, and also the feet with golden coverings. To whom thou joinest thyself, Ashis-vaŋuhi—Hail be to him to whom thou attachest thyself; attach thyself to me, manifold, strong!

10. Their beloved wives who are found in the house sit on thrones . . . . ‡ with heels bound, earrings hanging down, and a golden necklace. (They say) when will the master of the house come, what shall we, the beloved, wish him with joy for his body? To whom thou joinest thyself, Ashis-vaŋuhi—Hail be to him to whom thou joinest thyself; join thyself to me, O manifold, strong!

11. Their maidens sit there adorned (?) with ankle-jewels, slim (?) waists, with renowned body, long toes; in body are they as beautiful as is the wish of those to whom they are to be given. To whom thou attachest thyself, Ashi-vaŋuhi—Hail be to him to whom thou attachest thyself; attach thyself to me, O manifold, strong!

12. Their horses are swift, far-snorting: with strength (?) draw they the chariots, for those going after the word they harness themselves, they draw along the strong praisers; those provided with swift horses, with strong chariots; those with pointed lances, having long shafts; those with pliant arrows, circumspect, going behind the foes, the slayers in front of the foe. To whom thou attachest thyself, Ashi-vaŋuhi—Hail to

* *Cf.* Yaçna x. 18, 19. † Or, Happiness.

‡ The text of this verse is extremely corrupt and obscure.

him to whom thou attachest thyself; attach thyself to me, O manifold, strong!

13. Their camels are strong-humped who let themselves be guided with pure mind, springing from the earth,* tractable. To whom thou attachest thyself, Ashis-vanuhi—Hail to him to whom thou attachest thyself; attach thyself to me, O manifold, strong!

14. To them brings she silver and gold out of other regions, and garments, shining girdles.† To whom thou attachest thyself, Ashis-vanuhi—Hail be to him to whom thou attachest thyself; attach thyself to me, O manifold, strong!

15. Look on me. Come to me with charitableness, Ashis, High! Well-created art thou, of good descent, free will, mighty art thou, majesty art thou, created for the bodies.

16. Thy Father is Ahura-Mazda, the greatest of the Yazatas, the best of the Yazatas. Thy Mother is Çpĕnta-ârmaiti. Thy Brother the good Çraŏsha, the holy, and Rashnus the high, strong, and Mithra, who possesses wide pastures, who watches with ten thousand (eyes), and has a thousand ears. Thy Sister is the Mazdayaçnian law.

17. Praised by the Yazatas, not held back by the justest. Ashis-vanuhi, the high, placed herself on a chariot,‡ saying thus with words: Who art thou who offerest to me, whose speech I have heard as by far the fairest of the praying?

18. Then spake thus the holy Zarathustra; who as the first man praised Asha-vahisti, offered to Ahura-Mazda, offered to the Amĕsha-çpĕntas,—at whose birth and growth the water and trees were rejoiced, at whose birth and growth the water and trees increased.

19. At whose birth and growth away ran Anra-mainyus from the earth, the broad, round, far-to-wander-through. Thus spake the evil-knowing Anra-mainyus who is full of death: Not do all the Yazatas drive me out against my will, Zarathustra alone reaches me against my will.

20. He smites me with the Ahuna-vairya, with such a weapon as a stone the size of a Kata;§ he makes me hot by Asha-vahista,‖ like as a metal in furnace; he brings me best away from this earth, he alone makes me go, the holy Zarathustra.

21. Then spake thus Ashis-vanuhi the high: Place thyself near to me, right-created, pure, holy, approach my chariot.

* That is, they walk with elastic step, although loaded.

† Verses 8–14 are important, as showing us the domestic condition of the Old-Iranians.

‡ From this description it would appear that Ashi-vanuhi was not a mere abstraction, but regarded as a personal goddess.

§ *Cf.* Vendidad xix. 13.

‖ Because Asha-vahista is the genius of Fire.

Then came nigh to her the holy Zarathustra, he approached her chariot.

22. She stroked him with the left hand and the right, with the right hand and the left, speaking thus with words: Fair art thou, O Zarathustra; well-created art thou, O holy, with fair calves and long arms. To thee is given majesty for the body, great purity for the soul. (So is it) as I say to thee.

3.

23. Ashis-vaŋuhi we praise, etc.

24. To her offered Haŏshyaŋha, the Paradhâta, on the summit of the high mountain, a beautiful one, created by Mazda.

25. Then prayed he her for this favour: Grant me, O Ashis-vaŋuhi, thou high one, that I may smite all Mazanian Daevas, that I may not bow affrighted from fear of the Daevas, but from henceforth may all the Daevas bow themselves affrighted, hasten terrified to darkness.*

26. Ashis-vaŋuhi, the high, ran round, came up,—Haŏsh-yaŋha, the Paradhâta, obtained this favour.

4.

27. Ashis-vaŋuhi praise we, etc.

28. To her offered Yima, the shining, with good congregation, from the high Hukairya.

29. Then prayed he her for this favour: Grant me, O Ashis-vaŋuhi, high, that I may bring fat herds to the creatures of Mazda, that I may bring immortality to the creatures of Mazda.

30. Further, that I may bring away both, hunger and thirst from the creatures of Mazda, that I may bring away both, old age and death, from the creatures of Mazda, that I may bring away both, hot wind and cold, from the creatures of Mazda, throughout a thousand years.

31. Ashis-vaŋuhi, the high, ran round, came near,—Yima, the shining, having a good congregation, obtained this favour.

5.

32. Ashis-vaŋuhi praise we, etc.

33. To her offered the son of the Athwyanian Clan, the bold clan, Thraêtaŏna, at Varĕna, the four-cornered.

34. Then prayed he her for this favour: Grant me, O Ashis-vaŋuhi, high, that I may smite the Snake Dahâka, with triple jaws, three heads, six eyes, a thousand strengths, the very strong Druja proceeding from the Daevas, the evil for the world, the bad, whom Aŋra-mainyus created as the strongest Druja towards the corporeal world, for death for the world of purity, and that I

* *Cf.* Yasht 5, 21; 9, 3, etc.

as his conqueror may drive away those who profit him and are bound to him, who are fairest in their bodies, to drive them away, and they (are) in the most hidden part of the world.*

35. Ashis-vaṅuhi, the high, ran round, came up,—the son of the Athwyanian Clan, the bold Clan, Thraêtaŏna obtained this favour. For her brightness, etc.

6.

36. Ashis-vaṅuhi praise we, etc.

37. To her offered Haŏma, the Promoter, the health-giving, fair, kingly, with golden eyes, on the highest height of the high mountain.

38. Then prayed he her for this favour: Grant me, Ashis-vaṅuhi, high, that I may bind the destroying Turanian Franraçyâna, and that I may lead him away bound, bring him bound as a prisoner of the king Huçrava. May Kava Huçrava slay him behind the sea Chaêchaçta, the deep, rich in waters,—the son of the daughter of Çyâvarshâna, the man slain by violence, and of Aghraê-ratha, of the race of Naru.†

39. Ashis-vaṅuhi, the high, ran round, came up—Haŏma, the Promoter, obtained this favour, the health-giving, fair, kingly, golden-eyed.

7.

40. Ashis-vaṅuhi praise we, etc.

41. To her offered the valiant uniter of the Arian regions into one kingdom, Huçrava, behind the sea Chaêchaçta, the deep, abounding in water.

42. Then prayed he her for this favour: Grant me, O Ashis-vaṅuhi, the high, that I may smite down the destroying Turanian Franraçyâna behind the sea Chaêchaçta, the deep, abounding in waters,—I the son of the daughter of Çyâvarshâna, the man slain by violence, and of Aghraê-ratha, the descendant of Naru.

43. Ashis-vaṅuhi, the high, ran round, came up, the valiant uniter of the Arian regions into one kingdom, Huçrava, obtained this favour. For her brightness, etc.

8.

44. Ashis-vaṅuhi praise we, etc.

45. To her offered the pure Zarathustra in Aîryana-vaêja of the good creation, with Haŏma provided with flesh, and Barĕçma, with Maṅthra which gives wisdom to the tongue, with words, with deeds, with offerings, with true-spoken speech.

46. Then prayed he her for this favour: Grant me, O Ashis-vaṅuhi, that I may ally myself with the good, noble Hutaŏça, for thinking the law, speaking after the law, acting after the

* *Cf.* Yasht 15, 24. † *Cf.* Yasht 9, 18.

law. She shall guard me the Mazdayaçnian law in the heart, and afterwards praise; she who shall afford me good praise for the work.*

47. Ashis-vaṅuhi, the high, ran round, came up,—the pure Zarathustra obtained this favour. For her brightness, etc.

9.

48. Ashis-vaṅuhi praise we, etc.

49. To her offered Běrězaidhi Kava Vîstâçpa behind the water Dâitya.

50. Then prayed he her for this favour: Grant me, O Ashis-vaṅuhi, high, that I may drive away in the fight Asta-aurva, the son of Vîçpo-thaurvo-açti, the all tormenting, with broad helm, great bravery, large head, who possesses seven hundred living (?) camels, that after him I may drive away in the fight the destroying Qyaonian Arĕjat-açpa, that I may drive away in the fight Darshinika, the Daeva worshipper.†

51. That I may smite down the unbelievers belonging to darkness; that I may smite down Çpiñjairista, the unbelieving, that I may attain as well-wise to the regions of Varĕdhakas and Qyaŏnya; that I may smite of the Qyaonian regions fifty of the slayers of hundreds, a hundred of the slayers of thousands, a thousand of the slayers of ten-thousand, ten-thousand of those who slay innumerable ones.

52. Ashis-vaṅuhi, the high, ran round, came up. Běrězaidhi Kava Vîstâçpa obtained this favour.

10.

53. Ashis-vaṅuhi praise we, etc.

54. Then spake Ashis-vaṅuhi, the high: Let there not obtain of these my gifts, which one bestows me, among men; a man who has no more seed, nor a harlot who has no more tokens,‡ no child under age, no unsought maiden, because foes follow me with swift horses very youthful.

55. Then hide I the body under the foot of a valiant steer, who protects his burden; then shall the youths under age, the maidens unsought amongst men, hide me because the foes follow me with swift horses very youthful.

56. Then hide I the body under the throat of a ram—a valiant one, a hundred-fold active. Then shall the youths not of age, the maidens not sought among men, hide me because the foes follow me.§

* *Cf.* Yasht 9, 25. † *Cf.* Yasht 9, 30. ‡ *Cf.* Vendidad xv. 33.

§ The meaning is this: When the kingdom is invaded the warriors are to fight, whilst the women and children, and all who are unable to fight, are to hide away all the valuables, so that, in case of defeat, the enemy may find little booty.

57. The first weeping wept Ashis-vanuhi, the High, because of a harlot, who bears no children—set not thy foot to her; do not sit (thee) down in (her) house. What shall I do to them? shall I ascend up to heaven? shall I crawl on the earth?

58. The second weeping wept Ashis-vanuhi, the High, on account of the harlot who bears a child: one begotten by another man, and places it on the way.* What shall I do to them? Shall I ascend up to heaven? Shall I crawl on the earth?

59. The third weeping wept Ashis-vanuhi the High: That is the greatest deed which hostile men do, when they do not marry maidens, long unmarried, not provided with a bridegroom. What shall I do for them? shall I mount up to heaven, shall I crawl upon the earth?

60. Then answered Ahura-Mazda: Fair Ashis, created by the Creator! Do not ascend up into heaven, do not creep upon the earth, go thou hither in the midst of the dwelling of a fair king.

61. With this offering will I praise thee, with this offering will I laud thee, as the Kava Vîstâçpa offered to thee behind the water Dâitya. High speech shall the Zaôta hold, standing behind the Barĕçma. With this offering will I laud thee, with this offering praise thee—Ashi, Fair, created by the Creator. For Her brightness, etc.

62. Offering, praise, strength, might, vow I, to Ashis-vanuhi, to the good wisdom, the good justice, the good equity, the brightness, the profit created by Mazda. Ashem-vohû.

XXXIV. (18) ASTÂD-YASHT.

Satisfaction to Ahura-Mazda. Ashem-vohû.—I confess myself, etc. Satisfaction to the Majesty of the Arians, created by Mazda, for praise, adoration, satisfaction, and laud.

1. Ahura-Mazda spake to the holy Zarathustra: I created the Arian Majesty, many herds of cattle, much kingdom, very brilliant, well-won understanding, well-won wealth, as an adversary against Azi, as an adversary against the evil-minded.†

2. It torments Anra-mainyus, who is full of death; it torments Aêshma with terrible weapons; it torments Bushyançta, the yellow. It torments the sickness spread abroad, it torments the deadly Daeva Apaôshô, it torments the non-Arian regions.‡

3. I have created Ashis-vanuhi the high, who goes forward to

* This verse is important, as showing that the custom of deserting new-born children was not unfrequent amongst the Old-Iranians.

† By "the evil-minded" are probably meant all the evil beings mentioned in the next verse.

‡ *Cf.* Yasht 8, 21.

the abode, (?) who goes to the midst of the dwelling of the handsome, who has collected himself a kingdom.

4. To him is joined Ashis, possessing much brightness, to the man who contents the pure through offerings, she goes forward to (his) residence, in the midst of the abode of the handsome, who has gathered himself a kingdom, provided with all herds, with all capability of self-defence, all understanding, all majesty. One foot set Ashis-vanuhi the high in the residence, she goes forward in the midst of the dwelling of the handsome, who has collected himself a kingdom.

5. He is provided with a thousand horses, a thousand herds, with heavenly descendants; he unites himself with Tistrya, who is like unto him, the shining, majestic Star, the strong Wind created by Mazda, the Arian Majesty are like unto him.

6. They bring furtherance to all tops of the mountains, in all depths of the valleys, they bring furtherance to all trees, the growing-up, fair, golden-hued. They bring away the sicknesses spread abroad; they bring away the deadly Daeva Apaŏshô.

7. Praise be to Tistrya, the brilliant, majestic Star; praise be to the strong wind created by Mazda; praise to the Arian Majesty. Yathâ ahû vairyô. Ashem-vohû.

8. The Ahuna-vairya praise we. Asha-vahista, the fairest Amĕsha-çpĕnta, praise we. The right-spoken prayer, the victorious, salutary, praise we. The Manthra-çpenta, the Mazda-yaçnian law, the gatherer of the Haŏma, praise we. The Arian Majesty praise we.—Yenhê hatanm.

9. Offering, praise, might, strength, devote I to the Majesty of the Arians created by Mazda. Ashem-vohû. To him belongs brightness, etc.

XXXV. (19) ZAMYÂD-YASHT.

Satisfaction be to Ahura-Mazda. I confess (myself) etc. Satisfaction be to the Mountain Ushi-darĕna, created by Mazda, possessing much brightness, to the Kingly Majesty created by Mazda, the Imperishable Majesty, created by Mazda, for praise, adoration, etc.

1.

1. As the first mountain, O holy Zarathustra, there stood on this earth the height Haraiti.* This surrounds the whole of the region flowed round by water towards the East (?). The second mountain is Zĕrĕdhô, below Arĕdhô-manusha. This also surrounds the whole of the water-surrounded region towards morning (?).

* The first seven verses of this Yasht are important in a geographical point of view, but it is impossible to discuss the various questions fully in a note. Most of the mountains occur, with some variation in the names, in the Bundchesh.

2. From there forth are grown up the mountains Ushidhâo, Ushidarĕna, Erĕziſya, Fraŏrĕpa, sixth Arĕzura, seventh Bumya, eighth Raôidhita, ninth Mazisisvâo, tenth Aṅtarĕ-daṅhus, eleventh Erĕzisho, twelfth Vâiti-gaêçô.

3. And Adarana, Bayana, Iskata, which is above the eagles; Kaṅço-tafĕdhra, Vafra, two mountains Hamaṅkuna; eight mountains Vaçna; eight strong mountains Frâvaṅku; four Vidhwana.

4. Aêzaka, Maênaka, Vâkhĕdhrakaê, Açaya, Tudhaçkaê, Ishvakaê, Draŏshisvâo, Çâirivâo, Naṅhusmâo, Kakahyu, Aṅtarĕkaṅha.

5. Çichiṅdava, Ahuna, Raêmana, Asha-çtĕmbana, Urunyôvâidhkâe, Asnavaô, Ushaŏma, Usta-garĕnâo, Çyâmaka, Vafrayâo, Vŏurusha.

6. At which (lies) Jatara, Adhutavâo, Çpitavarĕnâo, Çpentôdâta, Kadrva-açpa, Kaôiriça, Taêra, Baro-çrayana, Barana, and the mountain Frâpayâo, and Udrya, and Raêvâo, on account of their nearness and superintendence, have men retained the names of the mountains.*

7. There are also, O holy Zarathustra, four mountains, and forty, and two hundred, and two thousand. Now when a traveller (?) goes to the mountains, he shall always offer a loaf for the priests, the warriors, the active husbandmen.

8. For Its brightness and Its Majesty will I offer to It, with audible praise, to the strong Kingly Majesty with gifts. The Majesty created by Mazda praise we. Haŏma with flesh, etc.

2.

9. The strong Kingly Majesty created by Mazda, praise we, the much-obtaining, working on high, salutary, shining, possessing strength, which is placed over other creatures,

10. Which belongs to Ahura-Mazda. Ahura-Mazda created the creatures very good, very fair, very high, very furthering, very lofty.

11. That they might make the world progressive, not growing old, not dying, not becoming corrupt and stinking, but ever-living, ever-profiting,—a kingdom as one wishes it; that the dead may arise, and there may come Immortality for the living,† which furthers the world at will.

12. The worlds which teach purity will be immortal, the Drukhs will disappear at the time. As soon as it comes to the pure to slay him and his hundred-fold seed, then is it (ripe) for dying and fleeing away. Yathâ ahû vairyô.

13. For Its brightness, etc.

* These words are doubtful. † *Lit.* "That which is alive."

3.

14. The strong Kingly Majesty, etc.

15. Which belongs to the Amĕsha-çpĕntas, the shining, having efficacious eyes, great, helpful, strong, Ahurian,—who are imperishable and pure.

16. Which are all seven of like mind, like speech, all seven doing alike, like is their mind, like their word, like is their action, like their Father and Ruler, namely, the Creator Ahura-Mazda.

17. Of whom one sees the soul of the other, how it thinks on good thoughts, how it thinks on good words, how it thinks on good deeds, thinking on Garo-nĕmâna. Their ways are shining when they come hither to the offering-gifts.

18. Which are there the creators and the destroyers of the creatures of Ahura-Mazda, their creators and overseers, their protectors and rulers.

19. They it is who further the world at will so that it does not grow old and die, does not become corrupt and stinking, but ever-living, ever-profiting, a kingdom as one wishes it, that the dead may arise, and Immortality for the living may come, which gives according to wish furtherance for the world.

20. The worlds which teach purity will be immortal, the Drukhs will disappear at the time. So soon as it comes to the pure to slay him and his hundred-fold seed, then is it (ripe) for dying and fleeing away. Yathâ ahû vairyô. For Its brightness, etc.

4.

21. The strong Kingly Majesty, etc.

22. Which belongs to the heavenly and earthly Yazatas, the born and unborn, the progressing, profitable.

23, 24. They it is who at will, etc.

5.

25. The strong Kingly Majesty, etc.

26. Which belonged to Haŏshyanha, the Pâradhâta, for a long time, when he ruled over the seven-portioned earth, [over] Daevas and men, sorcerers and Pairikas, the Çâthras, Haŏyas, and Karapânas, who then smote two-thirds of the Mazanian Daevas, and of the Varenian, wicked. For Its brightness, etc.

6.

27. The strong Kingly Majesty, etc.

28. Which united itself to Takhma-urupa,* the weaponless, when he ruled over the seven-portioned earth; over Daevas and

* *Of.* Yasht 15, 11.

men, over sorcerers and Pairikas, over Çâthras, Kaŏyas, and Karapanas.

29. So that he was a smiter of all Daevas and men, all sorcerers and Pairikas, that he ruled Aŋra-mainyus, tamed in the shape of a horse, thirty years long, round both ends of the earth. For Its brightness, etc.

7.

30. The strong Kingly Majesty, etc.

31. Which united itself with Yima, the shining, possessing a good congregation, for a long time when he ruled over the seven-portioned earth, over men and Daevas, over sorcerers and Pairikas, over Çâthras, Kaŏyas, and Karapanas.

32. He took away from the Daevas both blessings and profits, both fatness and herds, both food and praise, in whose rule were poured out for the body imperishable foods, immortal were men and beasts, the water and trees not dried up.

33. In his rule was no cold, no heat, no old age, no death, no envy created by the Daevas, on account of the absence of the Lie, formerly before he (himself) untrue, began to love lying speech.*

34. Then when he, untrue, began to love lying speech, then flew away visibly from him the Majesty, with the body of a bird. When the ruler Yima, the shining, with good congregation, no longer saw the Majesty, then Yima displeased, staggered away to evil thoughts, he fell affrighted down on the earth.

35. First removed itself the Majesty, the Majesty from Yima the Shining, the Majesty went away from Yima, the son of Vivaŋhâo, with the body of a bird, flapping with the wings. There seized this Majesty Mithra, who possesses wide pastures, hears with ears, has a thousand strengths. We praise Mithra, the Ruler of all regions, whom Ahura-Mazda created as the most majestic of the heavenly Yazatas.

36. When for the second the Majesty departed, the Majesty from Yima, then went the Majesty away from Yima, the son of Vivaŋhâo, in the form of a bird flapping with its wings. Then seized this Majesty the son of the Athwyanian clan, the strong clan,—Thraêtaŏna, because he was the most victorious among victorious men, except Zarathustra.

37. Who slew the snake Dahâka with three jaws, three heads, six eyes, a thousand strengths, the very strong Druja, belonging to the Daevas, the evil for the world, the wicked, which very strong Druja Aŋra-mainyus has created towards the corporeal world, for the slaying of purity in the world.

* The legend in this and the following verses is important, as showing that the conception of Yima's fall through haughtiness of mind is of very ancient date.

38. When for the third time went away the Majesty from Yima, the shining, then went the Majesty from Yima, the son of Vivaŋhâo, in the form of a bird flapping with the wings, then the valiant-minded Kĕrĕçâçpa seized this Majesty, because he was the strongest among bold men, except Zarathustra, except the Manly Valour.

39. Because with him united itself the Manly Courage, the strong. The Manly Courage praise we, the high-footed, not sleeping, having swift going, increasing, which united itself to Kĕrĕçaçpa.

40. Who smote the Serpent Çruvara, the horse-devouring, men-devouring, the poisonous, green, on which flowed the green poison of the thickness of the thumb,—on which Kĕrĕçaçpa cooked food in an iron kettle, about mid-day,—it burned the deadly one, and he made off; away from the kettle sprang he, towards the flowing waters hastened he; back retreated the bold Kĕrĕçaçpa dismayed.*

41. Who smote Gaŋdarĕwa, the golden-heeled, who went about with open mouth, seeking to slay the corporeal world of purity. Who smote the deseendants of the nine robbers, the sons of Nivika, the sons of Dâstayâni, who smote Hitâçpa with the golden-tuft, and Varĕshava, the son of Dâna and Pitaona, possessing many Pairikas.

42. Who smote Arĕzo-shamana, the gifted with manly courage, strong, beloved, desired, living, supple, growing . . . . †

43. Who smote Çnâvidhaka, smiting with hoofs, with stone-hands, who thought thus: I am not of age, a minor: when I shall once be of age, then will I make the earth for a wheel, the heavens a chariot: ‡

44. I will lead away Çpĕnta-mainyu from the shining Garonemâna. I will make Aŋra-mainyu ascend from the bad hell; both these shall fasten themselves to my chariot: Çpĕnta-mainyu and Aŋra-mainyu—if the bold Kĕrĕçaçpa does not slay me. Him slew the bold Kĕrĕçaçpa with destruction of life, annihilation of the vital powers. For Its brightness, etc.

8.

45. The strong Kingly Majesty, etc.

46. In which viewed themselves Çpĕnta-mainyus and Aŋra-mainyus. In this each of the twain plunged his imperishable, very swift limbs. § Çpĕnta-mainyus drew through the body ‖ of

* *Cf.* Yaçna ix. 34-39. † The rest is unintelligible.

‡ Unfortunately we know nothing further respecting Cnâvidhaka, who must have been a mighty hero, if he could do as he threatened.

§ Bathing in the beams of the "*Majesty*" appears to have been considered as affording a peculiar strength to bodies.

‖ [Or, perhaps, "caused them to draw their bodies through." The Zend is *astĕm fraŋharĕchayat.*]

Vohu-manô and Asha-vahista, and the Fire, the son of Ahura-Mazda. Anra-mainyus drew through the body of Ako-mano and Aêshma, with frightful weapons, and Azhi-dahâka and Çpityura, the cutter-to-pieces of Yima.*

47. Then stepped forwards the Fire (the son) of Ahura-Mazda, thinking thus: This Majesty, the Imperishable, will I seize. Then ran after him and overtook him Azhis (Dahâka), with three jaws, possessed of evil mind, laughing, saying:

48. Swiftly show it, O Fire of Ahura-Mazda, if thou holdest it fast, this Imperishable, then shalt thou hereafter no more make thyself shine in pathless places, on the earth created by Ahura, for the preserving the world of the pure. Then opened the Fire the hands from excess of love for life, when Azhiz (Dahâka) terrified it.

49. Then rushed forwards Azhiz (Dahâka) with three jaws, with evil law, thinking thus: I will seize this Majesty, the Imperishable. Then stepped behind him the Fire of Ahura-Mazda, speaking thus with words:

50. Swiftly show it, Azhi-dahâka, with three jaws, if thou holdest fast this Imperishable, then will I grow up behind thee, shine in thy mouth, thou shalt not hereafter rush forward on the earth created by Mazda for the slaying of the worlds of purity. Then opened Azhis the hands from excess of love for life, when the Fire terrified him.

51. This Majesty spread itself abroad to the Sea Vouru-kasha; there the Navel of the Waters with swift horses seized it, the Navel of the Waters with swift horses desired it (saying): I will seize this Imperishable Majesty (and bring it) to the depths of the Sea Vouru-kasha the deep, in the depth of the canals, the deep.

52. We praise the great lord, possessing women, the Shining Navel of the Waters, having swift horses, valiant, profiting at call, who created mankind, formed mankind, who is worthy of honour under the water, most hearing with the ears when one offers to him.

53. Then to you, to each one of men, has Ahura-Mazda thus said: O pure Zarathustra, let (them) desire after the Imperishable Majesty of the Athrava; let them desire after the shining satisfaction, with gifts for the Athravas; let them desire after much satisfaction with gifts for the Athravas.

54. With such a one will Ashis unite, the very shining, who has a shield, the strong, cattle and pastures. With him unites itself power of defence, which last the whole year through; and the smiting with strength beyond the year. Allied to such power of defence will he smite the terrible in the hellish host;

* This legend is related in the Bundehesh, cap. xxxii.

allied to such power of defence will he smite all the hating. For Its brightness, etc.

9.

55. The strong Kingly Majesty, etc.

56. Which the destroying Turanian Franraçê desired from the sea Vouru-kasha. Naked laid he his clothes aside, desiring after the Majesty which belongs to the Arian regions, the born and the unborn, to the pure Zarathustra. Then flew away this Majesty, away hastened this Majesty, aside placed itself this Majesty; then rose that outflow of the sea Vouru-kasha, which bears the name of Huçravâo.

57. Then ran Franraçê, the Turanian, out of the sea Vouru-kasha, the very brilliant, O holy Zarathustra, addressing the evil eye: Here, here on this (side); I have not found the Majesty which belongs to the Arian regions, to the born and unborn, to the holy Zarathustra.

58. I will mix myself * with both: all creatures and all seed (which is there) with greatness, goodness, and beauty. Ahura-Mazda will come to thee rejoicing, creating creatures. Then ran away Franraçê, the Turanian, the very brilliant, O holy Zarathustra, to the sea Vouru-kasha.

59. Then threw he for the second time his clothes away naked, desiring after the Majesty which belongs to the Arian regions, to the born, the unborn, and the pure Zarathustra. Then flew this Majesty away, away ran this Majesty, aside placed itself this Majesty. Then arose the out-flow of the sea Vouru-kasha, the canal which bears the name Vanhazdâo.

60. Then ran Franraçê, the Turanian, out of the sea Vouru-kasha, the very shining, O holy Zarathustra, addressing the evil eye: Hither, hither, namely, on this (side), so also hither on any (side). I have not found the Majesty which belongs to the Arian regions, to the born, the unborn, and the pure Zarathustra.

61. I will mix myself with both: with every created and all seed that is with greatness, goodness, and purity. Ahura-Mazda will come to thee rejoicing, creating creatures. Then ran away the Turanian Franraçê, the very shining, O holy Zarathustra, to the sea Vouru-kasha.

62. For the third time threw he his clothes away, desiring after the Majesty which belongs to the Arian regions, to the born, the unborn, and the pure Zarathustra. Then flew this Majesty away, away hastened this Majesty, aside placed itself this Majesty. Then arose the out-flow of the sea Vouru-kasha, the water which bears the name Awzdânva.

63. Then ran the Turanian Franraçê out of the sea Vouru-

* [Or, copulate with.]

kasha, the very shining, O holy Zarathustra, addressing the evil eye: Hither, hither, namely on this side, here also on this—woe to thee—here, namely on this. I have not found this Majesty which belongs to the Arian regions, to the born, the unborn, and the pure Zarathustra.

64. He did not find this Majesty which belongs to the Arian regions, the born, the unborn, and the pure Zarathustra. For Its brightness, etc.

10.

65. The strong Kingly Majesty, etc.

66. Which united itself with what is mighty there, namely with the sea Kañçu, which is in connection with Haêtumat, as the mountain Ushidhâo, about which many waters connected with mountains, flow around.*

67. To it† hastens, to it goes, food, kingdom in horses, shining furtherance, the fair, fortunate, strong, increasing with many pastures, right, golden. To it hastens, to it goes, the shining, majestic, washing away the white skins (?) and drying up the many hindrances.

68. There joins itself to it the strength of the horse; there joins itself to it the strength of the camel; there joins itself to it the strength of a man; there joins itself to it the Kingly Majesty; there is on it so much (more) Kingly Majesty, O pure Zarathustra, than the un-Arian regions here could destroy at once.

69. (Their inhabitants) would here perceive destruction, would perceive hunger and thirst, cold and . . . .‡ Then is the Kingly Majesty the Saviour of the Arian regions, of the cow which is harnessed for the way, as protection for the pure men and the Mazdayaçnian law. For Its brightness, etc.

11.

70. The strong Kingly Majesty, etc.

71. Which united itself to Kavi Kavata, to Kavi Aipivohu, to Kavi Uçadhan, to Kavi Arshna, to Kavi Pishina, to Kavi Byarshâna, to Kavi Çyâvarshâna.

72. That they might all be swift, all strong, all healing, all shining, all gifted with might, all kings, accomplishing great deeds. For Its brightness, etc.

12.

73. The strong Kingly Majesty, etc.

74. Which united itself with Kavi Huçrava, for the well-

* The Bundehesh places the sea Kañçu in Sejestan. Here it is evidently the sea Zareh, into which the river Haêtumat (Hilmand) flows. The future Saviour, Çaôshyanç, is to come forth from it.

† That is, to the mountain Ushidhâo.

‡ Unintelligible. Verses 67–69 are very obscure.

created strength, for victory created by Ahura, for the smiting which comes from above, for the well-learned precept, for the precept not to be disarranged, for the precept which cannot be smitten, for the smiting of the foes here.

75. For robust strength, for the Majesty created by Ahura, for health of body, for heavenly good offering, wise, gathering, shining, white-eyed, helping out of distress, manly, for wisdom for future attaining to Paradise.

76. For brilliant kingdom, for long life, for all favour, for all healing-remedies.

77. Therefore that we, O Kavi Huçrava, that we . . . . . and not cut down the wood* when the destroyer injured (the understanding) in the horses. May the lord Kavi Huçrava smite down all, may he bind the destroying Turanian Franraçyana, the rider of foals, the son of the maiden of Çyâvarshâna, the man slain by violence, and Aghraê-ratha, the descendant of Naru. For Its brightness, etc.

13.

78. The strong Kingly Majesty, etc.

79. Which attached itself to the pure Zarathustra for thinking the law, speaking the law, fulfilling the law, because he was of the whole corporeal world, in purity the purest; in rule the best ruling; in brightness the most shining; in majesty the most majestic; in victory the most victorious.

80. Visibly flew before him the Daevas, visibly furthered he the sciences, surely then hunted these the Jainis away from men, then they did violence to them tearful, weeping, to the Daevas.

81. Then caused the only Ahuna-vairya which the pure Zarathustra uttered, the spreading itself abroad, manifold, afterwards the other (prayer) with mighty voice, that all Daevas, the not-to-be-honoured, not-to-be-praised, hid themselves in the earth.

82. Whose Majesty the destroying Turanian Franracê desired in all Keshvares. Over the seven Keshvares ran the destroying Franracê desiring after the Majesty of Zarathustra. Then glided this Majesty away to the Air without water,† swiftly hastened it away, to My hiding-place (?). It came to the hiding-place as was My will, Ahura-Mazda's and the Mazdayaçnian law's. For Its brightness, etc.

14.

83. The strong Kingly Majesty.

84. Which attached itself to Kavi Vistâçpa for thinking the law, speaking the law, for fulfilling the law, when he praised this law, driving away the evil-minded, the Daevas, the impure.

* *Cf.* Yasht 5, 50. † *Cf.* Yasht 13, 99.

85. Who with the much-penetrating weapon of purity made a broad way, who with the much-penetrating weapon of purity announced a broad way, who threw himself beneath as arm and protection of this Ahurian, Mazdayaçnian law.

86. Who brought out the same, the fast-placed, chained by the Hunus, teaching, who made it sitting in the middle, high, uplifted, pure, fullness of flesh and fodder, the beloved of flesh and fodder.

87. When the strong Kava Vistaçpa smote those belonging to darkness, possessing wicked law, and Pĕshana the honourer of the Daevas, and the wicked Arĕjat-açpa and the other wicked friends, the Qyaonians. For Its brightness, etc.

15.

88. The strong Kingly Majesty, etc.

89. Which attached itself to the victorious Çaŏshyañç and the other friends that he might make the world progressive, not growing old, immortal, not stinking, not rotten, ever-living, ever-profiting, a kingdom according to wish, that the dead may rise, that immortality may come for the living.

90. The worlds will become, etc. (as before, v. 12).

16.

91. The strong Kingly Majesty, etc.

92. When Açtvat-ĕrĕtô* uplifts himself from the water Kañçuya, a messenger of Ahura-Mazda, son of Vîçpa-taurvi, who purifies the victorious wisdom. Which the strong Thraêtaŏno bore (possessed) when Azhis-dahâka was slain.

93. Which the Turanian Franracê bore when the wicked was slain, the Cow was slain,—which Kava Huçrava bore when the Turanian Franracê was slain,—which Kava Vîçtâçpa bore when he set purity before the wicked hosts, drove these away to the Druja out of the worlds of purity.

94. This (Açtvat-ĕrĕtô) will see with the eyes of understanding, he will view all creatures, the images of the wicked seed. He will see the whole corporeal world with the eyes of fullness, beholding he will make the whole corporeal world immortal.

95. The companions of this Açtvat-ĕrĕto go forwards victorious, thinking good, speaking good, perfecting good deeds, attached to the good law, speaking no lie. They have their own tongue, before them Aêshma, with terrible weapon, with evil brightness, bows himself. He (Açtvat-ĕrĕto) will smite the very wicked Drukhs, which proceeds from wicked seed out of darkness.

96. Vohu-manŏ will smite Akô-mano, the truth smites the lie. Haurvatât and Amĕrĕtât subdue hunger and thirst; the evil-doer Anra-mainyu bows himself robbed of the rule. Yathâ ahû vairyô.

* The future Saviour.

Offering and praise, strength and might, implore I for the mountain Ushi-darĕna created by Mazda, with pure brightness, the Kingly Majesty created by Mazda, the Imperishable Majesty created by Mazda. Ashem-vohû, etc.

XXXVI. (20) VANANT YASHT.

Satisfaction be to Ahura-Mazda. Ashem-vohû. I confess, etc. Khshnaŏthra, for the praise, adoration, satisfaction, and laud of the Star Vanaût, created by Mazda. Yathâ ahû vairyô.

1. The Star Vanaût created by Mazda, pure, lord of purity, we praise. I praise Vanaût, the strong, whose name is named,* the salutary, to withstand the sinful, very hateful Khrafçtras of the to-be-rejected Anra-mainyu.

2. Yathâ ahû vairyô, Offering, praise, strength devote I to the Star Vanaût, created by Mazda. Ashem-vohû. To him belongs brightness, etc.

XXXVII. (21) FRAGMENT.

1. Zarathustra asked Ahura-Mazda: Ahûra-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! Wherein alone (is contained) Thy word, which expresses all good, all that springs from purity?

2. Him answered Ahura-Mazda: The prayer Ashem, O Zarathustra.

3. Whoso utters the prayer Ashem with believing mind, from the memory, he praises Me, Ahura-Mazda; he praises the water, he praises the earth, he praises the Cow, he praises the trees, he praises all good things created by Mazda, which have a pure origin.

4. For this speech, the right-spoken, O Zarathustra, when it is spoken, (reaches to) the prayer Ahuna-vairya, the out-spoken, one furthers (?) strength and victoriousness for the pure soul and the law.

5. For it is worth, O holy Zarathustra, the mere prayer Ashem, as a Khsnaŏthra of the pure, a hundred sleep—(prayers), a thousand flesh meals, ten thousand head of small cattle, all that is come from bodies to incorporeality.

6. What is that prayer Ashem-vohû which in greatness, goodness, and beauty is worth as much as ten other prayers, Ashem-vohû?

7. Him answered Ahura-Mazda: That, O pure Zarathustra, which a man eating prays with purity for Haurvat and Amĕrĕtât, praising good thoughts, words, and works, putting away all evil thoughts, words, and works.

* That is, renowned.

8. Which is that one prayer Ashem-vohû, which in greatness, goodness, and beauty is worth a hundred other prayers Ashem-vohû?

9. Him answered Ahura-Mazda: That, O pure Zarathustra which a man after having eaten of the prepared Haŏma, prays with purity, praising good thought, words, and works; putting away evil thoughts, words, and works.

10. Which is the one prayer Ashem-vohû, which in greatness, goodness, and beauty, is worth a thousand other prayers Ashem-vohû?

11. Him answered Ahura-Mazda: That one, O pure Zarathustra, which a man stretched out for sleep, speaks waking with purity, praising the good thoughts, words, and works; removing evil thoughts, words, and works.

12. Which is the one prayer Ashem-vohû, which in greatness, goodness, and beauty, is worth ten thousand other prayers Ashem-vohû?

13. Him answered Ahura-Mazda: That one, O pure Zarathustra, which a man awaking from sleep, prays with purity, lifting himself up, praising good thoughts, words, and works; putting away evil thoughts, words, and works.

14. Which is the one prayer Ashem-vohû, which in greatness, goodness, and beauty, is worth as much as the whole Karashvare Qaniratha, with cattle, with chariots, with men?

15. Him answered Ahura-Mazda: That one, O pure Zarathustra, which a man at the latter end of his life prays with purity, praising all good thoughts, words, and works; putting away all evil thoughts, words, and works.

16. Which is the one prayer Ashem-vohû, which in greatness, goodness, and beauty, is worth all that is between heaven and earth, and this earth, those Lights, and all good things created by Mazda which have a pure origin?

17. Him answered Ahura-Mazda: That one, O pure Zarathustra, when one renounces all evil thoughts, words, and works.

XXXVIII. (22) FRAGMENT.*

1. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! When a pure man dies, where does his soul dwell during this night?

2. Then answered Ahura-Mazda: Near his head it sits itself down, reciting the Gâthâ Ustavaiti, praying happiness for itself:

* This noteworthy Fragment respecting the future state is found with some variations in the Minokhired, and is translated in Spiegel's "Traditionelle Literatur der Parsen," vol. ii. p. 138 ff.

"Happiness be to the man who conduces to the happiness of each. May Ahura-Mazda create, ruling after His wish."* On this night the soul sees as much joyfulness as the whole living world possesses.

3. Where does the soul dwell throughout the second night?

4. Then answered Ahura-Mazda: Near his head it sits itself, etc. (as in verse 2).

5. Where does his soul stay throughout the third night?

6. Then answered Ahura-Mazda: Near its head it sits itself, etc. (as in verse 2). Also in this night this soul sees as much joyfulness as the whole living world (possesses).

7. When the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfume of plants. A wind blows to meet it from the mid-day region, from the mid-day regions, a sweet-scented one, more sweet-scented than the other winds.

8. Then it goes forward, the soul of the pure man, receiving the wind in the nose (saying): Whence blows this wind, the sweetest-scented which I ever have smelt with the nose?

9. In that wind (?)† there comes to meet him his own law‡ in the figure of a maiden; one beautiful, shining, with shining arms; one powerful, well-grown, slender, with large breasts, praiseworthy body; one noble, with brilliant face, one of fifteen years, as fair in her growth as the fairest creatures.

10. Then to her (the maiden) speaks the soul of the pure man, asking: What maiden art thou whom I have seen here as the fairest of maidens in body?

11. Then replies to him his own law: I am, O youth, thy good thoughts, words, and works; thy good law, the own law of thine own body. Which would be in reference to thee (like) in greatness, goodness, and beauty, sweet-smelling, victorious, harmless, as thou appearest to me.

12. Thou art like me, O well-speaking, well-thinking, well-acting youth, devoted to the good law, so in greatness, goodness, and beauty as I appear to thee.

13. If thou hast seen one there practise witchcraft, practise unlawfulness and bribery, fell trees, then thou didst set thyself down whilst thou recitedst the Gâthâs, offeredst to the good waters and to the fire of Ahura-Mazda, whilst thou didst seek to satisfy the pure man who came near and from far.

14. Thou hast (made) the pleasant yet more pleasant to me, the fair yet fairer, the desirable yet more desirable, that sitting

* *Cf.* Yaçna xlii. 1.

† The word rendered "wind" is illegible in the MSS., but it is so translated in the Huz. Tr.

‡ That is, the rule of life to which he has conformed.

in a high place, sitting in a yet higher place, in these (Paradises) Humata, Hûkta, Hvarsta. Afterwards men praise me, and ask Ahura-Mazda, praised long ago.

15. The soul of the pure man goes the first step and arrives in (the Paradise) Humata; the soul of the pure man takes the second step and arrives at (the Paradise) Hûkhta; it goes the third step and arrives at (the Paradise) Hvarsta; the soul of the pure man takes the fourth step and arrives at the Eternal Lights.

16. To it speaks a pure one deceased before, asking it: How art thou, O pure deceased, come away from the fleshly dwellings, from the earthly possessions (?), from the corporeal world, hither to the invisible, from the perishable world hither to the imperishable, has it happened to thee—to whom (be) Hail!—long?

17. Then speaks Ahura-Mazda: Ask not him whom thou askest, (for) he is come on the fearful, terrible, trembling* way, the separation of body and soul.

18. Bring him hither of the food, of the full fatness, that is the food for a youth who thinks, speaks, and does good, who is devoted to the good law after death, that is the food for the woman who especially thinks good, speaks good, does good, the following, obedient,† pure, after death.

19. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! when a wicked one dies where does the soul dwell throughout this night?

20. Then answered Ahura-Mazda: There, O pure Zarathustra, near the head it runs about whilst it utters the prayer Ké manîm,‡ etc. "Which land shall I praise, whither shall I go praying, O Ahura-Mazda?" In this night the soul sees as much displeasing§ as the whole living world.

21. Where does this soul then keep itself the second night through?

22. Throughout the second night it runs about near the head, etc. (as in v. 20).

23. Where does this soul keep itself the third night?

24. Throughout the third night it runs, etc. (as in v. 20).

25. When the lapse of the third night approaches towards light, O pure Zarathustra, then goes the soul of the wicked man to the impure place, recollecting itself continually by the stench. To it comes a wind blowing from the North region, from the North region, an evil-smelling one, more evil-smelling than other winds.

26. When the soul of the wicked man receives this wind into the nose it goes (saying) Whence comes this wind which I smell with the nose as the most evil-smelling wind?

* *Lit.* causing to tremble.
† *Cf.* Vispered iii. 20.
‡ Yaçna xlv.
§ *Lit.* "unjoyfulness."

27-32. In that wind, etc.*

33. The fourth step takes the soul of the wicked man and arrives at the darknesses without beginning.

34. To it speaks a formerly deceased wicked one, asking it: How, O deceased wicked one, art thou come away from the Drukhs, from the fleshly abode, from the earthly possessions, from the corporeal world to the spiritual, from the perishable world to the imperishable, how long—woe to thee!—was it?

35. Then speaks Aŋra-mainyu:† Ask it nothing, it whom thou askest which has wandered on the fearful, terrible, trembling way, the separation of body and soul.

36. Bring hither food, poison and mixed with poison, for that is the food for a youth who thinks, speaks, and does evil, belongs to the wicked law, after his death. This is the food for a harlot who most thinks, speaks, and does evil, is indocile and disobedient, the wicked, after her death.

37. We praise the Fravashi of this pure man who bears the name Açmo-quanvâo, more than the other pure will I praise as a believer.

38. The understanding of Ahura-Mazda praise we, to inculcate the Maŋthra-çpĕnta; the understanding of Ahura-Mazda praise we, to maintain the Maŋthra-çpĕnta; the tongue of Ahura-Mazda praise we, to be able to utter the Maŋthra-çpĕnta; the mountain, Ushi-darĕna, which bestows understanding, praise we, by day and by night, with gifts offered amidst prayers.

XXXIX. FRAGMENT.

1. Creator! Whence are here the souls of the deceased, the Fravashis of the pure?‡

2. Then answered Ahura-Mazda: From Çpĕnta-mainyu is their origin, from Vôhu-manô.

3. There before the coming of dawn speaks this bird Parodars,§ the bird wounded with knives, words towards the fire.

4. At its speech runs Bushyançta, with long hands from the North region, from the North regions, saying thus, thus speaking: Sleep, O men, sleep, sinful livers, sleep ye who lead a sinful life.

* The MSS. omit these verses, which must, however, of course, have contained a description exactly the converse of verses 9-15. In the Minokhired the verses corresponding to this passage say that the soul of the wicked meets the ugliest and most hateful maiden that can be conceived, and on asking her who she is he is told that she is his own wicked deeds, etc.

† It is characteristic of Aŋra-mainyus and the Daevas to mock as well as to inflict torments.

‡ The Fravashis are of spiritual origin, created before the corporeal world, to which they at first hesitated to descend.

§ *Cf.* Vendidad xviii. 51 ff.

XL. AFERÎN PAIGAMBAR ZARTUSHT.

(*When Zartusht came to Vistâçp, he pronounced this blessing over the king Vistâçp.*)*

1. Pious am I, speaking blessings, majestical appearest thou to me. Then spake Zarathustra to Kavi Vîstâçpa: I praise thee, O man, Ruler of the lands! Thou who possessest a good life, an exalted life, a long life. May there be life to thy men, life to thy women, life to thy children who shall be born of thy body.

2. So mayest thou be as Jâmâçpa; may this one bless thee, Vîstâçpa, the (lord) of the region. Mayest thou be very profitable, like Mazda! victorious as Thraêtaŏna, strong as Jâmâçpa, very brilliant like Kava-Uç, full of life like Aŏsnara; mayest thou be armed like Takmô-Urupa.

3. Mayest thou be majestic like the shining Yima with a good congregation; with a thousand strengths like the evil law of Azhis-Dahâka. Mayest thou be bold, very strong, like Kĕrĕçâçpa; wise and gathering-together like Urvâksha. Mayest thou be unspotted, with fair body, like Çyâvarshâna.

4. Mayest thou be rich in cattle like (the son) of the Athwyânian (clan); rich in horses like Pourushaçpa. Mayest thou be pure like the holy Zarathustra; mayest thou arrive at Raŋha, the far-to-walk-through, like Vifra-ravâza.† Mayest thou be a friend of Yazatas like a binder-together of men.

5. May there be born of you ten sons: three like those of a priest, three like those of a warrior, three like those of a husbandman; may there be one to thee as Vîstâçpa.

6. Be gifted with swift horses like the Sun, be shining as the Moon, be beaming as the Fire, sharp as Mithra, be beautiful and victorious like the holy Çraŏsha.

7. Be of right conduct as Rashnu; a conqueror of foes like Vĕrĕthraghna, created by Ahura. Be full of brightness like Râma-qâçtra; without sickness and death like Kava Huçrava.

8. According to the blessing comes he (the praised) to the best place of the pure, the shining, very brilliant. So may it happen as I wish. With good thoughts, etc. Yathâ ahû vairyô.—Ashem-vohû. To him belongs brightness, etc.

XLI. AFRIGÂN GAHANBÂR.‡

1. Yathâ ahû vairyô.—Ashem-vohû.—I confess, etc., for praise, prayer, adoration, satisfaction, and praise of the lords

* This introductory passage is only found in the Paris MS. All the other MSS. of this piece are in a very corrupt state.

† *Cf.* Yasht 5, 61.

‡ The Gahanbârs are the six great Festivals in commemoration of the creation of the world. *Cf.* note to Vispered i., verses 2–7.

of the day, day-times, monthly feasts, yearly feasts, years; for the great lords of purity, for the lords of the days, day-times, monthly feasts, yearly feasts, years; for the lords, the greatest of all, which are the lords of purity at the time Hâvani.

2. Khshnaŏthra for the praise, prayer, contentment, and praise of the lord Maidhyô-zarĕmaya. Yathâ ahû vairyô.

3. Offer, ye Mazdayaçnians, at this time Myazda, to Maidhyô-zarĕmaya: the young of a cow, a sound one, milk-giving, if it can be done.

4. But if it cannot, then give so much Hurâ,* and honour this on account of Çraŏsha (saying): O wisest, most truth-speaking, purest in purity, mightiest in rule, most sinless (?), most far-rejoicing, most merciful, most supporting the poor, most learned in purity, bringing the treasures which are bound with women,—if this can be done.

5. If not, then shall they bring well-cleaved, selected wood in loads, or more than this, into the house of the lord, if it can be done. But if not, then they shall bring into the house of the lord selected, well-split wood, as much as reaches to the ears, as much as goes on the arms (?), as much as they can carry in the hands,—if they can.

6. But if they cannot, then shall they impart the kingdom to the best Ruler, to Ahura-Mazda (saying): "Let the kingdom belong to the best Ruler, wherefore we give it to Him, impart, offer [it] to Ahûra-Mazda, to Asha-vahista."† Then is the Myazda given to him which satisfies him at the right time.

7. If a man does not give the first Myazda, O holy Zarathustra, for the Maidhyô-zarĕmaya, then the lord provided with Myazda makes his subjects not provided with Myazda unworthy for offering among the Mazdayaçnians.‡

8. If a man, O holy Zarathustra, does not give the second Myazda for the Maidhyô-shĕmâ, then the lord provided with Myazda makes the subjects not provided with Myazda unbelieving among the Mazdayaçnians.

9. If a man, O holy Zarathustra, does not give the third Myazda for the Paitis-hahya, then the lord provided with Myazda makes the gifts unserviceable for the subjects not provided with Myazda§ among the Mazdayaçnians.

10. If a man, O holy Zarathustra, does not give the fourth

* *Cf.* Vendidad xiv. 72.

† From Yaçna xxxv. 13 ff. The foregoing verses appear to refer to the reward which was to be given to the priest on the occasions of the Gahanbârs. This was to correspond with the means of the offerer, while such as were absolutely unable to give must recite the prayer appointed.

‡ *Cf.* with this and the following verses the Aferîn Gahanbâr (li. 14-19).

§ In this verse the words "not provided with Myazda," are not in the German; but as the Zend text has them, I presume the omission is merely a typographical error.—*Translator.*

Myazda for the Ayâthrĕma, then the lord provided with Myazda brings the subjects not provided with Myazda on a forbidden beast among the Mazdayaçnians.

11. If a man, O holy Zarathustra, does not give the fifth Myazda for the Maidhyâirya, then the lord provided with Myazda removes from the subjects not provided with Myazda the blessings of life among the Mazdayaçnians.

12. If a man, O holy Zarathustra, does not give the sixth Myazda for the Hamaçpathmaêdaya, then the lord provided with Myazda puts away from the subjects not provided with Myazda the Ahurian Conduct among the Mazdayaçnians.

13. Let the sinless call to him, let him drive him away, let the sinless then lay on him the works of atonement; the lord on the subject, the subject on the lord. Ashem-vohû.

14. I implore for the ruling princes of Ahura-Mazda, the Shining, Majestic, surpassing strength, surpassing victory, surpassing rule; for the rule and the attainment (of the same), long rule of the kingdom, long life of the vital powers, health for the body.

15. (I implore) Strength, the well-formed, beautiful, Victory, created by Ahura, the Smiting which comes from above, the entire subjugation of the tormentors, conquest of the foes, annihilation of the deadly, hostile tormentors.

16. I implore: may he vanquish in victorious fight every hostile tormentor, every wicked tormentor, who does not think, speak, and act right.

17. May he conquer with right, through right speech, right work, may he smite all foes, all Daeva-worshippers. May he attain to much reward, good renown, to much holiness for the soul.

18. I implore: live long, live happy, as a protection for the pure man, an affliction for the evil-doers; (I implore) for the best place of the pure, the shining, wholly-brilliant. Thus may it be as I implore. Of good thoughts, words, and works, etc.—Yathâ ahû vairyô.—Ashem-vohû.

19. Yathâ ahû vairyô. Offering, praise, strength, might, vow I to the lords of the day, day-times, monthly-times, year-feasts, years; for praise, adoration, satisfaction, and laud, for the great lords of purity, for the lords of the days, day-times, monthly-times, yearly-feasts, years; for the lords which are the greatest of all, which are the lords of purity at the time Hâvani.—Khshnaŏthra for the lord Maidhyô-zarĕmayo, the lord Maidhyô-shĕma, the lord Paitis-hahya, the lord Ayâthrĕma, the lord Maidhyâirya, the lord Hamaçpathmaêdaya, for praise, adoration, satisfaction, and laud.—Yathâ ahû vairyô.

XLII. AFRIGÂN GÂTHÂ.*

1. Yathâ ahû vairyô.—Ashem-vohû.—I confess myself, etc. To Ahura-Mazda, the Shining, Majestic, to the Amĕsha-çpĕntas, the holy Gâthâs, the rulers of the times, the pure, the Gâthâ Ahuna-vaiti, the Gâthâ Ustavaiti, the Gâthâ Çpĕnta-mainyu, the Gâthâ Vohû-Khshathra, the Gâthâ Vahistôisti.

2. Satisfaction be to the Fravashis of the pure, the strong, constraining Fravashis, devoted to the first law, the Fravashis of the Nabânazdistas, for praise, prayer, satisfaction, and laud.

3. Ahura-Mazda, the Shining, Majestic, praise we. The Amĕsha-çpĕntas, the good kings, the wise, praise we. The holy Gâthâs, the lords of the times, the pure, praise we. The Gâthâ Ahunavaiti, the pure, Mistress of purity, praise we. The Gâthâ Ustavaiti, the pure, Mistress of purity, praise we. The Gâthâ Çpĕnta-mainyu, the pure, Mistress of purity, praise we. The Gâthâ Vohû-Khshathra, the pure, Mistress of purity, praise we. The Gâthâ Vahistôisti, the pure, Mistress of purity, praise we.

4. The good, strong, holy Fravashis of the pure praise we, which come hither from their dwelling at the time Hama-çpathmaêdaya, then they go about ten days and ten nights, long wishing to know that protection: "Who will praise us, who will offer to us, who make us his own with hand provided with flesh, provided with clothes, with prayer, which desires after purity? Which of our names will they here utter, to whose soul of you offer, to which of us here give gifts, that there may be to him there-for eatable food, imperishable, of eatable things for evermore?" What man offers to them with hand provided with flesh, provided with clothes, with prayer which desires purity, then the strong Fravashis of the pure bless him, contented, not revengeful, not displeased: "In this dwelling will be fullness of cattle and men, there will be there swift horses and a firm chariot, the man will be honoured, the head of a congregation, who always offers to us here with hand provided with flesh, provided with prayer, which desires after purity."

5. The strong, storming, bold, victorious Fravashis of the pure, the Fravashis of the former law, the Fravashis of the nearest relations, may they go contented in this dwelling, wander contented in this dwelling, bless contented in this dwelling.

6. (Wishing hither) Ashis-vanuhi, the enduring, go they forth contented from this dwelling. Praise and adoration shall they bring before the Creator Ahura-Mazda and the Amĕsha-çpĕntas, may they not go away weeping from this our Mazdayaçnian dwelling. I implore, etc. (as before, xli. 14 ff.)

* *Cf.* Yasht 13, 49 ff.

XLIII. AFRIGÂN RAPITHWIN.

1. Yathâ ahû vairyô—Ashem-vohû—I confess as a Mazda-yaçnian, a Zarathustrian, a foe to the Daevas, devoted to the faith in Ahura: to Rapithwina, the pure, lord of purity, for praise, adoration, satisfaction, and laud; to Frâdatfshu and Zañtuma, the pure, lords of purity, for praise, adoration, satisfaction, and laud.

2. Khshnaŏthra for the praise, adoration, satisfaction, and laud; of Ahura-Mazda, the Shining, Majestic; of the Amĕsha-çpĕntas, of Asha-vahista, and the Fire, the son of Ahura-Mazda, of all pure Yazatas, heavenly and earthly; of the Fravashis of the pure, the bold, warring; the Fravashis of those devoted to the former law; of the Fravashis of the nearest relations.—Yathâ ahû vairyô.

3. Thus spake Ahura-Mazda to the holy Zarathustra: Ask Us about the prayer for the lord Rapithwina, O pure Zarathustra, the questions which thou hast for Us; for this which is asked (will make) thee powerful; for the Mighty will make thee strong according to (thy) wish.

4. Zarathustra asked Ahura-Mazda: Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure! What does the man deserve, what does the man gain, what is the reward for the man:

5. Who with right prayer for Rapithwina praises the lord Rapithwina with washed hands, with washed mortars, with bound Barĕçma, with uplifted Haŏma, at a shining fire, with uttered Ahuna-vairya, moistened (?) on the tongue by the Haŏma, —of a Mañthra-bound body?

6. Him answered Ahura-Mazda: As the wind (coming) from the mid-day region, O holy Zarathustra, furthers the whole corporeal world, increases it and makes it attain to profitable happiness—so deserves also this man, that will be the reward for this man:

7. Who with right prayer for Rapithwina praises the lord Rapithwina, with washed hands, washed mortars, with bound Barĕçma, with uplifted Haŏma, at a shining fire, with uttered Ahuna-vairya, the tongue wetted with the Haŏma, the body bound with the Mañthra.

8. Ahura-Mazda announced to the holy Zarathustra, the prayer to be spoken for the lord Rapithwina.—Ashem-vohû.

9. I implore, etc.—Yathâ ahû vairyô. Ashem-vohû.

10. Yathâ ahû vairyô.—Offering, praise, strength and might, vow I for the praise, adoration, satisfaction, and laud of Ahura-Mazda, the Shining, Majestic, of the Amĕsha-çpĕntas, of Asha-vahista, and the Fire, the son of Ahura-Mazda, of all pure

Yazatas, heavenly and earthly, the Fravashis of the pure, the bold, warring, the Fravashis of those devoted to the first law, the Fravashis of the nearest relations. So may it come as I implore. The good thoughts, etc.

XLIV. SÎROZAH.*

I.

1. *Ormazd.*

(For praise) to Ahura-Mazda, the Shining, Majestic; to the Amĕsha-çpĕntas.

2. *Bahman.*

To Vohû-manô; to the victorious Peace, which is placed over other creatures; to the Heavenly Understanding, created by Mazda; to the Understanding heard with the ears, created by Mazda.

3. *Ardibehesht.*

To Asha-vahista, the fairest; to Airyama-ishya, to the good Strength created by Mazda, to Çaŏka, the good, gifted with far-seeing eyes, created by Mazda, pure.

4. *Shahrévar.*

To Khshathra-vairya, to Metal, to the charity which feeds the beggars.

5. *Çpendârmat.*

To the good Çpĕnta-ârmaiti, to the good Liberality, gifted with far-seeing eyes, created by Mazda, pure.

6. *Khordât.*

To Haurvatât, the lord; to the yearly good dwelling, to the years, the lords of purity.

7. *Amerdât.*

To Amĕrĕtât, the lord; to the fullness which concerns the herds, to the corn-fruits which belong to the horses, to Gaŏkĕrĕna, the strong, created by Mazda. (At the time Hâvani): to Mithra, who possesses wide pastures, and to Râma-qâçtra. (At the time Rapitân): to Asha-vahista and the Fire (the son) of Ahura-Mazda. (At the time Uzîren): to the great lord, the Navel of the Waters, to the Water created by Mazda.

8. *Dai-pa-Adar.*

To the Creator Ahura-Mazda, the Shining, Majestic; to the Amĕsha-çpĕntas.

* *Sirozah* signifies "thirty days." It contains the name of every day in the month together with that of the Deity, or Genius who presided over it. The 1st, 8th, 15th, and 23rd days are sacred to Ormazd; so that although the Parsees have no *weeks* their division of the month corresponds very nearly to ours.

9. *Âdar.*

(*a*). To the Fire, the son of Ahura-Mazda; to the Majesty, to the Profit created by Mazda; to the Brightness of the Arians created by Mazda. To the Kingly Majesty created by Mazda —(*b*). To the Fire, the son of Ahura-Mazda; to the King Haoçravañha, to the mountain Acnavañta created by Mazda, to the Vara Chaêchaçta created by Mazda, to the Kingly Majesty created by Mazda.—(*c*). To the Fire, the son of Ahura-Mazda; to the mountain Raevañta created by Mazda, to the Kingly Majesty created by Mazda.—(*d*). To the Fire, the son of Ahura-Mazda; O Fire, holy warlike Yazata, full of majesty, Yazata with many healing remedies!—(*e*). To the Fire, the son of Ahura-Mazda, with all Fires; to the Navel of the Kings, to Nairyo-çañha, the praiseworthy.*

10. *Âbân.*

To the good Waters created by Mazda. To the Water Ardvî,† the spotless, pure; to all the waters created by Mazda, to all the trees created by Mazda.

11. *Qarshêt.*

To the Sun, the immortal, shining, with swift steeds.

12. *Mâh.*

To the Moon which contains the seed of cattle, to the only begotten Bull,‡ to the Bull of many kinds.

13. *Tistar.*

To the Star Tistar, the brilliant, majestic; to Çatavañêça, the superintendent of the water, the strong, created by Mazda; to the Stars which contain the seeds of the water, the seed of the earth, which support the trees created by Mazda; to the Star Vanañt created by Mazda, to the Stars which are called Haptô-iriñga, which proceed from Mazda, and are brilliant and health-bringing.

14. *Gosh.*

To the body of the Bull, to the soul of the Bull; to Drvâçpa, the strong, created by Mazda, pure.

* According to the Gloss, these fires are as follows:—(*a*) The Fire Adar-frâ or Bĕrĕziçavañha, on the mountain Kânkareh, which bestows strength and majesty on the Deçtûrs and Priests. (*b*) The Fire Adar-Gusaçt, the Protector of Crân and the Warriors, on the mountain Açnavant. (*c*) The Fire Adar Burzîn protects the husbandmen; it is on the mountain Raevand. (*d*) The Fire in the Navel of the Kings, from whom is derived the seed of mighty and talented monarchs. The epithet in (*e*) may, however, be translated: "The Navel of Women," which was perhaps its most ancient signification.

† That is, Ardvî-çûra.

‡ That is, the Primeval Bull slain by Añra-mainyus. The phrase "The Bull of many kinds," is a reference to the various bovine races now in existence and which are enumerated in the Bundehesh, cap. xiv.

15. *Dai-pa-Mihr.*

To the Creator Ahura-Mazda, the Shining, Majestic; to the Amĕsha-çpĕntas.

16. *Mihr.*

To Mithra, who possesses wide pastures, has a thousand ears, ten thousand eyes, a renowned name, the praiseworthy; to Râma-qâçtra.

17. *Çrosh.*

To Çraŏsha the holy, strong, who has the Maŋthra as a body, the Ahurian, with strong weapons.

18. *Rashnu.*

To Râshnu the justest, and Arstat, who furthers the world, increases the world; to the true-spoken word which furthers the world.

19. *Farvardin.*

To the Fravashis of the pure, the bold, assailing, to the Fravashis of those who first belonged to the Custom, to the Fravashis of the nearest relations.

20. *Behrâm.*

To the well-formed, beautiful, strength; to Vĕrĕthraghna, created by Ahura, to the Smiting that comes from above.

21. *Râm.*

To Râma-qâçtra, to the Air which works on high, which is set over the other creatures, that of thee, O Air, which belongs to Çpĕnta-mainyus; to the Space of Heaven which follows its own law,* to the Unbounded Time, to the Time, the Mistress of the long period.

22. *Vât.*

To the Wind, the well-created, which is below and above, before and behind; to the manly watchfulness.

23. *Dai-pa-dîn.*

To the Creator Ahura-Mazda, the Shining, Majestic, to the Amĕsha-çpĕntas.

24. *Dîn.*

To the Rightest Wisdom created by Mazda pure, to the good Mazdayaçnian law.

25. *Ashesheng.*

To Ashis-vanuhi, to the good wisdom, to the good right-creating, to the good rightness, to the brightness, to the profit created by Mazda, to the Parendi with light chariot,† to the

* That is, which is a *Qadhâta.* Further on this point in the Commentary.

† That is, according to the Tradition: "going from one place to another."

brightness of the honourable created by Mazda, to the Kingly Majesty created by Mazda, to the Indestructible Majesty created by Mazda, to the brightness of Zarathustra created by Mazda.

26. *Açtâṭ.*

To Arstât (truthfulness) who furthers the world, to the mountain Ushi-daréna, created by Mazda, with pure brightness.

27. *Açmân.*

To the Heaven, the great, strong, to the best place for the pure, the shining, very brilliant.

28. *Zemyâṭ.*

To the earth, the well-created Yazata; to these places and localities, to the mountain Ushi-daréna created by Mazda, provided with pure brightness, and to all mountains provided with pure brightness, provided with much brightness, created by Mazda; to the Kingly Brightness created by Mazda, to the Indestructible Brightness created by Mazda.

29. *Mançer-çpant.*

To Maṅthra-çpĕnta the pure, efficacious; to the law given against the Daevas, to the Zarathustrian law, to the long teaching of the good Mazdayaçnian law, to the maintaining of the Maṅthra-çpĕnta, to the keeping in mind of the good Mazdayaçnian law, to the wisdom of the Maṅthra-çpĕnta, to the heavenly understanding created by Mazda, to the understanding heard with the ears, created by Mazda.

30. *Anérân.*

To the Lights without a beginning which follow their own law; to the shining Garo-nemâna, to the ever-profiting House* which follows its own law; to the bridge Chinvaṭ created by Mazda. To the great lord the Navel of the Waters, and the Water created by Mazda. To Haŏma who has a pure origin, to the pious good blessing, to the strong, highest in wisdom; to all the pure Yazatas, heavenly as earthly; to the Fravashis of the pure, the bold, warring, to the Fravashis of the Paoiryô-ṭkaêshas, to the Fravashis of the nearest relations, to the Yazata with renowned name.

II.†

1. *Ormazd.*

Ahura-Mazda, the Shining, Majestic, praise we. The Aměsha-çpĕntas, the good rulers, the wise, praise we.

* In Zend, *Miçvâna*. *Cf.* Vendidad xix. 122.

† The second part of the Sîrozah differs from the first only in the insertion of the verb *yaz* = "to praise," after every Genius. In the first all the names are in the *dative*, governed by the word *Khshnaŏthra*, or a similar word understood.—*Translator.*

2. *Bahman.*

Vohû-manô, the Amĕsha-çpĕnta, praise we. Peace, the victorious, which is placed over other creatures, praise we. The Heavenly Understanding, created by Mazda, praise we. The Understanding heard with the ears, created by Mazda, praise we.

3. *Ardibehest.*

Asha-vahista, the fairest Amĕsha-çpĕnta, praise we. Airyanaishya praise we. The Strong, created by Mazda, praise we. Çaŏka, the good, with far-seeing eyes, created by Mazda, pure, praise we.

4. *Shahrévar.*

Khshathra-vairya, the Amĕsha-çpĕnta, praise we. The Metals praise we. The charity which feeds beggars praise we.

5. *Çpeñdârmat.*

The good Çpĕnta-ârmaiti praise we. The good Liberality, gifted with far-seeing eyes, created by Mazda, pure, praise we.

6. *Chordât.*

Haurvatât, the Amĕsha-çpĕnta, praise we; the yearly good dwelling praise we: the pure years, lords of purity, praise we.

7. *Amerdât.*

Amĕrĕtât, the Amĕsha-çpenta, praise we; the fullness which concerns the cattle praise we; the corn-fruits which concern the horses praise we; Gaokĕrĕna, the strong, created by Mazda, praise we. (*At the time Hâvani*), Mithra, who possesses wide pastures, praise we; Râmâ-qâçtra praise we. (*At the time Rapitan*), Asha-vahista and the Fire, the son of Ahura-Mazda, praise we. (*At the time Uzîren*), the great lord possessing women, shining, the Navel of the Waters, with swift horses, praise we; and the Water created by Mazda, praise we.

8. *Dai-pa-Adar.*

The Creator Ahura-Mazda, the Shining, Majestic, praise we. The Amĕsha-çpêntas, the good kings, the wise, praise we.

9. *Adar.*

(*a*). The Fire, the son of Ahura-Mazda, praise we; the Majesty created by Mazda praise we; the Profit created by Mazda praise we; the Arian Brightness created by Mazda, praise we; the mighty Kingly Majesty created by Mazda praise we.—(*b*). The Fire, the son of Ahura-Mazda, praise we; the king Haŏçravanha praise we; the Vara of Haŏçravanha praise we; the mountain Açnavanta, created by Mazda, praise we; the Vara Chaêchaçta, created by Mazda, praise we; the mighty Kingly

Majesty, created by Mazda, praise we.—(*c*). The Fire, the son of Ahura-Mazda, praise we; the mountain Raevanta, created by Mazda, praise we; the mighty Kingly Majesty created by Mazda, praise we.—(*d*). The Fire, the son of Ahura-Mazda, praise we; the holy warlike Fire praise we; (thee) O Yazata, with much majesty, praise we; (thee) O Yazata, thou provided with many remedies, praise we.—(*e*). The Fire, the Son of Ahura-Mazda, praise we; all Fires praise we; the Navel of the Kings, Nairyo-çañha, the Yazata, praise we.

10. *Âbân.*

The good Waters created by Mazda, pure, praise we; Ardvî-çûra, the Spotless, pure, praise we. All waters created by Mazda, pure, praise we; all trees created by Mazda, pure, praise we.

11. *Qarshét.*

The Sun, the immortal, shining, with swift horses, praise we.

12. *Mâh.*

The Moon, which contains the seed of cattle, praise we. The Fravashi of the soul of the only begotten Bull, praise we. The Fravashi of the soul of the Bull of many kinds, praise we.

13. *Tistar.*

The star Tistrya, the Shining, Majestic, praise we; Çatavaêça, who presides over water, the strong, created by Mazda, praise we; all the Stars which contain the seeds of water, praise we; all the Stars which contain the seeds of the earth, praise we; all the Stars which contain the seeds of the trees, praise we. The Star Vanañt, created by Mazda, praise we. Those Stars praise we which (are called) Haptôiriñga, created by Mazda, majestic, health-bringing, a resistance against the Yâtus and Parikas.

14. *Gosh.*

The soul of the well-created Cow, praise we; Drvâçpa the strong, created by Mazda, pure, praise we.

15. *Dai-pa-Mihr.*

The Creator Ahura-Mazda, the Shining, Majestic, praise we. The Amĕsha-çpĕntas, the good kings, the wise, praise we.

16. *Mihr.*

Mithra, who possesses wide pastures, has a thousand ears, ten thousand eyes, the Yazata, with renowned name, praise we. Râma-qâçtrâ, praise we.

17. *Çrosh.*

Çraŏsha the holy, beautiful, virtuous, furthering the world, pure, lord of purity, praise we.

18. *Rashnu.*

Rashnu, the justest, praise we. Arstât, who furthers the world, increases the world, praise we. The true-spoken speech, which furthers the world, praise we.

19. *Farvardin.*

The good, strong, holy Fravashis of the pure praise we.

20. *Bahrâm.*

Strength, the well-created, beautiful; Vĕrĕthraghna, created by Ahura, praise we; the Smiting which comes from above praise we.

21. *Râm.*

Râma-qâçtra praise we, the pure Air praise we, the Air which works on high praise we, which is set over other creatures, that of thee we praise, O Air, which belongs to Çpĕnta-mainyus. The Space of Heaven, which follows its own law, praise we; the Endless Time praise we; the Time, the ruler of the long period, praise we.

22. *Vât.*

The holy, well-created Wind, praise we; (the wind) below praise we; (the wind) above praise we; (the wind) before praise we; (the wind) behind praise we; the manly power of defence praise we.

23. *Dai-pa-dîn.*

The Creator Ahura-Mazda, the Shining, Majestic, praise we. The Amĕsha-çpĕntas, the good kings, the wise, praise we.

24. *Dîn.*

The Rightest Wisdom created by Mazda, pure, praise we. The good Mazdayaçnian law praise we.

25. *Ashesking.*

Ashi-vanuhi praise we, the shining, great, powerful, beautiful, enduring; the Majesty created by Mazda praise we; the Profit created by Mazda praise we; the Pârenîdi, with light chariot, praise we; the Arian Majesty, created by Mazda, praise we; the mighty Kingly Majesty, created by Mazda, praise we; the mighty Imperishable Majesty, created by Mazda, praise we; the Brightness of Zarathustra, created by Mazda, praise we.

26. *Açtat.*

Arstât (capability of self-defence), which furthers the world, praise we. The mountain Ushi-darĕna, created by Mazda, provided with pure brightness, worthy of honour, praise we.

27. *Açmân.*

The Heavens, the Shining, praise we. The Best Place of the pure praise we, the shining, very brilliant.

28. *Zemyât.*

The Earth, the well-created Yazata, praise we. These places, these localities, praise we. The mountain Ushi-darĕna, created by Mazda, provided with pure brightness, worthy of honour, praise we. All mountains with pure brightness, with much brightness, created by Mazda, pure, lords of purity, praise we. The mighty Kingly Majesty, created by Mazda, praise we. The mighty Imperishable Majesty, created by Mazda, praise we.

29. *Mançerçpant.*

The Manthra-çpĕnta, with much brightness, praise we. The law given against the Daevas praise we. The Zarathustrian law praise we. The long-teaching praise we. The good Mazdayaçnian law praise we. The maintaining in heart the Manthra-çpĕnta praise we. The keeping the Mazdayaçnian law in mind praise we. The knowledge which concerns the Manthra-çpĕnta praise we. The Heavenly Understanding, created by Mazda, praise we. The Understanding gifted with ears, created by Mazda, praise we.

30. *Anérân.*

The Lights without beginning, which follow their own law, praise we. The shining Garo-nemâna, praise we. The ever-profiting House, which follows its own law, praise we. The bridge Chinvat, created by Mazda, praise we. The great lord, the kingly, brilliant, the Navel of the Waters, with swift horses, praise we. The Water created by Mazda, pure, praise we. Haŏma, the golden, great, praise we. Haŏma, the furtherer, who furthers the world, praise we. Haŏma, who is from death, praise we. The pious, good blessing, praise we. The mighty, strong Yazata, highest in wisdom, praise we. All pure heavenly Yazatas, praise we. All pure earthly Yazatas, praise we. The good, strong, holy Fravashis of the pure, praise we.

XLV. PATET ÂDERBÂṬ*

Yathâ ahû vairyô (5). *I repent of all sins. All wicked thoughts, words, and works which I have meditated in the world, —thoughts, words, and works, corporeal, spiritual, earthly, and heavenly, I repent of, in your presence, ye believers. O Lord, pardon through the three words.*†

Yathâ ahû vairyô (5). Ashem vohû (3). I confess myself a Mazdayaçnian, a Zarathustrian, an opponent of the Daevas, devoted to belief in Ahura, for praise, adoration, satisfaction, and laud.‡ To Çraŏsha the holy, strong, whose body is the Maṅthra, with strong weapons, Ahurian,—Khshnaŏthra, for praise, adoration, satisfaction, and laud. As it is the will of God, let the Zaŏta say to me, thus announces the Lord, the Pure out of Holiness. Let the wise speak: (Yathâ ahû vairyô).

1. *I praise all good thoughts, words, and works through thought, word, and deed. I curse all evil thoughts, words, and works away from thought, word, and deed. I lay hold on all good thoughts, words, and works, with thoughts, words, and works,* i.e. *I perform good actions. I dismiss all evil thoughts, words, and works, from thoughts, words, and works,* i.e. *I commit no sins.*§

2. *I give to you, ye who are Amshaspands, offering and praise, with thoughts, words, and works, with the heart, with the body, with my own vital powers, body and vital powers, which bear the name Ravaṅhn. The whole powers which I possess I possess in dependence on the Yazatas. To possess in dependence upon the Yazatas means (as much as) this: if anything happens so that it behoves to give the body for the sake of the soul, I give it to them.*

3. *I praise the best purity, I hunt away the Dévs, I am thank-*

* The *Patets* are formularies of confession. They are written in *Pârsi* with occasional passages inserted in Zend.

† That is, Thoughts, words, and works.

‡ Here the name of the *Gâh* in which the Patet is recited should be inserted.

§ The words "*i.e.* I perform good actions," and "*i.e.* I commit no sins," may also be rendered, "that I may perform good actions," and "that I may commit no sin." *Cf.* Yaçna xii. with verses 1 and 2.

ful for the good of the Creator Ormazd, with the opposition and unrighteousness which come from Ganâ-mainyo, am I contented and agreed in hope of the resurrection. The Zarathustrian law created by Ormazd, uprightness and righteousness, the actions of the Paoiryô-ṭkaeshas I take as a plummet. For the sake of this way† I repent of all sins.*

4. *I repent of the sins which can lay hold of the character of men, or which have laid hold of my character,‡ small and great (?), which are committed amongst men, the three Çraŏsho-charanaṅm ganâh§ the meanest sins, to a thousand times a thousand Margerzân,‖ as much as is (and) can be, yet more than this, namely: all evil thoughts, words, and works which (I have committed) for the sake of others, or others for my sake, or if the hard (?) sin has seized the character of an evil doer on my account,—such sins, thoughts, words, and works, corporeal, mental, earthly, heavenly, I repent of with the three words: pardon, O Lord, I repent of the sins with Patet.*

5. *These sins which burden the conscience, as: Haṅdrakhtha, Maidhyôçaçta, Aṅdarj-framaṅn, Baoidhyôzaṭ, Kâidhyôzaṭ, the sin Agereft, the sin Âvoirist, the sin Aredus, the sin Qor, the sin Bâzâ, the sin Yatu the Tanavalgân, the sin Margerzân,¶ the sins of scoffing, of whoredom, of going with menstruous women, of paederastism, of unnatural connection with women, of onanism, of going with women of another religion, of deceit, the sins for*

* See Note to v. 22. † That is, if I have deviated from the right way.
‡ The Guj. Tr. has "sins from my birth," etc., which would signify hereditary sins.
§ That is, sins which are to be punished with three strokes of the Çraŏshô-charana.
‖ "Margerzân" signifies "sins worthy of death;" but these, however, can always be atoned for in other ways.
¶ Anquetil explains these sins as follows: 1. *Henderekhté* = "to see evil and not warn him who does it." 2. *Méedioschâst* = "to teach evil, lying, and to inspire doubts of the good." 3. *Andrej-fermân* (of 28 *tanks*) = "to do harm to any one." 4. *Boédîozad* = "to take anything by fraud." 5. *Kâédîozad* = "not to give alms to the poor." 6. *Agereftê* (of 48 *tanks*) = "to have the intent to wound any one with a sabre." 7. *Eoûvereschté* (of 60 *tanks*) = "to strike and wound any one." 8-11. To inflict wounds which are not cured till after *two*, *three*, *four* and *five* days respectively. 12. *Tanvargan* = "a wound from five to ten fingers deep." 13. *Margerzân* comprises the following sins: "to do evil—to say there is no God—not to recognize Zoroaster as the true Prophet—to disobey father or master—to worship the Dévs—to sow discord amongst men—to contradict the law—to defile the elements—to bury the dead—to afflict the pure man—not to cure the sick—to turn from repentance—to commit wickedness with women."

the Bridge, the gradually increasing sins,† the sin which (follows on another) sin, as well as the other conscience-sins which can seize the character of men, which the accursed, wicked, Ganâmainyo brought forth as an opposition against the creation of Ormazd, [which] the Ruler Ormazd has shown in the law as sins, which the good Paoiryô-ṭkaêshas have held for sins. Before the Creator Ormazd, the greatest of the heavenly and earthly, before the Amshaspands, before Mihr, Çros, and Rasn,‡ before the Fire, the Bĕrĕçma and the Haŏma, before the law, before my own soul, before the lord and Deçtûr of the law, before that believer who is come,§ repent I in soul of these sins with thoughts, words, and works, corporeal, mental, heavenly as well as earthly, with the three words: O Lord, forgive! I repent of sin.*

6. *The sins against father, mother, sister, brother, wife, child, against spouses, against the superiors, against my own relations, against those living with me, against those who possess equal property, against the neighbours, against the inhabitants of the same town, against servants, every unrighteousness through which I have become amongst sinners; of these sins repent I with thoughts, words, and works, corporeal as spiritual, earthly as heavenly, with the three words: Pardon, O Lord, I repent of sins.*

7. *The eating of dirt and corpses, the defilement with dirt and corpses, the bringing of dirt and corpses to the water and fire, or the bringing of the fire and water to dirt and corpses; the omission of reciting the Avesta in mind (and also) of strewing about hair, nails, and toothpicks, (or) not washing the hands,‖ all the rest which belongs to the category of dirt and corpses, if I have*

* "Sins for the Bridge," are sins of omission, and particularly the omitting to pray the Nyâyis and Gahanbâr prayers and to perform the Fravardiâns.

† That is, the repeating a sin without having previously repented of the first commission, in which case the guilt is greater than before.

‡ Mithra, Çraŏsha, and Rashnu, are the three Judges who are to judge the souls at the Bridge Chinvat.

§ In case of necessity sins might be confessed before one of the laity, as well as before a priest.

‖ *Lit.* "Nightly hands," that is, if one has handled anything, on awaking from sleep, without performing the ablutions enjoined by law.

thereby come among the sinners, so repent I of all these sins with thoughts, words, and works, corporeal as spiritual, earthly as heavenly, with the three words: Pardon, O Lord, I repent of sin.

8. *That which was the wish of Ormazd the Creator, and I ought to have thought and have not thought, what I ought to have spoken and have not spoken, what I ought to have done and have not done; of these sins repent I with thoughts, words, and works, corporeal as well as spiritual, earthly as well as heavenly, with the three words: Pardon, O Lord, I repent of sin.*

9. *That which was the wish of Ahriman, and I ought not to have thought and yet have thought, what I ought not to have spoken and yet have spoken, what I ought not to have done and yet have done; of these sins repent I with thoughts, words, and works, corporeal as well as spiritual, earthly as well as heavenly, with the three words: Pardon, O Lord, I repent of sin.*

10. *Of all and every kind of sin, of all kinds of crimes worthy of death, of all kinds of deeds not yet atoned for, of all kinds of repeated sins,* all sins which are upon sins,† which I have committed against Ormazd, men, and the kinds of men, I repent.*

11. *Of all and every kind of sin, etc.* (as above) *which I have committed against Bahman, the Horned-cattle, the Cattle, and the kinds of cattle, I repent.*

12. *Of all and every kind of sin, etc., which I have committed against Ardibihist, the Fire, and the kinds of fire, I repent.*

13. *Of all and every kind of sin, etc., which I have committed against Shahrévar, the Metals, and the kinds of metals, I repent.*

14. *Of all and every kind of sin, etc., which I have committed against Çpendârmat, the Earth, and the kinds of earth, I repent.*

15. *Of all and every kind of sin which I have committed against Khordât, the Water, and the kinds of water, I repent.*

16. *Of all and every kind of sins which I have committed against Amerdât, the Trees, and the kind of trees, I repent.*

17. *Of all and every kind of sin which I have committed*

* *Lit.* "remaining."

† That is, which are greater than other sins.

against the creatures of Ormazd, as Stars, Moon, Sun, and the red burning Fire, the dog, the birds, the five kinds of animals, the other good creatures which are the property of Ormazd, between earth and heaven, if I have become a sinner against any of these, I repent it with thoughts, words, and works, corporeal as spiritual, earthly as heavenly, with the three words : O Lord, pardon! I repent of sin.*

18. *Legacy hunting,† disturbing marriages between relations, disturbance in the families of true believers, if there should have been Gahanbâr, Fravardiân, Hom, Drûn, the consecrated [things] appointed for the Yazatas and accepted (by me), to offer at the first Rapithwina, at the day of the deceased, and I have not offered; of these sins repent I with thoughts, etc.*

19. *Of pride, haughtiness, covetousness, slandering the dead, anger, envy, the evil eye, shamelessness, looking at with evil intent, looking at with evil concupiscence,‡ stiffneckedness, discontent with the godly arrangements§, selfwilledness, sloth, despising others, mixing in strange matters, unbelief, opposing the Divine powers,‖ false witness, false judgment, idol-worship, running without Kosti, running naked, running with one shoe, the breaking of the low¶ (midday) prayer, the omission of the (midday) prayer, theft, robbery, whoredom, witchcraft, worshipping with sorcerers, unchastity, unchastity with boys, allowing unchastity with myself, tearing the hair,** as well as all other kinds of sin which are enumerated in this Patet, or not enumerated, which I am aware of, or not aware of, which are appointed or not appointed, which I should have bewailed with obedience before the Lord and the Deçtûr of the law, and have not bewailed,—of these sins repent*

* According to Anquetil, the first kind comprises all animals which have cloven feet; the second, those whose feet are not cloven; the third, those which have five claws; the fourth, the birds; the fifth, the fishes.

† That is, taking away the property of the relations of a childless man instead of giving him an adopted son.

‡ That is, coveting the wife or property of another.

§ Or murmuring over one's own condition as compared with that of others.

‖ This sin, in the original *Asmôi*, consists in speaking evil of Ormazd to his Genii, creating strife, and designedly perverting the meaning of the Avesta.

¶ [That is, spoken in a low voice.]

** That is, on the occasion of the loss of a relative. Excessive lamentation is prohibited in the Mazdayaçnian religion. *Cf.* Vendidad iii. 36–7.

I with thoughts, words, and works, corporeal as spiritual, earthly as heavenly. O Lord, pardon, I repent with the three words, with Patet.

20. *If I have taken on myself the Patet for any one and have not performed it,* and misfortune has thereby come upon his soul or his descendants, I repent of the sin for every one with thoughts, etc.*

21. *I remain standing fast in the statutes of the law which Ormazd gave to Zarathustra, Zarathustra to Gustasp, that in the family (of these two) then came to Ader-bât, son of Mahrespand who (again) made it right and purified it. I desire much after purity from love to my soul. As long as the life of my vital powers endures will I stand fast in good thoughts in my soul, in good words in my speech, in good deeds in my actions; I remain standing in the good Mazdayaçnian law.*

22. *With all good deeds am I in agreement, with all sins am I not in agreement, for the good am I thankful, with iniquity am I contented.† With the punishment at the bridge, with the bonds and tormentings and chastisements of the mighty of the law, with the punishment of the three nights‡ (after) the fifty-seven years am I contented and satisfied.*

23. *This Patet have I made in my soul from great hope of the pure deed,§ from vehement fear of hell, from love for purity of soul. The good works which I have hitherto done, which I shall do hereafter (are done) for the continual subsistence of good works, for the passing by of sins, for the purification of the soul. If anything still remains over, so that my sins are not yet atoned, then am I contented and agreeing with the punishment of the three nights for it.*

24. *I order (to recite) the Ashem vohû at (my) decease, the*

* In the Parsee religion a man may recite the Patet and make atonement for another.

† Because suffering is necessary in the order of the world, in order that finally the resurrection may take place.

‡ According to the Parsees, on the Day of Judgment the souls which have not atoned for their sins will be sent back to hell, and tormented during three days and nights with torments surpassing the usual torments of hell itself.—*Cf.* Tradit. Lit. der Parsen ii. 117.

§ That is, in the hope that my good works will conduct me to Paradise.

Patet after (my) death, my sons shall after my decease make Patet for my sins. I wish to direct that they shall ordain the worship of Çrosh (during three nights) and the Géti-khîrîd. I am the property of Ormazd, and live in the piety of Ormazd. I praise purity; I have taken hold of good thoughts, words, and works, with thoughts, words, and works; I have renounced evil thoughts, words, and works, with thoughts, words, and works; I have taken the way of right, the right-created, I have relinquished the way of un-right, the godless. May Ahriman be broken, may Ormazd increase.* I praise: Ashem vohû.—I praise good thoughts, etc.—I praise: Ashem vohû.—Yathâ ahû vairyô (21). Ashem vohû (12). Offering and praise, strength and power vow I to Çraŏsha, etc. To him belongs praise, etc.

XLVI. PATET QOD.

1. *I praise the good thoughts, words, and works, with thoughts, words, and works. I curse wicked thoughts, words, and works, away from thoughts, words, and works. I lay hold on all good thoughts, words, and works, I renounce all evil thoughts, words, and works. I give to you, ye Amshaspands, offering and praise, with thoughts, words, and works, with my life and my vital powers. My property possess I in dependence upon the Yazatas, if one of the things come that I must give this body for the sake of the soul, then I give it to them. I praise the best purity, I hunt away the Dévs, I confess myself a Mazdayaçnian, a follower of Zarathustra, an opponent of the Dévs, devoted to the faith in Ormazd. Of all kinds of sins, all evil thoughts, all evil speech, all evil actions, all Margerzâns, especially all bad withholding* which the wicked Ahriman produced in opposition to the creatures of Ormazd; Ormazd has declared as sins, whereby men become sinners and may come to hell; if I have thereby become a sinner, in what kind soever I have sinned, against whomsoever I have sinned, however I have sinned, I repent of it with thoughts, words, and works: pardon!*

* That is, the withholding debts which are due.

2. *Before the Creator Ormazd and the Amshaspands, the face of the right-believing Mazdayaçnians, before Mihr, Çros, and Rasn, before the heavenly Yazatas, before the earthly Yazatas, before the lord and Deçtûr of the law, before the Frohar of the immortal soul of Zartusht, before my own believing soul, before the faithful am I here come, and repent with thoughts, words, and works: pardon!*

3. *My sins which belong to the rank Âgereft, which belong to the rank Avôirist, the rank Ardus, the rank Qôr, the rank Bâzâ, the rank Yâtu, from the sins of three Çraŏsho-charanas to one Margerzân, and from one Margerzân to ten Margerzâns, from ten Margerzâns to a hundred Margerzâns, from a hundred Margerzâns to a thousand Margerzâns, from a thousand Margerzâns to ten thousand Margerzâns, from ten thousand Margerzâns to a number more than I know, I repent with thoughts, words, and works.*

4. *Of my sins which I have committed against the Ruler Ormazd, against Men, and the different kinds of men. I repent, pardon!*

5. *Of my sins which I have committed against Bahman, against the Cattle, and the various kinds of cattle, etc.*

6. *Of my sins which I have committed against Ardibihist, the Fire, and the various kinds of fire, etc.*

7. *Of my sins which I have committed against Shahrévar, the Metals, and the various kinds of metals, etc.*

8. *Of my sins which I have committed against Çpeñdârmat, the Earth, and the various kinds of earth, etc.*

9. *Of my sins which I have committed against Khordât, the Water, and various kinds of water, etc.*

10. *Of my sins which I have committed against Amerdât, the Trees, and various kinds of trees, etc.*

11. *Of my sins which I have committed against Âderân and Âteshân (fires) which have their place in temples, especially against Âdar-frâ, Âdar-Gushasp, Âdar-burzin, etc.*

12. *If I have eaten corpses, defiled myself by corpses, buried*

corpses, brought corpses to fire and water, or brought fire and water to corpes, etc.

13. *If I have eaten impurity, defiled myself with impurity, buried impurity, brought impurity to fire and water, or fire and water to impurity, etc.*

14. *Of all kinds of sins through which death might take root in men by means of impurity and corpses, or have taken root in me, if I have not recognized them as death, on account of their great deadliness; pardon, I repent with thouyhts, words, and works.*

15. *If I have not offered to the Sun, the Moon, the Fire, the Rapithan, have not offered the Gahanbârs, and Fravardiâns, etc.*

16. *My sins which I have committed against those in authority, the lords, the Deçtûrs, and Mobeds, etc.*

17. *My sins which I have committed against father, mother, sister, brother, wife, child, relations, descendants, family, friends, and other near relations, etc.*

18. *If I have broken the whispered prayer, eaten without the whispered prayer, etc.*

19*a*. *If I have gone without Kosti, I repent it.*

19*b*. *If I have defiled my feet, I repent it.*

20. *Deceit, contempt, idol-worship, lies, I repent of.*

21. *I repent of paederastism, going with menstruous women, whoredom, unnatural intercourse with beasts.*

22. *Of all wicked deeds I repent.*

23. *Pride, despite, scoffing, revenge, and lust, I repent of.*

24. *All that I ought to have thought and have not thought, all that I ought to have spoken and have not spoken, all that I ought to have done and have not done; pardon, I repent with Patet.*

25. *All that I ought not to have thought and yet have thought, all that I ought not to have spoken and yet have spoken, all that I ought not to have done, and yet have done; pardon, I repent with Patet.*

26. *All and every kind of sin which men have committed because of me, or which I have committed because of men; pardon, I, etc.*

27. *All kinds of sins which the evil Ahriman produced amongst the creatures of Ormazd in opposition, [and] Ormazd has declared as sins, through which men become sinners and may come to hell, if they have at all laid hold of my character; I repent of them.*

28. *I believe in the existence, the purity, and undoubtedness of the good Mazdayaçnian faith, and in the Creator Ormazd, and the Amshaspands, the furthering of righteousness, and in the resurrection and the new body. In this faith I remain and recognize the undoubtedness of the same, as Ormazd has imparted it to Zertusht, Zertusht to Frashaŏstra and Jâmâçp, as Âderbât the son of Mahrespand rectified and purified it, how the righteous Paoiryô-ṭkaêshas and the Deçtûrs in succession have brought it to us, and I am wise therein. Of all kinds of sins of which mention is made in this law, and which I have committed, from the least to three Çraoshô-charanas, to countless sins, which have been thought, spoken, done by me, I repent with thoughts, words, and works.*

29. *I have made this Patet as an atonement for sins, to have a share in the reward for good deeds, for joy for the soul, to close to me the way of hell, to open to me the way of Paradise. Perhaps (?) that I from henceforth may do no more sins. I complete good works as much as is necessary to atone for sins, as atonement for (my) sins, the rest for joy in purity. With sins am I not in agreement; with good deeds I am in agreement. I am thankful for the good; I am content with the opposition and impropriety. With reference to the atonement of those sins for which to me in . . . no atonement is come; I am agreed to atone in the three nights (for the sake of) that profit. If the chance should happen to me that I go out of the world without Patet and one of my relations or nearest performs the Patet for me, then am I agreed. All sins which may attack the character of man, [or] have attacked my character, if I, on account of much death, have not recognized the death; pardon, I repent with thoughts, words, and works, with Patet.*

XLVII. PATET ERÂNI.

1. *I praise all good thoughts, words, and works, with thoughts, words, and works. I curse all evil thoughts, words, and works, away from thoughts, words, and works, I lay hold on all good thoughts, words, and works, that is, I do good works, I renounce all evil thoughts, words, and works; that is, I commit no sins. I am constant in right-doing, in pure actions, I remain in the pure Mazdayaçnian law, in that law remain I which the Ruler Ormazd and the Amshaspands have taught to Zertusht with praised Frohar, the descendant of Çpitama,* and Zertusht has taught the king Vistâçpa, the king Vistâçpa to Frashaostra and Jâmâçp and Asfendiyâr, and these have taught to all the believers in the world, which came in succession to Âderbât, the son of Mahreçpand, the restorer of purity, who restored it and purified it, and stood before (?) it. I am stedfast in this faith and turn myself not away from it for the sake of a good life, or for the sake of a longer life, nor for rule, nor for kingdom, out of love for purity. —If I perhaps must give up my body for the sake of my soul, I give it with contentment. I turn myself not away from this law and have laid hold of all good thoughts, words, and works, the good law and all uprightness. I renounce all evil thoughts, words, and works, the evil law, and all wickedness; that is, I am with knowledge believing in the law of Ormazd, and in Zertusht the newer.† I am wholly without doubt in the existence of the good Mazdayaçnian faith, in the coming of the resurrection and the later body, in the stepping over the bridge Chinvat, in an invariable recompense of good deeds and their reward, and of bad deeds and their punishment, as well as in the continuance of Paradise, in the annihilation of Hell and Ahriman and the Dévs,*

* The Parsees translate *Çpitama* as a proper name (instead of "holy"). We find also, in Ktesias, Σπιτάμης as a proper name.

† If *naŭtar* is the N. P. نوتر it must be translated *newer*, as in the text; but perhaps *năotar* is the same as the old Bactrian *naŭtairya* = "descendant of Naotar." Zarathustra belongs to the race of the Iranian kings.

that the God Ormazd will at last be victorious and Ahriman will perish, together with the Dévs and the off-shoots of darkness.

2. *All that I ought to have thought and have not thought, all that I ought to have said and have not said, all that I ought to have done and have not done, all that I ought to have ordered and have not ordered; (further) all that I ought not to have thought and yet have thought, all that I ought not to have spoken and yet have spoken, all that I ought not to have done and yet have done, all that I ought not to have ordered and yet have ordered; for thoughts, words, and works, bodily and spiritual, earthly and heavenly, pray I for forgiveness, and repent of it with Patet.*

3. *All kinds of sins which I have committed in reference to Heaven against the Creator Ormazd, in reference to the World against men and all kinds of Men; if I have smitten Men, injured, hurt them with words, if I have harmed the pure, the lords, the Mobeds, the Deçtûrs and Hérbads, and withheld from them the gifts which it was incumbent on me to give them, if I have granted no place to a stranger who came into the town, if I have not taken heed for men before the fire, the cold, and the heat, have done evil to men; if I have requited the men who stand under my dominion with evil, have not bestowed on them affection and good things, so that at like time the good things and the Creator Ormazd have been injured through me, and were not contented with me; I repent with thoughts, words, and works, etc.*

4. *Of all kinds of sins which I have committed with reference to Heaven against the Amshaspand Bahman, in reference to the World against the Cattle and the various kinds of Cattle, if I have beaten it, tortured it, slain it wrongfully; if I have not given it fodder and water at the right time, if I have castrated it, not protected it from the robber, the wolf, and the way-layer, if I have not protected it from extreme heat and cold, if I have killed cattle of useful strength, working cattle, war-horses, rams, goats, cocks and hens,* so that alike the good things and the Amshaspand*

* In the original *murgh-i-kâshkinah* (مرغ كاشكينه).

Bahman have been injured by me and not contented with me, I repent, etc.

5. *Of all kinds of sins which I have committed in reference to Heaven against the Amshaspand Ardibihist, in reference to the World against the Âderâns and Âteshâns, if I have not maintained the Fire good and pure, if I have extinguished the Fire, if I have not strewed the last incense,* if I have poured water over the Fire, if I have burned and cooked corpses therein, if I have brought unwashed hands to the Fire, if I have blown the Fire with my mouth, if I have laid wood less than a year old, still green, on the Fire, if I have laid on the Fire wood and incense which I have not examined thrice, if I have given no gifts for Âderâns and Âteshâns,† if I have done ill to any one in whose protection the Fire was, and have not shown him good and affection, if I have employed the house-fire in excessive uses,‡ so that alike the good things and the Amshaspand Ardibihist have been offended by me and not contented with me, I repent, etc.*

6. *Of all kinds of sins which I have committed in reference to Heaven against the Metals and the various kinds of Metals, if I have not kept the Metal pure and clean, if I have laid it in a damp place so that rust has laid hold of it, if I have taken it out of the protection of the good, if I have not purified in the lawful manner, metal out of which a woman has eaten anything during menstruation, if I have given gold, silver, ore, copper, iron, brass, and bronze, to sinners, so that they commit sin therewith and great profit might accrue to them therefrom, and whereby I myself have become an evil-doer, so that alike the good things and the Amshaspand Shahrévar have been thereby injured and displeased, I repent, etc.*

7. *Of all kinds of sins which I have committed in reference to Heaven against the Amshaspand Aspañdârmat, and in reference to the world against the Earth, and the various kinds of Earth;*

* That is apparently, if I have not placed incense (or odoriferous woods) on the fire before retiring to rest.

† The Parsees of India are accustomed to make charitable bequests for the support of their Fire-temples.

‡ *Cf.* Vendidad viii. 254 ff.

if I have not kept the earth pure and cultivated, if I have not removed the holes of the Kharfesters, if I have made fruitful land waste, or have not made waste land fruitful, if I have gone on the earth afoot with only one shoe on, if I have buried corpses in the Earth, if I have not dug up what was buried, if I as a menstruous woman have gone on the Earth without shoes, if I have thrown seed upon the Earth, if I have treated ill the land which was under my protection, so that alike all good things and Aspendârmat have been injured by me and not contented with me, I repent, etc.

8. *Of all kinds of sins which I have committed in reference to Heaven against the Amshaspand Khordât, in reference to the world against the Water and the various kinds of Water; if I have poured water over a corpse, if I have washed the yet unwashed hands with running water before they were pure from the moistest water (urine),* if I have poured Water over a menstruous woman, if I have thrown anything polluted with filth or impurity of corpses, into running water, if I have washed head, hands, and face with running water only, so that alike all good things and the Amshaspand Khordât, etc.*

9. *Of all kinds of sins which I have committed in reference to Heaven against the Amshaspand Amerdât, in reference to the world against the Trees and the kinds of Trees; if I have cut round young Trees, if I have collected unripe fruits, if I have kept back medicine and healing-remedies from the worthy and given them to the unworthy, if I have given food to eat to sinners and taken it away from the pure, so that alike all good things and the Amshaspand Amerdât, etc.*

10. *Of all kinds of sins, such as: Ba-Fermân, Agereft, Âvoirist, Ardus, Qor, Bâzâ, Yâtu, Tanâfur to the rank Margerzân, from those sins which bear the name of three Çraŏshô-charanas upwards, from those chief sins upwards, such as, Tanâfur, Margerzân; if they have come into my mind, if I have spoken*

* In the morning, after the Kuçti-prayer, the Parsee must use the "Cow-urine," and then wash his hands, and say the prayer No. iii.

them with the tongue, if I have done them with my hand, I repent with thoughts, words, and deeds, etc.

11. *Of all kinds of sins; the sins against towns, lands, against souls, the sins Kaidhyozaṭ, Kaidhyo-hvarest, Vaidhyôzaṭ, Mâgh, Bâgh, Âçtars, Açvartuaṅn, sins which draw after them the high punishment,* the utterance of incantations, the striking with terror, the desire to requite wound with wound, the frequent sins,† the separating from the pure, Navîd-ṅasaçt, Adûṭ-aç-aosma,‡ the sins which bear the name of three Craŏstô-charanas, generally, of all kinds of sins, repent I, with thoughts, words, and works, etc.*

12. *Of wrong thought,§ wrong speech, wrong action, unrighteous questioning, speaking before or after without grounds,‖ theft, lie, false witness,¶ violent judgment, shamelessness, pride, thanklessness, mocking, insatiability, self-exaltation, disobedience against the law, contentiousness, hard-heartedness, wrathfulness, revenge, envy, excessive lamentation,** approbation of sins, disapprobation of a good deed, friendship with sinners, self-will, witchcraft, honouring sorcerers, teaching sorcery, enmity towards the Yazatas, hostility towards the law, hostility towards the Deçtûrs, the calling the names of the Yazatas together with those of the Dévs, or the names of the Dévs with those of the Yazatas, unnatural sins with women, boys, or cattle, unchastity, pæderasty, going with menstruous women, adultery with the wives of others, going with one shoe, going without Kosti, interrupting the low prayer (at eating), the omission of the low prayer at eating, the satisfying natural wants without prayer, if I have made water standing upright,†† if I have honoured the Dévs, thought on them, brought them offering, have broken the adoption, I repent, etc.*

13. *Of all kinds of sins which I have committed against the*

* This translation is conjectural; we do not know the nature of the four last named sins.

† In the text, *kĕhĕrîn*, the meaning of which I do not know. The translation given is according to Anquetil.

‡ I do not know what these sins are. § *Lit.*, thinking without way or rule.

‖ Anquetil: "to question and answer without reason."

¶ *Lit.*, "violence-witness," that is, perhaps, witness extorted from another by oppression.

** *Cf.* Vendidad iii. 37. †† *Cf.* Vendidad xviii. 89 ff.

Yazatas and Amshaspands, against the kings, the lords, the Mobeds, the Deçturs, the Hérbeds, the teachers, the disciples, against fathers, mothers, brothers, sisters, friends, neighbours, equals, wives, sons, relations, strangers, inhabitants of the same or another town, as well as against superiors, I repent with thoughts, etc.

14. *Every offering and Darûns-feast, every day of the departed and Géti-khirîd,* which I should have performed and have not performed, or which I have performed, but not performed as was fitting: for the souls of ancestors, of fathers, mothers, brothers, sisters, relations, strangers, relations for those who stand under my superintendence,—which I have not performed, and that which if I have performed it my sins have made it nought, I repent, etc.*

15. *If I have not helped the poor, have not observed the manner and custom of the Paoiryô-ṭkaêshas, the feast of blessings, the Nauroz, the Mihir-jân, if I have not displayed friendship to mankind, so repent I with thoughts, etc.*

16. *If I have not celebrated the Gahañbârs, not offered, not prepared,† not poured out, if I have not bestowed alms six times every year, prayed the Qarshéd-Nyâyis three times every day, if I have not prayed the Mihr-Nyâyis three times a day, if I have not prayed the Mâh-Nyâyis three times at every New Moon, and every year offered the Rapithwina three times, and have not performed the Fravarḍiâns, then I repent, etc.*

17. *All kinds of flesh of men, dogs, Khrafçtras, as well dead as alive, which I brought to the water or the fire,—cooked, ate,—whose bodies I carried out alone,‡ which I (found) on a fruitful place (and) did not remove and bring to the proper place, if I have brought beard-hairs or other impurity to the water or fire, cooked, eaten,—if I (found) them in a fruitful place (and) have not removed them and brought them to the proper place, I repent, etc.*

* The word *Géti-khirîd* (*lit.*, "the purchase of the world," a Parsee ceremony resembling the Christian Confirmation), stands here on Anquetil's authority;—my MSS. read *açtaparît*, a word which does not occur elsewhere.

† That is, if I have not prepared what was requisite for these festivals.

‡ *Cf.* Vendidad iii. 44-5.

18. *Every Avesta that I have not spoken, read, learned,—the Avestâ-i-jamas,* the Khorda-Avesta,—if I have not rightly learned or recited the Avesta, or if I have forgotten again what was learned, so repent I with thoughts, etc.*

19. *All kinds of sins which I have committed in the state of menstruation, if I have not kept myself from forty steps to the circle of three steps away from pure men, from the Fire of Behrâm, from Sun and Moon and Barèçma, and that which is washed with Pâdiâb, so repent I with thoughts, etc.*

20. *On account of a crime worthy of death—if, perhaps, evil Ahriman and the Dévs should have prevailed over me—am I contented, if it is fitting, to atone for it by death, (I am contented) that the Deçtûr should take away from me what lays upon me and free me from sin, namely, from the Margerzâns from one to ten, from ten to a hundred, from a hundred to a thousand, from a thousand to ten thousand, from ten thousand to countless (?) Margerzâns. Of all evil thoughts, words, and works whereby men may become sinners, whereby I have become a sinner, repent I with thoughts, etc.*

21. *Of all kinds of sins which the Creator Ormazd has declared as sins in the good Mazdayaçnian law, at which, if one commits them, the Yazatas feel pain, the Dévs joy; of that which I have thought, committed, spoken, done, whereby I have become a sinner, what has been enumerated by me and not enumerated, what was known to me by name and what was not known to me, what I do not yet know, what I have committed on account of others, what others have committed on my account, everything whereby I am a sinner, in reference to everything whereby I have become a sinner, for every sin, for everything kept back, repent I a thousand times and ten thousand times before the Ruler Ormazd, the Accomplisher of good deeds, the Shining, Majestic, the First of the Heavenly and earthly (Genii), before the Amshaspands, and before every other heavenly good being, before Mihr, Çros, and Rasn-râçt, before Âdar-qara, Âdar-Gusasp, Âdar-burzîn-mihr,*

* The expression is not very clear, but it is evident that the Avesta is referred to in contradistinction to the Khordah-Avesta.

before the Frohar of Zartusht the descendant of Çpitama, before the Law and mine own soul, before every good thing before which I come, with thoughts, etc.

22. *With three words, with a hundred words, with a thousand words, with ten thousand words am I a right-believing good Mazdayaçnian, I am in that faith which the Lord Ormazd and the Amshaspands have given to Zartusht with holy Frohar, the son of Çpitama, Zartusht to the king Vistâçp, Vistâçp to Frashaŏçtra and Jâmâçp and Açpendyâr, and these have taught to the good in the world, until in succession of descent it came to the restorer of purity, Âderbât, the son of Mahreçpand, who made it right and purified it. I stand in the faith and will not be unbelieving, not for good life, nor for longer life, nor for dominion, nor possessions. From love towards purity do I not depart, and if thereby my head is cut off so depart I not from this belief, for I am affrighted before the terror of the punishment,* and the requital of hell. I am full of hope for that attaining to Paradise and the shining Garothomân, which possesses all majesty. I accomplish this Patet in the thought that as I hereafter may become more zealous to accomplish good works, I may also keep myself more from sin and that my good deeds may serve for the lessening of sin, for the increase of good works,† until the resurrection and the last body comes to me. I cherish hope in the coming of the last body to behold Ormazd and the Amshaspands. I have wrought and still work for this, that when that time arrives, and my mouth is in bonds through the smiting of the wicked Ganâ-mainyo, Açto-vahât, and the bad Bird, ye may declare my thoughts, and if I with my own tongue can no longer speak the Patet, the Amshaspands, in friendship to my soul, may cause this Patet to arrive and bestow it on my soul that my soul may attain to the light place and not arrive at the*

* The word rendered *punishment* (*pazdoh*, and in some MSS. پزک) does not occur elsewhere. It seems to refer to a punishment at the Bridge.

† We see in this Patet that good deeds are not regarded merely from an individual point of view, but as tending to the result that ultimately the total of good deeds will outweigh the total of bad ones, and the superiority of Ormazd over Ahriman be manifest.

dark place, and the wicked Ahriman and the diminishers may not torment my soul and not cause sorrow to it. On account of every sin which has remained in the world without atonement, am I contented and agreeing to give retribution and atonement with thrice cutting off the head, only (?) I pray from the Highest Creator, Ormazd, the Supporter, Forgiver, and Pardoner, that the Yazatas may throw to us and give us an equipment. If any one after my departure, out of love to my soul, or if my son performs the Patet before one of those set over who is at the place, so am I agreed thereto. May Ormazd and the Amshaspands and the other Heavenly come to my soul for good help and companionship, and loose it from anguish and fear and affliction, from Ahriman and the Dévs and from the coming to the terrors of Hell. In these thoughts have I laid hold on all good thoughts, words, and works ; in this mind have I renounced all evil thoughts, words, and works from thoughts, words, and works.*

(*The following verse is to be spoken low.*)

23. *This Heavenly Patet shall be a fast brazen wall like as the earth is broad, the mountains high, the Heavens strong, that it may keep the gate of hell fast in bonds, and the way to Paradise open, the way to that best place:— to the shining Garothmân which possesses all majesty, that our soul and the souls of the pure at the Bridge Chinvat, the great, may step over freed from trouble and easily, and may the pure Çros, the victorious, friend, protector, overseer, hearer, be the protector and the watcher of my soul.*

Yathâ ahû vairyô. Offering and praise, etc. To Çraŏsha, etc. To Him belongs brightness, etc.

* That is, of course, in the future world.

XLVIII. PRAYER AFTER THE AFERGÂNS.

1. *May this Nirang* be victorious. May the brightness of the good Mazdayaçnian Law be spread abroad in the seven Keshvares, what may be the name (of the land) let it be according to wish. There is a town, in this town N. N. may fullness, victoriousness, cheerfulness and joy spread themselves abroad, may fortunate majesty increase and yet more increase. May majesty be fortune-bringing! May this Khosnumen (for N. N.) arrive to Ormazd the Ruler and the strong Fravashis.*

2. *I have performed the offering, I have offered the Darûns, I now offer the Myazda. May it arrive† wholly and completely into the treasury‡ of Ormazd, the Shining, Majestic, and of the Amĕshaçpĕntas. May strength, power, might, firmness, activity, victoriousness arrive from this Khsnumaire to the strong Fravashis! May they accept it from us, protect us, procure good, hold back unrighteousness and opposition, implore gifts (for us)! For the others have I made the Myazda as the Myazda of one thousand men—so far as I am able. I have done this without trouble and with pleasure; may the one of us accept one thousand (men).*

3. *May The blessed souls N. N. here be mentioned by name.§ May Zartusht, the descendant of Çpitama, with pure Frohar and blessed soul here be mentioned. May all Fravashis of the pure, together on the fourth, tenth, thirtieth day, at the anniversary,‖ from Gayomarṭ to Çosios here be mentioned! May the existing, having been, about to be, the born, the unborn, those belonging to the region, those belonging to other regions, the pious men and women, not of age, of age, all who have died upon this earth in good belief, all Fravashis of the pure together, from Gayomarṭ to Çosios here be mentioned. May those who have died in this dwelling, this clan, this confederacy, this region, all Fravashis*

* Nirang = "formula of enchantment," and also prayer in general.

† The words, "may it arrive," are inserted on Anquetil's authority. They are wanting in the MSS.

‡ That is, the treasury of good works, which is called *Hamésa-çût*. [The German has *Schutz*, an evident misprint for *Schatz*.]

§ The person praying here insert the names of those dearest to him.

‖ These are the days on which offerings are to be made to the souls of the departed.

of the pure from Gayomarṭ to Çosios here be mentioned. May the Fravashis of the pure, the Fravashis of the bold, the Fravashis of the assailing, the Fravashis of the victorious, the Fravashis of the Paoiryô-ṭkaêshas, the Fravashis of the nearest relations, all Fravashis of the pure together from Gayomarṭ to Çosios here be mentioned. May the souls of fathers, mothers, descendants, forefathers, sons, kindred, servants, relations, all Fravashis of the pure together from Gayomarṭ to Çosios here be mentioned. All Priests, all Warriors, all Husbandmen, all Artizans, all Fravashis of the pure together from Gayomarṭ to Çosios shall here be mentioned. May all Fravashis of the pure in the seven Keshvares of the earth; in Arzahe, Çavahe, Fradadhafs, Vîdadhafs, Vourubarest, Vourujarest, Qaniraç-bâmi, and Kañgdezh, the pure in the Var which Yima has made, those who have Manthras as treasures; all Fravashis of the pure together from Gayomarṭ to Çosios here be mentioned.

XLIX. NIKÂH OR MARRIAGE-PRAYER.

1. *In the name of God.* Yathâ ahû vairyô. (1.)—*May the Creator Ormazd give you many descendants, with men as grandchildren, much food, friends with heart-ravishing body and countenance, walking through a long life, to the duration of a hundred and fifty years.*

2. *On the day N. N., in the month N. N., in the year* 1067, *since the king of kings, the ruler Yezdegert, of the stock of Sâsân, a congregation is come together in the circle of the fortunate town N. N., according to the law and custom of the good Mazdayaçnian Law, to give this maidèn to a husband; this maiden, this woman, N. N. by name, according to the contract of two thousand Nisâpûrian gold dinars.**

3. *Do you join with your reldtions in agreement for this mar-*

* The MSS. state that at this place the gold is to be laid down. According to Anquetil the concluding passage runs differently in Kirman, viz.: "*You give her for the earth and for heaven . . . . to be one body and one soul, mistress of the house, the chief in place. You give her,—she who is of the law; who will assist her husband, who is well-conducted.*" *The father answers:* "*I give her.*"

riage, with honourable mind, with the three words, to promote their own good deed for the believing N. N. this contract for life? *

4. *Do ye both accept the contract for life with honourable mind, that pleasure may increase to ye twain?* †

5. *In the name and friendship of Ormazd. Be ever shining, be very enlarged! Be increasing! Be victorious! Learn purity! Be worthy of good praise! May the mind think good thoughts, the words speak good, the works do good! May all wicked thoughts hasten away, all wicked words be diminished, all wicked works be burnt up. Let them praise purity and thrust away sorcery. (Let them read:) Be a Mazdayaçnian, accomplish works according to thy mind.* ‡ *Win for thyself property by right-dealing. Speak truth with the rulers and be obedient. Be modest with friends, clever, and well-wishing. Be not cruel. Be not wrathful-minded. Commit no sin through shame. Be not covetous. Torment not. Cherish not wicked envy, be not haughty, treat no one despitefully, cherish no lust, Rob not the property of others, keep thyself from the wives of others. Do good works with good activity. Impart to the Yazatas and the faithful (of thine own). Enter into no strife with a revengeful man. Be no companion to a covetous one. Go not on the same way with a cruel one. Enter into no agreement with one of ill-fame. Enter not into work in common with an unskilful one. Combat the adversaries with right. Go with friends as is agreeable to friends. Enter into no strife with those of evil repute. Before an assembly speak only pure words. Before kings speak with moderation. From ancestors inherit (good) names. In no wise displease thy mother. Keep thine own body pure in justice.*

6. *Be of immortal body, like Kai-khosrû. Be understanding,*

* According to Anquetil, v. 3 is addressed to the betrothed, who answers: "*I promise it.*" The words appear to me to be addressed to the bridegroom's relations.

† Here Anquetil has the words, "*The Mobed adds.*" According to Anquetil, verses 1-4 are to be repeated thrice. I believe that at this point the betrothed join hands. The rest of the chapter consists of blessings and exhortations.

‡ These words are not clear in the original. Anquetil translates, "*Being a Mazdayaçnian, think and do good.*"

like Kâus. Be shining as the Sun. Be pure as the Moon. Be renowned as Zartusht. Be powerful as Ruçtam. Be fruitful as the earth (Çpendârmaṭ). Keep good friendship with friends, brothers, wife, and children, as body and soul (hold together). Keep always the right faith and good character. Recognize Ormazd as Ruler, Zartusht as lord. Exterminate Ahriman and the Dévs.

7. *May Ormazd* send you gifts, Bahman, thinking with the soul, Ardibihist good speech, Sharévar good working, (let) Çpendârmaṭ (give) wisdom, Khordâṭ sweetness and fatness, Amerdaṭ fruitfulness!*

8. *May Ormazd bestow gifts on you, the Fire brightness, Ardvî-çûra purity, the Sun exalted rule, the Moon which contains the seed of the Bull increase, Tîr liberality, Gosh good abstemiousness (?).*

9. *May Ormazd give you gifts, Mithra fortune, Çrosh obedience, Rasn right conduct, Farvardin increase of strength, Behrâm is the bestower of victory, Bâṭ bestows great might.*

10. *May Ormazd bestow gifts on you, Arshasvangh enlightenment of wisdom, inheritance of majesty, Astâṭ increase of virtue, Açmân great activity, Zamyâd firmness of place, Mahreçpaṇt good heed, Anérân distinction of body.*†

11.‡ Good art thou, mayest thou maintain that which is still better for thee than the good, since thou fittest thyself worthily as a Zaŏta. Mayest thou receive the reward which is earned by the Zaŏta as one who thinks, speaks, and does much good.

12. May that come to you which is better than the good, may that not come to you which is worse than the evil, may that not come to me which is worse than the evil. So may it happen as I pray.

* The writer now goes through the days of the month severally, and implores a gift for the new couple on each day.

† The Gujerati Marriage-Prayer is considerably longer than this, and contains many more exhortations and benedictions.

‡ Vol. xi.–xii. are from Yaçna lviii. 8–12.

L. ÂFERÎN OF THE SEVEN AMSHASPANDS.

1. *May there be wholly powerful: Ormazd the Ruler, of great majesty. May he increase with the thirty Viçpaêshaṅm* which work united with him, labour united with him, united with him smite the cursed Ganâmainyo, the wicked, together with all Dévs and Drujas which he has brought forth to smite the creatures of Ormazd.*

2. *May there be wholly powerful: Bahman, the Amshaspand of great majesty. May he increase together with the Âderâms, Çros and Behrâm, who work united with him, labour united with him, united with him smite Asmog with fearful weapon, the Druja Akoman, the Druja Faromata.*

3. *May there be wholly powerful: Ardibihist, the Amshaspand of great majesty. May he increase together with the Âderâms, Çros and Behram, who work united with him, labour united with him, smite the Druja of winter with his thirty kinds of unfruitfulness, thirty kinds of weakness.†*

4. *May there be wholly powerful: Shahrévar, the Amshaspand of great majesty. May he increase together with the Aderâns, Çros and Behrâm, who work united with him, labour united with him, united with him smite the Druja Busyaçp, Çaraosaok,‡ the Druja of rottenness, the Druja of laziness (?).*

5. *May Çpendârmaṭ the Amshaspand of great majesty possess all might. May he increase together with Âvân, Dîn, Ardâ-Mahreçpaṇt, who work united with him, labour united with him, united with him smite Açta-vahâṭ of evil character.*

6. *May Khordâṭ the Amshaspand of great majesty possess all might. May he increase together with Tistar, Vâṭ and Ardâfravas who work united with him, labour united with him, united with him smite Âz (concupiscence) created by the Dévs, the Dév Târik and Zârik.*

* These words are excessively obscure.

† It is very doubtful how the word *Zad* should be translated.

‡ *Çaraosaok* is perhaps a mistake for the Huzvaresh translation of *dareghô-gava* = (having long hands), an epithet of Bushyançta.

7. *May there possess all strength: Amerdâṭ the Amshaspand of great majesty. May he increase together with Rasn, Astâṭ, Zamyâṭ who work united with him, labour united with him, united with him smite Tusûs, the first created Opposition which Aŋra-mainyus brought forth.*

8. *May the creation of Ormazd increase, may the creation of Ahriman diminish. May the heights and mountains with pure brightness, much brightness, created by Ormazd, possess all might, together with the timber, the food-bearing trees, the golden-hued trees. May the mountain Arvanṭ possess all might, may the mountain Raevanṭ possess all might, may the mountain Arparçîn possess all might, may the mountain Demâvend in which the wicked Baêvarâçp is chained, possess all might. May the mountain Hos-dâstâr which possesses pure brightness, possesses much brightness, which is created by Ormazd, possess all might.*

9. *May the fountains, the foundations of the waters, the rivers, possess all might. May the river Urvaŋt* possess all might. May the river Veh† possess all might. May the sea Rakhsahê possess all might. May the sea Ferahkant possess all might. May the sea Pûitik possess all might, may the sea Kyaŋçis possess all might.*

10. *May the praiseworthy souls possess all might, who believing to the last in righteousness and well-doing have spread abroad law and equity.*

11. *May there possess all might: the Lord, the King of Kings. May the Great Commander possess all might.*

12. *May the seven Kêshvares of the earth possess all might: Arzahê, Çavahê, Fradadhafs, Vîdadhafs, Vourubarest, Vouru-jarest, Qaniraç-bâmi, which lies in the midst (and) the most fortunate of the born, the purest, best, the praised by the Yazatas: Zartusht, the descendant of Çpitama, with pure Frohar.*

13. *May there possess all strength: the Leader of the Priests, the victorious lord, the Fire Âdar-frâ, the firm-created. May the Leader of the Warriors possess all might, the firm-created, desired*

* According to Anquetil, *Urvaŋt-ruṭ = Arg-ruṭ*, probably the Jaxartes.
† According to the Parsees, *Veh = the Indus.*

Âdar-gusasp. May the victorious lord of the Husbandmen possess all might, the ruler who performs good deeds, the victorious Âdar-burzin.

14. *Blessed be the souls of the lords, Deçtûrs, Mobeds, Hêrbeds, believers, propagators of the faith, the disciples who have died on this corporeal earth. Blessed be the soul of Gayomars, and Hoshang, and Tahmûr, and Jamshéd, and Frédûn, and Minochihr-bâmi, and Zav the son of Tahmasb, and Kai-Kobâd, and Kai-Kâus, and Kai-Çyâvakhs, Kai-Khosrô, Kai-Lohrâçp, Kai-Gustaçp, Bahman, and Açpendyâr.*

15. *Blessed be the soul of Zartusht, the descendant of Çpitama, with pure Frohar, together with all Priests, Warriors, Husbandmen, Artizans,* pious, who offer in purity, and are worthy of good. May joy, cheerfulness, fortune, good, come hither from the region of the South; may sorrow, sickness, obscurity, injustice, stiff-neckedness, and all oppositions remove themselves to the side of the North. The good shall be rulers, the bad shall not be rulers. They shall pray for pardon for their evil deeds and be repentant. And may our thoughts, words, and works continue in righteousness.*

16. *May each from the midst (of us) suffer harm from idol-worship, be it in body, or in property, or in soul. He who must have more (than he has) let him have more; he who must have good things, let him have good things; he who must have a wife, let him have a wife: he who must have a son, let him have a son. May the earthly be so as the body desires it in righteousness; may the heavenly be as the soul desires it in purity.*

17. *May this Âferîn pertain to your body, ye good members of the community, believing, for great increase according to wish. I wish good for every living thing which the Creator Ormazd has created, and that the wicked Ahriman may remain (?) afar from life and work, and may each one of the nearest relations increase a hundred-fold. I desire that the wise may be fortunate, the truthful blessed, that the wise may be a ruler, the unwise not a*

* This word is doubtful.

ruler. May the good Mazdayaçnian Law spread itself in the seven Keshwars of the earth and be living. The water shall flow, the trees grow, the corn ripen (?) May our thoughts, speech, and doings be right and upright, that that portion at last may reward men, and that it may bring us also much reward in the world as well as in Heaven. Blessed be now the soul of Zartusht, together with all Priests, Warriors, Husbandmen, Artizans, pious, who have come hither on account of this Myazda, may there,—since to them is come a share of this Myazda, since they have accepted a share of this Myazda,—at every step of the twelve thousand steps to Paradise a dweller of Garothmân come to meet (me).*

18 *May good deeds increase through prayers and words; may sins become utterly annihilated. May the world be good, the Heaven be good, at last may the good purity increase, the souls come to Garothmân. Be pure, live long!*

So may it come as I wish. Good thoughts, etc. Yathâ ahû vairyô (21). To Him belongs brightness, etc.

LI. ÂFERÎN GAHANBÂR.

1. *Be wholly strength, be wholly pure. May all strength, all blessings be present. May the Creator Ormazd possess all strength, the Shining Ormazd, the Majestic Ormazd, and the Amshaspands. May the Âderâns and Âteshâns possess all strength. May the Fravashis of the pure possess all strength. May the good Mazdayaçnian Law possess all strength. May the good in the seven Keshwars of the cattle possess all strength, who are believing according to the law, according to the kind of the Paoiryô-ṭkaêshas, and who are constant in the pure good Mazdayaçnian Law, that with us, that with us.*†

* This word is doubtful.

† The author of this passage understands by *the Seven Keshwars* the often-named seven divisions, each of which is a world in itself, and separated from the rest. All the known land belongs to *Qaniraç*, and hence comprises only *one seventh* of the world. As Zartusht and his Law were only sent to *Qaniraç*, the faithful in the rest of the world cannot be disciples of Zartusht, but are only believers *after the way of the Paoiryô-tkaêshas:* that is, they were created pure by Ormazd, and continue to preserve this purity. Hence they live according to the Law, but without knowing it. They form therefore, as it were, an invisible community with the true Parsees.

2. *May there possess all strength and ever be helpful: the Ardâ-Frohars, the victorious, for whom I have accomplished the offering, offered the Darûns, am offering the Myazda. May all this together arrive to the treasury of the Creator Ormazd, the shining Ormazd, the majestic Ormazd, and the Amshaspands. May strength, might, firmness, activity, victoriousness, come to all Frohars of the pure. May all Fravashis of the pure be mentioned here.*

3. *I pray for the favour, that the good works, the offering of the Darûns, and the Myazda, the pure gifts,* liberality and the offering of gifts which shall be given for the rejoicing of the pure and every other good deed which I accomplish among the creatures whatever may be their name, may be here done and accomplished, to have a share in the good works of the faithful, and that they through the acceptance of the Frohars of the pure as their property and their satisfaction may arrive at the treasury of the Creator Ormazd, the shining Ormazd, the majestic Ormazd. May brightness, increase, continuance, be the reward of the offerer (so long as) the water (remains).*

4. *May the heavenly Yazaras, the earthly Yazatas, the heavenly Time, the Frohars of the pure from Gayomart, to Çosios, the victorious, the very majestic, the being, having been, about to be, the born, unborn, belonging to the region, belonging to other regions, the pious men and women, not of age and of age, who have deceased upon this earth in the faith—all Frohars and souls of the same be here mentioned. May the Frohars and souls of the same, who are deserving of it, be here mentioned. On those of them who set their hope on us have I here thought. Let their good deeds, their believing offering, their offering of the Myazda, be here brought in remembrance.*

14.† Panchacha, etc. *In forty-five days have I, Ormazd, together with the Amshaspands, produced:‡ namely, I have*

* In the text *Asodât;* that is, a gift, or alms, to a pure person.

† [So numbered in Spiegel's translation. It does not appear why the Nos. 5-13 are not inserted.]

‡ [That is, "I have been employed in creating during forty-five days," etc. The same words are repeated at the commencement of the five following verses].

created the heaven and celebrated the Gahañbâr and given to it the name Gâh Maidhyozarĕmaya; in the month Ardibihist, on the day Daepamihr. Take the time from the day Khor, on the day Daepamihr shall the end be. Maidhyozarĕmaya was the time in which I perfected the creation of the heaven, and together with the Amshaspands offered Myazda, and men must do it likewise in accordance. Thus all who celebrate the Gahañbâr, or perform, or eat, or give, have thereby as much merit as if any one in the corporeal world had given a thousand ewes, together with lambs, from love towards the purity of pure souls as a pure gift to pure men. Again, respecting the purity, from love of the believing souls (for these are better than the living amongst men)† the Avesta bears witness in the Hâdokht, as appears from this passage:* "Let one give ewes with young in goodness to the pure men for the souls, for the house-companion of living beings, Asha-vahista.‡ *But all who do not offer, do not perform, do not eat, do not give, they are not worthy to offer among the Mazdayaçnians; that is, the Yazatas do not accept their offering, and it is also not fitting (that he offer it) and he has from that Gahañbâr on every day* § *one hundred and eighty Çtér sins.*

15. Khshvas Maidhyoshemahê, etc.—*In sixty days have I, Ormazd, together with the Amshaspands, wrought; that is, I have created the Water, celebrated the Gahañbâr and given it the name Gâh Maidhyoshĕma, in the month Tîr, on the day Daepamihr. Take the time from the day Khor, the day Daepamihr shall be the last. In which Maidhyoshĕma was it that I made troubled water clear, and together with the Amshaspands offered the Myazda, mankind shall also do it in accordance. All, therefore, who offer the Gahañbâr, perform, eat or give, have thereby as much merit as if in the corporeal world one had given a*

* That is, this Gahañbâr is to be celebrated from the *eleventh* to the *fifteenth* day (inclusive) of the month Ardibihist.

† A difficult and obscure passage.

‡ The concluding words of the text are not clear. [Asha-vahista is probably termed the *house-companion* as being the Genius who presided over Fire and cheerfulness.]

§ That is, until the next Gahañbâr, on which only can he first make atonement for his sins.

thousand female cows together with yearling calves as a pure gift from love of the purity of believing souls. Respecting love for the purity of the believing souls, which are better than the beings among mankind, the Avesta bears witness, as is clear from this passage: Let them give a thousand cows with calves in purity and goodness for the souls to the pure men, and the house-companion of beings, Asha-vahista. *But all who do not offer, do not eat, do not give, let one give no heed to their speech, amongst the Mazdayaçnians; let them hold their words for lies, and listen not to what they say. From one Gahañbâr to another has he each day a hundred and eighty Çtér sins.*

16. Pañchâcha-haptâitîm, etc. *In seventy-five days have I, I who am Ormazd, wrought, together with the Amshaspands: I have created the Earth and celebrated the Gahañbâr and given it the name Gâh Paitishahya, in the month Shahrévar, on the day Anerân. Take the time at the day Açtât, Anerân shall be the last.* The Paitishahya was the time in which I made manifest the steadfastness of the earth and the water, and, together with the Amshaspands, offered the Myazda, mankind also shall do the same in accordance. All, therefore, who offer this Gahañbâr, perform, eat and give, they have therefrom as much merit as if in the corporeal world one had given a thousand mares with fillies, from love towards the purity of the believing souls as a pure gift to the pure men. Again, respecting the purity out of love towards believing souls, which are better than living men, the Avesta bears witness in the Hâdokht, as is clear from this passage:* a thousand mares together with fillies let him give in purity and goodness for the souls of the pure men, for the house-companion of beings, Asha-vahista. *But all who do not offer this Gahañbâr, do not perform, do not eat, do not give, they pass for babblers amongst the Mazdayaçnians, that is, account them amongst the Mazdayaçnians for a time as untrustworthy, and accept not what they give,—they have from this Gahañbâr to the Gahañbar† every day a hundred and eighty Çtér sins.*

* That is, the month Shahrévar, from the 26-30.

† [That is, to the next Gahañbâr.]

17. Thriçatem, etc. *In thirty days have I, I who am Ormazd, wrought together with the Amshaspands. I have created the Trees, and celebrated the Gahañbâr, and given it the name Gâh Ayâthrĕma, in the month Mithra, on the day Anérân. Take the time at the day Açtât, Anérân shall be the end.* Ayâthrĕma was it when I brought forth taste and colour, and the Trees according to their different kinds, and with the Amshaspands offered the Myazda, mankind shall do the same in accordance. All, therefore, who offer this Gahañbâr, perform, eat and give, have there-from so much merit as if in the corporeal world one had given a thousand female camels together with their young, from love for the purity of believing souls as a pure gift. Again, respecting the purity from love towards the believing souls, which are better than living men, the Avesta gives witness in the Hâdokht, as is clear from this passage:* a thousand female camels with their young let him give with purity for the souls of the pure men, for the house-companion of beings, Asha-vahista. *But all who do not offer this Gahañbâr, do not perform, do not eat, do not give, they fill a free beast (with burdens) beyond what is fitting amongst the Mazdayaçnians, that is, amongst the Mazdayaçnians seat (them) not upon a beast, he dare not seat himself thereupon,† he has from this Gahañbâr to the (next) Gahañbâr every day a hundred and eighty Çtér sins.*

18. Astâitîm, etc. *In eighty days have I, I who am Ormazd, wrought with the Amshaspands. I have created the Cattle and celebrated the Gahañbâr and given it the name Gâh Maidhyâirya, in the month Dai, on the day Bahrâm. Take the time from the day Mihr, let the day Bahrâm be the last.‡ The Gahañbâr Maidhyâirya was it on which I produced the Cattle of five kinds, and with the Amshaspands offered the Myazda, mankind shall do the same in accordance. Therefore all who offer this Gahañbâr, perform, eat and give, they have therefrom as much merit as if*

* In the month Mithra, 26-30.

† In this and the preceding passages the punishment is written in Old Bactrian, agreeing with the Afergân Gahanbâr, and accompanied by a translation in Parsî. The latter only is given here.

‡ In the month Dai, 16-20.

in the corporeal world one had given six thousand herds of all kinds from love for the purity of believing souls as a pure gift. Again, respecting the love for the purity of the believing souls which are better than living beings, the Avesta bears witness in the Hâdokht, as is clear from this passage: a thousand herds of every kind let him give in purity and goodness for the souls of the pure men. *But all who do not offer this Gahañbâr, do not perform, do not eat, do not give, they forfeit the blessings of the world amongst the Mazdayaçnians, that is, all earthly possessions which they have are not due to them, and they have from this Gahañbâr to the next Gahañbâr every day a hundred and eighty Çtér sins.*

19. Panchâcha-haptâitîm, etc. *In seventy-five days have I, I who am Ormazd, wrought together with the Amshaspands. I have created Mankind and celebrated the Gahañbâr and given it the name Gâh Hamaçpathmaêdaya, in the month Açpendârmat, in the (day) Vahistôist-Gâh. Take the time at the (day) Ahunavat-Gâh, the (day) Vahistôist-Gâh shall be the last.* The Gahañbâr Hamaçpathmaêdaya was it on which I created man, created the whole creation† and offered the Myazda with the Amshaspands, men shall do the same in accordance. All, therefore, who offer this Gahañbâr, perform, eat, give, have therefrom as much merit as if in the corporeal world one were to give to all inhabitants of the same, warm bread for a year long, and then in wine sweetness from joy to one . . . . (?)‡ as a pure gift out of love towards the purity of believing souls. Again, respecting the purity from love for the believing souls which are better than living men, the Avesta bears witness in the Hâdokht, as is clear from this passage:* All kinds of seeds, according to their greatness, goodness, and beauty, let them give in purity and goodness to the pure men, out of love for the soul. *But all who do not offer this Gahañbâr, do not perform, do not eat, do not give, they forfeit the Mazdayaçnian Custom amongst the Mazdayaçnians, that is, they do not*

* That is, the last five days of the last month.

† That is, as Anquetil rightly observes, the whole creation was finished on one day.

‡ The construction is not clear.

make confession, and give at last no account. From this Gahañbâr to the next Gahañbar they have every day a hundred and eighty Çtér sins.

20. Let the sinless call to him thereupon, let him drive him away, let the sinless lay upon him works of atonement, the lord upon the subject, the subject upon the lord.* *Those who do not celebrate the Gahanbâr, they commit the different sins Tanafur and Margerzan* a hundred-fold, a thousand-fold, ten thousand-fold, of the breadth of the earth, the length of a river, the height of the Sun.†

21. *May this Aferîn come to the souls of the lords and the just, through the friendship and victoriousness of the Heavenly Lord, the great Gâh Gahañbâr N.N.‡ May it come to the soul of the blessed Zartusht, the descendant of Çpitama with pure Frohar, who has received this good Mazdayaçnian Law from Ormazd in the right way, and brought it hither according to the way of the Paoiryô-ṭhaêshas. May the pious who have come hither on account of this Myazda, since they have become partakers of this Myazda, have received of it, at every step of the twelve hundred to the Shining Paradise, meet a soul from Garothmân. Through the arrival here (of the souls of the faithful) may merit increase,—through their departure, sins fly away: may the world be good, the heaven be good, finally, may purity increase, may the souls come to Garothmân. Be pure, live long.* So may it come as I pray. Good thoughts, etc.

LII. PRAYER AT EATING.

In the Name of God, the Forgiving, Pardoning, Loving,—the Ruler Ahura-Mazda. Here praise I now Ahura-Mazda who has created the cattle, has created purity, the water and the good trees, who created the splendour of light, the earth, and all good. Ashem-vohû (3). (*Hereupon the person eats and after eating prays as follows:*)

Yathâ ahû vairyô (2).—Ashem-vohû (1). To him belongs brightness, etc. A thousand, etc. Come, etc. For reward, etc. Ashem-vohû (1).

* From the Afergân Gahanbâr. † *Cf.* Yasht 13, 32.

‡ Here insert the name of the Gâh which is being celebrated.

LIII. VÂJ-PESHÂB.

(*The person remains standing three paces from the place of the Peshâb and recites*). *May sin be smitten a thousand times!* Yathâ ahû vairyô (1). (*After having satisfied the necessity, purified himself with dry earth and taken hold of the strings of the clothes he goes three steps and says:*) Ashem-vohû (3). Of the good thoughts, words, and works,* etc. (2). May the kingdom belong to the Best Ruler,† etc. (3). Yathâ ahû vairyô (4). Ahura praise we. Asha-vahista, the fairest Amĕsha-çpĕnta praise we. Yênhê-hataṅm. Ashem-vohû (1). (*The Parsee then washes his face and hands and puts on the Kosti.*)

LIV. PRAYER ON RECITING THE AṢHEM-VOHÛ TWELVE HUNDRED TIMES.

In the Name of God Ormazd, the Ruler, the Increaser. May there increase to great Majesty; The Ardâ-Frôhars, may they come. Of all my sins repent I with Patet. All wicked thoughts, words, and works, etc. (as in iv.)

Satisfaction for Ahura-Mazda. Contempt for Aṅra-mainyus (as it) is the best according to the wills of the well-doers. I praise Ashem-vohû. I confess [myself] a Mazdayaçnian, a follower of Zarathustra, devoted to the belief in Ahura, for the praise of N. N.‡ Khshnaŏthra to Ahura-Mazda, the Shining, Majestic, to the Amĕsha-çpĕntas, to the Fravashis of the pure, the strong, to the Fravashis of the Paoiryô-ṭkaêshas, to the Fravashis of the nearest relations, for praise, adoration, satisfaction, and laud.

As it is the will of the Lord so let the Zaŏta say it to me. (*The Zaŏta says*): Thus announces the Lord out of purity, let the pure wise say:

Ahura-Mazda, the Shining, Majestic, praise we. The Amĕsha-çpĕntas, the good kings, the wise, praise we. The good, strong, holy Fravishis of the pure, praise we. (*Here one prays the twelve kundred Ashem-vohû and then speaks in a low voice:*) *Ormazd, Lord, Increaser, etc.* (as in vi. 5).

* Yaçna xxxv. 4-6. † Yaçna xxxv. 13-15.

‡ Here name the Gâh in which this prayer is read.

Yathâ ahû vairyô (2). Offering, praise, might, strength, implore I for Ahura-Mazda, the Shining, Majestic, for the Amĕsha-çpĕntas, for the Fravashis of the pure, the strong, crowding, for the Fravashis of the Paoiryô-ṭkaêshas, the Fravashis of the nearest relations. Ashem-vohû (1). To Him belongs brightness, etc. One thousand, etc. Come, etc. For reward, etc. Ashem-vohû, etc.

LV. PRAYER ON RECITING THE YATHÂ-AHÛ-VAIRYÔ TWELVE HUNDRED TIMES.

In the Name of God, Ormazd the Ruler, the Increaser. May the Gâthâs increase to great majesty. May the Gâthâ Ahunavat, the Gâthâ Ustavaiti, the Gâthâ Çpĕnta-mainyu, the Gâthâ Vohû-Khshathrem, the Gâthâ Vahistôisti, the Gâthâ Gâtyâbya, the Arda-frohars come. Of all my sins repent I with Patet. All bad thoughts, etc.*

Satisfaction for Ahura-Mazda, contempt for Aṅra-mainyus, (as it) is the best according to the will of the well-doers. I praise Ashem-vohû (3) I confess (myself) a Mazdayaçnian, a follower of Zarathustra, devoted to the belief in Ahura for the praise of N. N. Khshnaŏthra for Ahura-Mazda the Shining, Majestic, for the Amĕsha-çpĕntas for the holy Gâthâs, the lords of the times, the pure; the Gâthâ Ahunavaiti, the Gâthâ Ustavaiti, the Gâthâ Çpĕnta-mainyu, the Gâthâ Vohû-khshathrem, the Gâthâ Vahistôistî, for the Fravashis of the pure, the strong, crowding, the Fravashis of the Paŏiryô-ṭkaêshas, the Fravashis of the nearest relations for praise, adoration, satisfaction, and laud.

As it is the will of God, etc., say:

Ahura-Mazda, the Shining, Majestic, praise we. The Amĕsha-çpĕntas, the good kings, the wise, praise we. The holy Gâthâs, the pure lords of the times, praise we. The Gâthâ Ahunavaiti, the pure, mistress of purity, praise we. The Gâthâ Ustavaiti, the pure, mistress of purity, praise we. The Gâthâ Çpĕnta-mainyu, the pure, mistress of purity, praise we. The Gâthâ Vohû Khshathrem, the pure, mistress of purity, praise we. The

* This Gâthâ is not mentioned elsewhere.

Gâtha Vahistôisti, the pure, mistress of purity, praise we. The good, strong, holy, Fravashis of the pure, praise we. The Ahuna-vairya (which) protects the body.

(*Hereupon the Ahuna-vairya is to be spoken twelve hundred times, and then in low prayer to be added:*) *Ormazd, Ruler, Increaser of mankind, etc.* Yathâ ahû vairyô (2). Offering, praise, might, strength, pray I for Ahura-Mazda, the Shining, Majestic, for the Amĕsha-çpĕntas, for the holy Gâthâs, the rulers of the times, the pure, for the Gâthâ Ahunavaiti, for the Gâthâ Ustavaiti, for the Gâthâ Çpĕnta-mainyu, for the Gâthâ Vohû-Khshathrem, for the Gâthâ Vahistôisti, for the Fravashis of the pure, the strong, storming, for the Fravashis of the Paŏiryô-ṭkaêshas, for the nearest relations. Ashem-vohû (1). To Him belongs brightness, etc. A thousand, etc. Come, etc. *For reward, etc.* Ashem-vohû (1).

LVI. PRAYER TO PREVENT THE SPORT OF SATAN.*

Of all my sins I repent with Patet. All bad thoughts, etc. Satisfaction for Ahura, etc, (*as above*). I confess (myself), a Mazdayaçnian, a follower of Zarathustra, devoted to the belief in Ahura for praise, for N. N.; Khashnaŏthra for Çpĕntâ-ârmaiti, the good bountifulness, with large eyes, created by Mazda, pure, for praise, adoration, satisfaction, and laud.

As it is the Lord's will, say:

The good Çpĕnta-ârmaiti praise we. The good liberality, gifted with far eyes,† created by Mazda, pure, praise we. Then shall one say to Çpĕnta-ârmaiti: O Çpĕnta-ârmaiti! this man give I to thee; give me back again this man at the holy Resurrection, acquainted with the Gâthâs, acquainted with the Yaçna, who has read the Questions, is wise, virtuous, possessing the Maŋthra as a body. Then give him a name: "Fire-given," "Fire-originated," "Companion of the Fire," "Fire-region," or any other name of those given by Fire.

Ashem-vohû (1). Yathâ ahû vairyô (2). Offering, praise, strength, might, devote I to the good Çpĕnta-ârmaiti, the good

* *Cf.* Vendidad xviii. 101 ff.

† [That is, far-seeing.]

liberality, gifted with far eyes, created by Mazda, pure. Ashem-vohû. To Him belongs brightness, etc. One thousand, etc. Come, etc. *For reward, etc.* Ashem-vohû (1).

LVII. LAMP-PRAYER.*

In the Name of the Lord Ormazd, the Ruler, the Increaser. May the Fire of Dâdgâh Âderfrâ increase in great majesty. Of all my sins I repent with Patet. All evil thoughts, etc. Khshnaŏthra for Ahura-Mazda. Praise be to thee, O Fire (son) of Ahura-Mazda, wise, greatest, Yazata Ashem-vohû (3). To him belongs brightness, etc. A thousand, etc. Come, etc. *For the reward, etc.* Ashem-vohû (1).

LVIII. DAKHMA-PRAYER.

Of all my sins I repent with Patet. Praise to you: the souls of the deceased praise we, which are the Fravashis of the pure. Ashem-vohû (3). To Him belongs brightness, etc. A thousand, etc. Come, etc. *For reward, etc.* Ashem-vohû (1).

LIX. MOUNTAIN-PRAYER.

Of all my sins I repent with Patet. All mountains praise we, endued with pure brightness, with much brightness, created by Mazda, pure, lords of purity. Ashem-vohû (3), etc. (as in LVIII).

LX. PRAYER ON BEHOLDING WATER.

Of all my sins I repent with Patet. Praise be to thee, most profitable Ardvî-çûra, pure. Ashem-vohû (3), etc. (as above).

LXI. PRAYER ON SEEING TREES.

Of all my sins I repent with Patet. Praise be to the Trees, the good, created by Mazda, pure. Ashem-vohû (3), (as above).

LXII. TAN-DURUÇTI.

Health is needful throughout the whole length of life. May brightness endure, bound with purity. May the heavenly Yazatas, the earthly Yazatas, the seven Amshaspands, come hither to the shining Myazda. May my prayer arrive. May my wish

* The preceding Prayers (lii.-lvi.) bear the name of *Vâj*, by which is meant that they are to be uttered in a low voice: this and the following Prayers (lvii.-lxi.) are entitled *Namaskâr*, or Invocations.

be fulfilled! May the Zarathustrian Law ever be well. So may it be!

O Creator, Ruler! Keep the lords of the world, the whole community and N. N., together with descendants for a thousand years long, keep cheerful, keep in health. So keep them. Keep them on the tops of the worthy many years, throughout countless periods, pure and continuing. A thousand times a thousand benedictions! May the year be prosperous! May the day be good, may the month be blessed. Keep pure many years, days, months, many, many years long the Yaçna and Nyâyish, the liberality and the offerings. May health be the portion for all good works, may good be present, may well-being be present. So be it! In this way may it be. May it be according to the wish of the Yazatas and Amshaspands.* Ashem-vohû (1).

LXIII. PRAYER AFTER READING THE ORMAZD-YASHT.

O Ormazd! Thou art the Creator, Ahriman is the uplifter of death. I drive away the Daevas and am without doubt in the coming of the Resurrection and the last body. Ashem-vohû.

LXIV. PRAYER AFTER READING THE ÇROSH-YASHT.

May the holy Çrosh increase to great majesty, may he be strong and victorious, the helper of souls, the guardian of the whole body, the pure amongst the pure, the watcher over days, months, and nights. May Çrôs be the refuge of all Erânians, the Paŏiryô-ṭkaêshas, the creatures of the world, the faithful, the wearers of crowns, those who have girded on the Kosti, are devoted to Zartusht, the good and pure in the seven Keshvars of the earth. Ashem-vohû (3).

LXV. PRAYER FOR DRIVING AWAY THE DEVIL.

I break, smite, annihilate your body, ye Dévs and Drujas, and sorcerers and Pairikas, through the Hom and Barsom, and the righteous, just law, the good, which has been taught me by the Creator Ormazd. Ashem-vohû (1).

* Here mention the name of the person for whom this prayer is made.

LXVI. CONFESSION OF FAITH.

The good, righteous, right Religion which the Lord has sent to the creatures is that which Zartusht has brought. The religion is the religion of Zartusht, the religion of Ormazd, given to Zartusht. Ashem-vohû.*

FRAGMENTS.

1.

1. Allied with Vohu-mano, with Asha-vahista, with Khshathra-vairya shalt thou announce the praise, the praiseworthy speech, with uninterrupted speech, to the men and women of the pure Zarathustra.

2. Speak the words, O Zarathustra, for the offering and praise of us Amĕsha-çpĕntas, that by thee may be praised the waters, praised the trees, praised the Fravashis of the pure, praised the heavenly Yazatas and the earthly, the created gifts of the very good, the pure.†

2.

1. I confess, etc. Satisfaction for the Fravashi of Thraêtaŏna the son of Athwya, the pure. Praise, adoration, satisfaction, and land. As it is, etc. (*as in* V. Çros-vâj, *to* let the pure, wise, speak).

2. Thraĕtaŏna, the descendant of Athwya, the pure lord of purity, praise we. . . . .‡

3. Yathâ ahû vairyô. Offering, praise, strength, might, implore I for the Fravashi of Thraĕtaŏna, the son of Athwya. Ashem-vohû.—To him belongs brightness, etc.

3.

1. The Airyama-ishya call I thee, O holy, pure, as the greatest of all prayers, this as that working on high of all prayers, the helpful Airyama-ishyas, it honour (?) the Profitable.

2. Because I speak this am I Lord over My Own Creation, O holy, I who am Ahura-Mazda. Never will Aŋra-mainyus, possessing evil law, be Lord over his own creation, O Zarathustra, holy!

* [Here ends the Khordah-Avesta properly so called,—what follows consists merely of Fragments.]

† Or, "the very good created gifts for the pure." The passage is somewhat difficult. ‡ The rest is corrupt. § *Cf.* Yaçna ix. 46.

3. Aṅra-mainyus will be hidden in the earth, in the earth will the Daevas hide themselves.§ Up will the dead arise in living (?) bodies, corporeal life will be made.

4.*

1. For Ahura-Mazda, the Shining, Majestic, for the Amĕsha-çpĕntas, for strength, the well-created, beautiful, for the victory created by Ahura, for the Smiting that comes from above, for the acceptableness of the way, for the excellent gold-mine, for the mountain Çaŏkeñta, created by Ahura, for all Yazatas.

2. Ahura-Mazda the Shining, the Majestic, praise we. The Amĕsha-çpĕntas the good kings, the wise, praise we. Strength, the well-created, beautiful, praise we. The victory created by Ahura, praise we. The Smiting that comes from on high, we praise. The acceptableness of the ways praise we. The Gold-mine, the excellent, created by Mazda, praise we. The mountain Çaĕkeñta, created by Mazda, praise we, and all pure.

5.†

1. I confess, etc. (If it is a single beast, a single animal:)—For the Body of the Cow, for the Soul of the Cow, for thine—the well-created Cow's—soul, satisfaction, for praise, adoration, contentment, and laud. Yathâ ahû vairyô.

2. (If there are two:) For the Body of the Cow, for the Soul of the Cow, for the souls of ye twain, well-created cows, satisfaction, etc. Yathâ ahû vairyô.

3. (If there are three, or a whole herd:) For the Body of the Cow, for the soul of the Cow, for the souls of ye well-created cows, satisfaction, etc. Yathâ ahû vairyô.

6.‡

1. Satisfaction to the good Waters, to all Water created by Mazda, to the great lord, the Navel of the Waters, to the water created by Mazda, to thee, Daughter of Ahura, for praise, adoration, satisfaction, and laud. Yathâ ahû vairyô.

2. We praise thee, Ahurian, Daughter of Ahura, with good offering and praise, with good offerings, with pious offerings. Whilst we wish to satisfy the pure Yazatas and the great lord we bring thee out.§ May he sing the Gâthâs.‖

* This fragment is identical with part of the Sîroza. *Cf.* also vii. 2.

† This fragment occurs in a little tract called by Anquetil *Vajar-kard*. It is to be spoken on taking the vessel in which is the water for washing the udders of cattle; apparently only when the milk was required for offerings.

‡ From the same tract as No. 5. It is to be spoken on taking up the *Zaŏthra*, or holy water.

§ Here the water is poured out.

‖ The concluding words appear to belong to another place.

EXCURSUS

ON THE

RESEMBLANCE BETWEEN THE PARSEE RELIGION AND CERTAIN PORTIONS OF FREEMASONRY.

A comparison of the Avesta and the various ceremonies of the Parsee religion with some accredited works on Freemasonry has shown so many curious points of resemblance between them, that Mr. Cama has thought it worth while to set forth the principal passages of the kind alluded to in parallel order—the extracts from the Dictionary of Freemasonry and those from the Avesta and other works, and also the present practice of the Parsees, being printed side by side, so that the reader may be enabled to judge for himself. Since the Parsee religion is, beyond doubt, of far more ancient origin than Freemasonry (no matter how great may be the antiquity of the latter), it appears highly probable that Freemasonry is indebted to the religion of Zarathustra for some of its mystic ceremonies.

EXTRACTS FROM MACKEY'S DICTIONARY OF FREEMASONRY.*

1. ABLUTION.—A purification by water, whereby, in some of the higher degrees of Masonry, the candidate is supposed, as in the religious systems of antiquity, to be cleansed from the taint of an inferior and less pure condition, so as to be prepared for initiation into a higher and purer degree. LUSTRATION.—A purification by water. This was an indispensable pre-requisite to initiation into all the ancient mysteries. The lustration in Freemasonry is mental. No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt. In some of the higher degrees of the ancient and accepted rite a lustration or ablution is practised.

2. ABRAXAS.— . . . . It is asserted that Masons conceal, among other secret arts in their possession, "the facultye of Abrac." This is an evident allusion to the word Abraxas. . . . . It, like the incommunicable name of God among the Jews, was supposed to be possessed of magical virtues. . . . . The deity Abraxas is said to be identical with Mithras or the sun. It is a singular coincidence, that Belenus, the deity of the Gauls, ... to be identical with Mithras. The seven letters of these names, taken according to their numerical value in the Greek language, amount exactly to 365, thus:—

A	*b*	*r*	*a*	*x*	*a*	*s*		
1	2	100	1	60	1	200	=	365
M	*i*	*t*	*h*	*r*	*a*	*s*		
40	5	10	9	100	1	200	=	365
B	*e*	*l*	*i*	*n*	*u*	*s*		
2	8	30	5	50	70	200	=	365

3. ACACIA.—The ancient name of a plant, most of whose species are evergreen, and six of which at least are natives of the East. The acacia of Freemasonry is the *Mimosa nilatica* of Linnæus, a shrub which grew in great abundance in the neighbourhood of Jerusalem . . . . . that its evergreen nature, united to other circumstances, is intended to remind us of the immortality of the soul. . . . . Acacian is a term derived from ἀκακία, "innocence," and signifying a Mason.

* A Lexicon of Freemasonry, by Albert G. Mackey, M.D., Grand Secretary and Grand Lecturer of the Grand Lodge of South Carolina. Revised by Donald Campbell, S.P.R.S. (Sublime Prince of the Royal Secret), 32nd Degree. London, 1861.

EXTRACTS FROM THE AVESTA AND OTHER WORKS.

1. Then answered Ahura-Mazda: "Three times let them wash the body, three times let them wash the clothes, three times let them recite the Gathas." Ven. F. xii., v. 6.) "The (water) well-flowing, well-washing, desirable for both worlds." Yas. xxxviii., v. 9. "I praise the water: Ardvî-çûra, the pure, which purifies the seed of all men, which purifies the body of all women for delivery, which grants to all women easy deliveries, which brings to all women fit and suitable milk, the great, widely renowned." Yas. lxiv., v. 1 and 7 to 11. Ablution and purification by water are especially requisite among the Parsees for performing religious ceremonies, and also for cleanliness from defilements. "Cleanliness is next to godliness."

2. "With purity I offer it: to Ahura and Mithra, both great, imperishable, pure; to the stars, the creatures of Çpĕnta-mainyus; to the star Tistria, the brilliant, shining; to the moon, which contains the seed of the cattle; to the bright sun with swift horses, the eye of Ahura-Mazda, and to Mithra, the lord of the regions." Yas. vii., v. 40. "The blazing star, or glory in the centre, refers Masons to that grand luminary the sun, which enlightens the earth, and by its benign influence dispenses its blessings to mankind in general. The sun rises in the east to open the day, and dispenses light, life, and nourishment to the whole creation. The sun in the centre with its diverging rays is an emblem of the Deity." Manual of Freemasonry, by Carlisle, pp. 20, 25, and 124. See K. A. pp. 5, 6, 8 and 44.

3. The acacia of the Parsees is the pomegranate tree, or another plant called *chheenee*. They make cord of six threads * of the leaves of the date tree to bind Bareçma. "The trees which produce Bareçma praise we." K. A. viii., p. 9. "I am, O Zarathustra, Haoma, the pure, who is far from death. He (Haoma) is very good when one eats him, and the surest for the soul." Yas. ix., v. 6 and 53. "I praise the earth, the expanded, broad, efficacious, patient, thy mother, O pure Haoma." Yas. x., v. 8. . . . "The preparation and consecration of the *Haoma* or *Hom*, which was the juice of a certain mountain plant, and held in the highest veneration as being the emblem of immortality." Introduction to Vispered and Yaçna, p. 3.

* Or, fibres.

4. ALL-SEEING EYE.—Reminds us of that superintending Providence who knows the most secret thoughts of our hearts, and rewards us according to our merits.

5. APRON.—The lambskin or white leather apron is the badge of a Mason, and the first gift bestowed by the Master upon the newly initiated apprentice. . . . . By the whiteness of its colour, and the innocence of the animal from which it is obtained, we are admonished to preserve that blameless purity of life and conduct which will alone enable us hereafter to present ourselves before the Grand Master of the universe, unstained with sin and unsullied with vice. . . . . In Persia, in the mysteries of Mithras, the robes of investiture were the girdle, on which were depicted the signs of the Zodiac, the Tiara, the White Apron, and the Purple Tunic. . . . .

6. CHAIN MYSTIC.—To form a mystic chain is for the brethren to make a circle, holding each other by the hands, as in surrounding a grave, etc. . . . .

7. COCK.— . . . . The cock we know was a symbol among the early Christians, and is repeatedly to be found on the tombs in the catacombs of Rome. Hence I am on further reflection induced to believe that we should give a Christian interpretation to the jewel of a Knight Templar * as symbolic of the resurrection.

8. CROSS LEGGED.—It was an invariable custom in the middle ages, in laying out the body of a Knight Templar after death, to cross one leg over the other . . . . When, in the sixteenth century, a portion of the Knight Templars of Scotland united themselves with a masonic lodge at Stirling, they were commonly known by the name of the Cross-legged Masons. . . . .

9. EAR OF CORN.—This was among all the ancients an emblem of plenty. . . . Corn is one of the masonic elements of consecration.

10. EXPULSION.— . . . . A Mason who is a bad man is to the fraternity what a mortified limb is to the body, and should be treated with the same mode of cure—he should be cut off, lest his example spread, and disease be propagated through the constitution. . . . .

* Which is a cock.

4. "All-observing," is the seventeenth name of God. See K. A. p. 22. "Not to be deceived is Ahura, the All-knowing." Yas. xliv. 4, v. 5. "Zarathustra asked Ahura-Mazda: All-wise Ahura-Mazda." Ven. F. xix., v. 67.

5. To thee (O Haoma) has Ahura-Mazda first brought the girdle studded with stars, prepared in heaven according to the good Mazdayaçnian law." Yas. ix., v. 81. The Parsees invest their children of both sexes, at the age of seven,* with a white cotton shirt of nine joints, having a small bag in the centre hanging on the chest; and a girdle of white wool, made of seventy-two threads † first divided into twelve parts of six threads each—it is the function of the priestesses to weave such girdles. This investiture must be worn by Parsees night and day till death, the times for bathing and changing the shirt for a clean one, and taking a new girdle, only excepted. "The pocket in the middle is intended to keep the keys of the plans in Irish Master's Degree." Manual of Freemasonry, by Carlisle, p. 273.

6. The Parsee priests, on the day of a great feast, after finishing all other prayers, stand in a circle, holding each other by the hands, and recite the Atas Nyayis.

7. This bird (the cock) lifts up his voice at every godly morning dawn: "Stand up, ye men, praise the best purity, destroy the Daeva." Ven. F. xviii., v. 36 and 37. "Blessed art thou, O Lord our God! King of the universe, who grantest to the cock understanding to distinguish between day and night." (Jewish prayer.) The Parsees do not eat a cock after it has begun to crow. ‡

8. The Parsees, with a very few exceptions, carry their dead bodies cross-legged.

9. "When there are thick ears of corn, then the Daevas fly." Ven. F. iii., v. 108. "With an uplifted Draŏna, or one not uplifted." Ven. F. v., v. 75.

10. "Creator! If it is a pernicious, bad two-legged being, a very noxious and impure one." Ven. F. v., v. 113. "When one of the seed (kindred) dies, who has another faith, another opinion, how many of the creatures of Çpĕnta-mainyus does he defile directly, how many indirectly? Then answered Ahura-Mazda: (He is) like the lizard whose moisture is dried up, who has been dead more than a year. For (only) living,

* Seven years is the emblematic age of the Master Mason. Mackey's Lexicon, p. 13.

† That is, single threads or filaments.

‡ Its crowing awakes and convinces us that what we saw in sleep was nothing but a dream, and in like manner when we die we shall know that the corporeal world was the same. Hence the cock is the symbol of the resurrection.

11. FAITH.— . . . . Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity. . . . .

12. FEAST ANNUAL.—The convocation of the craft together at an annual feast, for the laudable purpose of promoting social feelings, and cementing the bonds of brotherly love by the interchange of courtesies, is a time-honoured custom, which is still, and, we trust, will ever be observed. . . . .

13. FIVE.—One of the sacred numbers of Freemasonry. . . . . Among Freemasons, five is more particularly symbolical of the five orders of architecture, and the five human senses,* but still more especially of the five points of fellowship.

14. GENUFLECTION.—Bending the knees has, in all ages of the world, been considered as an act of reverence and humility . . . . and Masons use the same posture in some portions of their ceremonies, as a token of solemn reverence.

15. INNOVATION.—Nothing is more offensive to the true Mason than any innovations on the ancient usages and customs of the order. It is in consequence of this conservative principle that Masonry, notwithstanding many attempts have been made to alter, or, as it was supposed, to amend it, still remains unchanged now, as it has always been. . . . . Modern Masons is the most opprobrious epithet that can be applied to a Masonic body.

16. KNIGHT OF THE EAST.—This is a very interesting degree. . . . Cyrus, King of Persia, was a great conqueror, and after having reduced nearly all Asia, he crossed the Euphrates, and laid siege to Babylon, which he took by diverting the course of the river which ran through it. The Jews, who had been carried away by Nebuchadnezzar, on the destruction of the temple, were then remaining as captives in Babylon. These Cyrus released, A.M. 3466, or B.C. 538, and sent them back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerabbabel, and Haggai. The council chamber † is illuminated by seventy-two lights, in memory of seventy-two years of captivity, and also for another reason.

* Seeing, hearing, feeling, smelling, and tasting.

† Of this degree.

O holy Zarathustra, the deadly snake, the two-footed, very noxious and unclean (defiles)." Ven. F. xii., v. 63-66.

11. It is customary with the Parsees to contribute to Charitable Institutions on the third day after the death of a friend or relation, for his soul, believing that the soul passes on the bridge Chinvat on the fourth morning dawn.* "Come to our offering, (O Mithra) accept our alms, accept the offered gifts, carry them together to the gathering-place (Chinvat), lay them down in the place of praise (Garô-nemâna)." K. A. Mihr Yasht c. 8, v. 32, p. 60.

12. All the lords, the very great, praise we: the days, daytimes, monthly feasts, yearly feasts, years. Yas. vi., v. 50. The Parsees have grand feasts many times in a year, to which the whole male community is invited, where rich and poor meet together, and partake of very simple but substantial food. These Festivals, at which they do not eat animal food, are called Gahambar Feasts.

13. "Five things acceptable, five displeasing, and five rejoice the earth." Ven. F. iii. "Five sins of commission." Ven. F. xv. "To five I (Haoma) belong, to five I belong not." Yas. x., v. 45. "That will I ask Thee, tell me the right, O Ahura! Thy fivefold precept, O Mazda." Yas. xliii., v. 8. The Gahambars consist of five days each, and the daytimes are five.†

14. "The aspirant was taught to kneel before the pot of incense." Manual of Freemasonry, p. 196. Mark Master's Degree. The Parsees also kneel in their church, and at home before the fire.

15. "In order to preserve our ceremonies from the hand of innovation, it is essentially necessary that every officer should be thoroughly acquainted with them, and that a firm determination should exist among the craft to admit no *change*." Masonic Manual, published in America.‡ The Parsees in general have strictly adhered to their time-honoured customs.

16. "Eloah, Adonai, Jehovah, Jashe, Job, Elohim, Echad, Ozze, and Jesai. The nine words are composed of letters which compose seventy-two names, and are taken from the name of the Divinity, according to the angels' alphabet and the cabalistical tree." Manual of Freemasonry, p. 221. Secret Master's Degree. The Yaçna has seventy-two chapters. The girdle, or kusti, of Parsees has seventy-two threads. The names of God in the Ormazd-Yasht are seventy-two. K. A. pp. 22 and 23. ". . . . lighted with seventy§ lamps, to represent seventy§ years of the captivity of the Jews." Manual of Freemasonry, p. 281. But here a little mistake in the figures seems to have been committed, as the

* Ven. F. xix., v. 89-97. † See Notes to Yas. i., v. 7, p. 30.

‡ See on this subject Ven. F. ix., verses 1-6, 172-181, and 187-196; and note to v. 181, p. 90, and Ven. F. xviii., verses 1-13.

§ Not seventy-two.

17. LIGHT.—Light was the object, and its attainment the end, of all the ancient mysteries. . . . . In Persian rites the *Divine Lights* were displayed before the aspirant at the moment of illumination. . . . . The Persians consecrated fire, as containing the principle of light, and the Druid worshipped the sun as its eternal source. . . . . Masons remembering that they are brought out of darkness into light, are admonished to let the light which is in them so shine before all men, that their good works may be seen, and the great fountain of that light be glorified.

18. MASON, DERIVATION OF. . . . . Some have derived them from the Persian Magi, or disciples of Zoroaster. . . . .

19. MOPSES.—In 1738, Pope Clement XII. had issued a bull condemning and forbidding the practice of the rites of Freemasonry. Several brethren in the Catholic States of Germany . . . . formed in 1740, under the name of *Mopses*. . . . . The title is derived from the German word *mops*, signifying a young mastiff, and was indicative of the mutual fidelity and attachment of the brethren, these virtues being characteristic of that noble animal. . . . .

20. MORALITY OF FREEMASONRY.— . . . . Requires us to deal justly with others; not to defraud, cheat, or wrong them of their just dues and rights. But it goes farther: regarding all as the children of one great father, it regards man as bound by piety, *masonic* morality, and fraternal bonds, to minister to the wants of the destitute and afflicted; and that we may be enabled to fulfil this high behest of humanity, it strictly enjoins industry and frugality, that so our hands may ever be filled with the means of exercising that charity to which our hearts should ever dispose us.

21. NINE.—If the number three is sacred among Masons, the number nine, or three times three, is scarcely less so. The Pythagoreans, remarking that this number has the power of always reproducing itself by multiplication—(thus $2 \times 9 = 18$; $3 \times 9 = 27$; $4 \times 9 = 36$; $5 \times 9 = 45$; $6 \times 9 = 54$; $7 \times 9 = 63$; $8 \times 9 = 72$; and $9 \times 9 = 81$,*—consider it as an emblem of matter, which, though continually changing its form, is never annihilated. It was also consecrated to the spheres, because the circumference of a sphere is three hundred and sixty degrees, and three

* Add each product and the amount will also be nine.

three numbers, 37, 23, and 12, taken together make seventy-*two*, not seventy (shepherds). Book of Enoch, p. xxxii.

17. "Worshipful Master to the Aspirant—Having been kept a considerable time in a state of darkness, what, in your present situation, is the most predominant wish of your heart? Aspirant would answer—Light." Manual of Freemasonry, p. 8. First Degree. "I do that which others have done before, what appears worthy in the eyes through Vohumano, by the light, by the sun, the day of the morning, to your praise, Asha, Mazda Ahura!" Yas. xlix., v. 10, p. 114. "Shining inwardly with its own light, starlike outwardly." Yas. lvi., c. 9, v. 4, p. 124. The Parsees have a light at childbirth, near the dead bodies, at the sepulchre, and on the occasion of other ceremonies.

18. Freemasons in India do not admit Daeva worshippers into their craft. The Disciples of Zoroaster were opponents of the Daevas. See the beginnings of all Chapters in the Khordah Avesta.

19. "Which (the dog) every morning at the rising of the sun comes forth as a thousand-slayer of Anra-mainyus." Ven. F. xiii., v. 5. "Thither comes the beautiful, well-created, swift, and well-formed (soul). Accompanied by a dog." Ven. xix., v. 98 and 99. "The dog represents the unknown person, or good citizen, who conducted the nine elect to the retreat of the murderers of Hiram Abiff." Manual of Freemasonry, pp. 256 and 261. Nine Elected Knights' Degree. The Parsees exhibit their dead bodies to a dog." *

20. "Who to a lending man does not pay back the debt; is a thief of the loan, a robber of what is lent to him; Creator! how many are these thy Mithras (*i.e.* contracts) Ahura-Mazdas? Then answered Ahura-Mazda: Six, O pure Zarathustra." Ven. F. iv., v. 1, 2, 4 and 5. "For the Mithra (contract) is for both, for the wicked as well as for the pure." K. A. p. 57, v. 2. (For the wants, see the word Relief.) "Always thou (who dost not cultivate this earth) standest there, going to the doors of others to beg for food. Always they bring food to you, thou who beggest lazily out of doors." Ven. F. iii., v. 93, 94. "For Ahura-Mazda does not throw away even things of the smallest value; not of the value of a thread; not even so much in value as a single reel throws off in quantity." Ven. F. v., v. 168 to 170. The Parsees dress their dead bodies in the oldest white clothes.

21. "Thereupon the serpent Anra-mainyus, who is full of death, made, in reference to me, nine sicknesses, and ninety and nine hundred and nine thousand, and ninety thousands." Ven. F. xxii., v. 6.† "Nine sorts of male horses, nine sorts of male camels, nine sorts of male horned cattle, nine sorts of male small cattle, brought the desirable Airyama." Ven. F. xxii., v. 54 to 57. "Nine sorts of willows brought he, he drew nine circles." Vendidad, last verse. The Parsees' white shirt has nine

* Ven. F. viii., note 7, p. 80; and F. xiii., v. 21-25.

† See also K. A. p. 88, verses 59-62, and p. 79, note †.

and six and nought are equal to nine. In Freemasonry nine derives its value from its being the product of three multiplied into itself, and consequently in masonic language the number nine is always denoted by the expression three times three; for a similar reason, twenty-seven, which is three times nine, and eighty-one, which is nine times nine, are esteemed as sacred numbers in the higher degrees. Nine was called by Pythagoras *perfect* or *finished*, because nine months is the period required for the perfection of a human being in the womb before birth.

22. NUMBERS.—The mystical meaning and divine virtue of numbers formed an important part of the philosophy of Pythagoras, and from him have been transmitted to the masonic system of symbolism. . . . . In numbers, Pythagoras saw the principal of all things; he believed that the creation of the world was produced by their harmonious combination, and that they existed before the world. For further observations on some of these numbers, see in this work the words, three, five, seven, and nine. One, the Monad, represented the central fire, or God, without beginning and without end, *the point* within the *circle*.

23. NORTH.—The north is masonically called a place of darkness. The sun, in his progress through the ecliptic, never reaches farther than 23° 28′ north of the equator. A wall being erected on any part of the earth farther north than that will, therefore, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian.

24. POMEGRANATE.—The pomegranate, as an emblem, was known to and highly esteemed by the nations of antiquity . . . . (which) is added another to the many already existing proofs of the antiquity, as well as the beauty, of our beloved order.

25. POT OF INCENSE.—The "sweet smelling savour" of fragrant herbs has, among all nations and modes of worship, been considered an acceptable offering in sacrifice to the Deity, as an evidence of the desire of the worshipper to honour and please the object of his adoration. . . . . Hence the pot of incense, with a view to remind us of this truth, has been adopted as an emblem in the third degree.

joints. The Draona which they prepare for consecration has nine marks, three in each row. Certain of their religious performances called Bareçma last for nine nights in three equal parts, the place of which has nine circles; they apply the cow urine with a spoon joined to a stick of nine knots.* The sieve for sifting Haoma has nine holes. After deducting the last five days of Gathas, the remaining three hundred and sixty days of the year make also nine. Even their secret name among themselves is "Nuv," or nine (and the ceremony of Investiture is called *Nuvjote*, or "Light of Nine."

22. "(The words) which Çpenta-mainyus (*i.e.* Ahura-Mazda) created, he created in the infinite time." Ven. F. xix., v. 33. "Then answered Ahura-Mazda: This portion of the Ahuna-vairya it was, O holy Zarathustra, which I have taught thee: (as being) before the heaven, before the water, before the fire, son of Ahura-Mazda, before the pure man, before the Daevas who are of perverted soul, and before mankind, before the whole corporeal world, before all the good things created by Mazda, which have a pure origin." Yas. xix., v. 4 and 5. † "Who (Çraosha) first bound together to Bareçma, three twigs, five twigs, seven twigs, nine twigs." Yas. lvi., c. 2, v. 2 and 3. "The lights without a beginning we praise." K. A. p. 18, v. 6. "The endless time we praise." K. A. vii., p. 7.

23. From the north region, from the north regions, rushed forth Anramainyus, he who is full of death, the Daeva of the Daevas." Ven. F. xix., v. 1. "The wind which comes straight from the north runs away, the wind which comes straight from the north is utterly undone." K. A. p. 29, c. 9. "Will at the rising of the sun smite the north region." K. A. p. 31, c. 9.

24. "Pomegranates, from the exuberance of their seed, denote plenty." Manual of Freemasonry, p. 50. Fellow-craft's Degree. "Eat, ye men, of this Myazda, ye who are worthy of it, through purity and piety." Yas. viii., v. 4. Amongst the Parsees the Pomegranate is essentially necessary in the Myazda of Afringan. Its grains are thrown on the head of the child, accompanied with blessing, by the priest, at the time of investiture, and they are also squeezed into the mouth of the dying person. Its twigs are required for the Bareçma and the wood for fire.

25. ". . . . They (angels) admonish each other not to quench the fire; they are supported by the mighty strength of him whose divine presence is as fire. Thou art the holy One who is as consuming fire. . . . ." Extracts from sublime Poem in Jewish Prayer. "The office of the High Priest is to burn incense to the honour and glory of the Most High." Manual of Freemasonry, p. 75. Master Mason's or Third Degree. "There I beheld choice trees, particularly *those which produce* the sweet smelling drugs." Book of Enoch, cxxviii., v. 2. "They shall fumigate the dwelling with . . . . and all kinds of sweet smelling

* Ven. F. ix., verses 40-42. † See Yas. x.x., verses 4[illegible], and Yas. xx.

26. PROCESSIONS.— . . . . The brethren in a masonic procession always walk two and two. They should be dressed in proper masonic costume, which is a suit of black, white shoes and white stockings, white gloves, and white *leather* aprons. The aprons must be of lamb's skin.

27. QUALIFICATIONS OF CANDIDATES.—Are of three kinds—mental, moral, and physical. Of sane mind, shall be no "irreligious libertine," of twenty-one years old or more, free born, of able body and "of limbs whole as a man ought to be." Another important moral qualification is that the candidate must come of his "own free will and accord." Masonry does not delight in proselytism. . . . .

28. RELIEF.—Of the philanthropic tendency of Masonry abundant evidence is afforded in every country in which a lodge exists. Its charities are extended to the poor and destitute, to the widow and the orphan, with a liberal hand; and its numerous institutions for improving the physical and moral condition of the human race prove that "Brotherly Love, Relief, and Truth," are not the mere idle and unmeaning language of a boastful motto, but the true and guiding principles of our association. . . . .

29. RIGHT HAND.— . . . The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. . . . . A fact which will account for the important station which it occupies among the symbols of Freemasonry.

30. SECRECY.—The objection which has been urged against Freemasonry on the ground of its secret character is scarcely worthy of serious refutation. . . . . The traditions and asoteric doctrines of our order are too valuable and too sacred to be permitted to become the topic of conversation for every idler who may desire to occupy his moments of leisure in speculating upon subjects which require much previous study and preparation to qualify the critic for a ripe and equitable judgment.

31. SIX PERIODS, THE GRAND ARCHITECTS.—"The Grand Architects, six periods," is an expression used by Masons to designate the six days of the creation. . . . .

trees." Ven. F. viii., v. 7. The Parsees fumigate their dwellings twice every day, at the dawn and the dusk, and for almost all kinds of ceremonies, and at the places of prayers, they have a pot of incense.

26. "Nowhere shall a single (man) carry a dead body." Ven. F. iii., v. 44. "Two men shall take him (the dead) up—pure and strong ones." Ven. F. viii. v. 25. Parsees follow their dead in procession two and two, every pair holding a handkerchief between them; all wearing a long coat of white muslin.

27. "I deny rule to the bad, wicked, wandering in error, evil-witting Daevas; the most lying of beings, the most wicked of beings, the most reprobate of beings." Yas. xiii., v. 14 and 15. "No teeth exceeding the due proportion; no stature exceeding the due proportion of the body; no other tokens which are the tokens of Anra-mainyus, which he has made amongst men." V. F. ii, v. 84 to 86; also K. A., p. 40, note †. The Parsees observe the qualifications for their priests only, and they are even reluctant to admit others into their sect.

28. "Accomplish here good deeds; afford help to the helpless." Vis. xviii., v. 4 and 5. "With purity and good-mindedness will I support your poor." Yas. xxxiv., v. 5. "And the kingdom (we give) to Ahura when we offer succour to the poor." K. A. p. 1, ii., v. 3. "Charity which feeds the poor praise we." K. A. xviii., p. 26, v. 7. The Parsees' charity is proverbial; they provide for their poor, there is no beggar amongst them; they contribute largely for the support of persons of other professions and of foreign countries; there is no earthly law to force them to such benevolent acts.

29. "Creator! with how much does the contract when broken affect which is committed by the joining hands? Then answered Ahura-Mazda: With six hundred similar punishments which it brings upon the nearest relations." V. F. iv., v. 26 and 27. In a Parsee marriage, bridegroom and bride join their right hands.

30. "Violation of secrecy to have my (apprentice's) throat cut across, my tongue torn out by the root, and my body buried in the sand of the sea at low water mark." Manual of Freemasonry, p. 8. "Obligations for second and third degrees are still more severe, and all equivalent to signing one's own death-warrant. "Zarathustra! mayest thou teach this Manthra to none other than the father, or the son, or the whole brother, or the Athrava possessed of nourishment, who will order all circles as a believer not erring." K. A. xx., p. 31, v. 10. "The good purity which the pure knows. May the bad not know it; may we not procure that he may surpass, neither with thoughts, nor with words, nor with works. At no time may he attain to it." Vis. xxv., v. 3 and 4. The Parsees do not admit those of another creed into their church and ceremonies.

31. "(I keep) pure the six powers: thought, speech, work, memory, mind, and understanding." K. A. p. 15, c. 5. Among Parsees the six periods of creation are six Gahambars, each of five days.*

* See notes to Vis. i., v. 3 to 7 p. 7.

32. SQUARE.—The square is an angle of ninety degrees, or fourth part of a circle. It is one of the working tools of a fellow-craft, and the distinctive jewel of the master of a lodge. . . . . An adjustment of Masons can only be preserved by a constant application of the square of morality.

33. SYMBOL.—A sensible image used to express an occult but analogical signification. Almost all the instructions given in Masonry is by symbols. Such was also the case in the ancient mysteries. . . . .

34. Thirty-third degree or Supreme Council of Grand Inspectors General. . . . . Not more than one Supreme Council can exist in each nation. . . .

35. THREE.—One of the sacred numbers of Freemasonry. Three was considered among all the Pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence we find it designating some of the attributes of almost all the Gods. . . . . In the rites of Mithras, the Empyrean was said to be supported by three intelligences—Ormazd, Mithra, and Mithras. The thunder-bolt of Jove was three-forked, the sceptre of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed. There were three Fates, and three Furies. The Sun had three names—Apollo, Sol, and Liber; and the Moon three also—Diana, Luna, and Hecate.

36. TRUTH.—Truth is one of the three principal tenets of our order, Brotherly Love and Belief being the other two. To be "true and trusty" is one of the first lessons in which the aspirant is instructed. . . . . Truth alone is immutable and eternal; it is the attribute of Him in whom there is no variableness nor shadow of changing.

37. WHITE.—One of the emblematic colours of Masonry, which is preserved in the apron and gloves with which the initiate is invested. It is a symbol of innocence and purity. The white investiture, as may be seen throughout this work, was a part of the ceremonies of all the ancient mysteries.

38. WOMAN.—The objection so often made by the fair sex, that they are most ungallantly refused entrance into our order, and a knowledge of our secrets, is best answered by a reference to the originally operative character of our institution. That woman is not admitted to a participation in our rites and ceremonies is most true. But it is not because we deem her unworthy or unfaithful, or deny her the mind to understand, or the heart to appreciate our principles; but simply because, in the very organisation of Masonry, man alone can fulfil the duties it inculcates, or perform the labours it enjoins.

32. The Parsees have short sleeves to their shirt, so arranged that their joints would appear like squares.

33. The sign of sympathy or sorrow is given by bending the head a little forward, and by striking the right hand gently on the forehead." Manual of Freemasonry, p. 71. Third or Master Mason's Degree. It is exactly a Parsee's salutation.

34. "I invite and announce to: all the lords who are lords of purity: the thirty-three nearest who are round about Havana." Yas. i., v. 33. "May the three and thirty Amshaspands and Ormazd be victorious and pure." K. A. iii., p. 1.

35. "The first of three we praise, the three first we praise, three the first of all we praise, those to be spoken without fault, without negligence." Vis. xv., v. 4 to 6. "I lay hold on all good thoughts, words, and works. I abandon all evil thoughts, words, and works." Yas. xii., v. 2 and 3. "All good thoughts, words, and works lead to Paradise. All evil thoughts, words, and works lead to hell." K. A. xiii., v. 3 and 4, p. 14. "His (Zoroaster's) great axiom, so full of intelligence, was that—'the highest Trinity (*Drigu*) is Thought, Word, Deed.' These three he considers to be pure in the pure, evil in the evil: from the thought emanates the word, from the two together the deed." Bunsen and Haug on the Zend account. The Kusti goes three times round the waist, and it has three tassels to each end.*

36. The love of the Parsees for truth is recognized by all the ancient writers, particularly Herodotus, Xenophon, and Plato. The Avesta abounds in passages directed against falsehood. See especially the Mihr-Yasht.

37. The dress of the Parsee priests and that of a corpse and its bearers is entirely white; the latter have a white pouch to cover their hands; the shirt and girdle are white. And almost all their rites are performed in a white dress. "Purity is the best good. Prosperity, prosperity is to him, namely, to the best pure in purity." K. A. 1, p. 1. "To this (Mithra's) chariot are yoked four white horses . . . . white, a similitude of the Mazdayaçnian law." K. A. p. 71, verses 123-126.

38. "Blessed art thou, O Lord, our God! King of the Universe, who hast not made me a woman. (The woman says): Blessed, etc., who hath made me according to his will." Jewish prayer. "The Fravashis of the pure men praise we. The Fravashis of the pure women praise we." Vis. xix., v. 6. "Thou art our Ruler, possessed of the good kingdom,

* For further, see K. A. p. 4., note *.

for men as well as for women." Yas. xli., v. 4. "The good men and women of the whole world of purity praise I. Of the being, the having been, the about to be." Yas. li., v. 1 and 2. "The pure woman we praise, who especially thinks good, speaks good, does good, lets herself be ruled well, obeys the master, the pure." K. A. xvi. 4, p. 20, v. 9.

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